

The  
**Lutheran**

God's word and Luther's teaching forgive now and nevermore.

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Volume 24. St. Louis, Monday, September 1, 1867, Nos. 1 and 2.

**Preliminary note**  
to the 24th year of the "Lutheran".

The following conclusion of the essay: "The latest defense of the Iowa Synod by one of its professors", which sets forth just "the right way of professing the ecclesiastical symbols, as the symbols themselves demand and all righteous sons of our church have always demanded and performed", should be regarded as the actual preface, and is certainly the most appropriate one. For every sincere, truthful and judicious reader of the Lutheran will have to admit that the way described here, to confess the symbolically established doctrine of our dear Lutheran Church completely and unreservedly and not to give away one iota of it, has been that of the Lutheran from time immemorial. Since the proof given in these columns for the nullity and the sole ecclesiastical justification of this way is truly irrefutable, this is the best apology for the confessional standpoint that the Lutheran has taken from the beginning and has maintained unwaveringly until now. At the same time, it is a completely unapologetic, decisive proof that the Lutheran still holds to his old banner with unbreakable loyalty and a pledge and guarantee that he will continue to uphold the good, thoroughly scriptural doctrine of our dear Lutheran Church in the same way, in proposition and antithesis.

I will confess that I am a Lutheran. Of course, as is already evident, there will again be much to argue about, both internally and externally, but certainly not on the part of the Lutherans with the intention of perpetuating discord, strife and dissension in the church, but rather to maintain the only true peace, the peace based on the One Truth, partly where it already exists, and partly to fight for it further. Thus, in the midst of the colorful peace movements and endeavors of our much-troubled times, the old, unchanged standpoint: Peace, if peace in the truth, the whole full truth - otherwise struggle, untiring struggle for the sake of truth and peace. - —

**The latest defense of the Iowa Synod by one of its professors.**

(Conclusion.)

That the question, how the symbolic books are actually to be signed, which is the right confession to the same, and how far one is to be bound to them according to the sense of our church? - That this question is most certainly decided from the symbols themselves, we think, no one will deny. If the symbols themselves say how they want to be regarded, then one can honestly either not sign them at all, or one must sign them with the express

The Lutherans who sign the confession or confess it orally must sign the confession with the protests that they are viewed differently than they themselves want to be viewed, or they must be accepted as they themselves demand to be accepted. As often as in the symbols the Lutherans making the confession are introduced speaking, so often the one who signs the confession or orally confesses the same must count himself among the thus co-speakers. If he does not do so and does not protest, he commits an irresponsible fraud.

But how do those who have made the Augsburg Confession speak? They solemnly testify at the end: "We have told only those things which we have judged necessary to put on and to report, so that it may be understood all the more clearly that nothing is accepted by us, either with doctrine or with ceremonies, that would be contrary either to the Holy Scriptures or to the common Christian churches. Scripture, or of the common Christian churches."

Thus, those who have made the Concordia Formula also profess the unchanged Augsburg Confession: "To the same Christian Augsburg Confession, well founded in God's Word, we hereby profess once again from the bottom of our hearts, remaining with the same simple, bright, and pure mind, as such the

We consider this confession to be a purely Christian symbol by which true Christians of this time should be found next to God's word; just as Christian symbols and confessions were made in God's churches a long time ago over several great disputes, to which the pure teachers professed with heart and mouth at that time. We also intend, by the grace of the Almighty, to remain steadfast to our end in the more reported Christian confession, as delivered by Emperor Carola in 1530 2c., and our intention is not to deviate "in the least" (in the Latin original it says: *vel transversum, ut ajunt, unguem*, i.e. **not even**, as it is said, a *transverse finger's breadth*) from this much-thought-of confession, either in this or in other writings.

The same is said in the preface to the entire Concordia Book, which must also be submitted to everyone for signature, about all other symbols adopted by the Lutherans before the Concordia Formula, namely also about the ecumenical symbols, the Apology, the Schmalkaldic Articles and the two catechisms of Dr. Luther. Luther's catechisms, when it says there: "We... do not make anything new by this Coneordian work, nor from the divine truth once recognized and known by our godly forefathers and us, as founded in prophetic and apostolic Scripture and further comprehended in three Symbolis, also the Augsburg Confession. (*ne latum quidem unguem*, i.e., not **even a finger's breadth**) "neither in rebus nor phrasibus" (**neither in doctrines nor in idioms**), but rather, by the grace of the Holy Spirit, to unanimously adhere to it. Rather, by the grace of the Holy Spirit, they are to remain unanimous in this and to regulate all religious doctrines and their explanations accordingly..." be..."

Finally, our confessing fathers close the Book of Concord with the following solemn declaration: "Wherefore we desire to have testified to the face of God and all Christendom, among those now living and those who shall come after us, that this declaration now made is our faith, doctrine, and confession, from all superior and declared disputed articles, and no other, in which we also, by the grace of God, appear and give account with an undaunted heart for the judgment seat of JESUS CHRIST, against which we also do not wish to speak or write anything secretly or publicly, but by means of the grace of GOD, to keep it so: we have thoughtfully, in God's Fear and invocation, and signed with their own hands." This is followed by the signature of more than 8000 church servants. \*)

In the above excerpts, then, we have the authentic explanation of our church itself as to how it initially professed its symbols and what kind of confession it therefore desires from those whom it should recognize for its Moravian sons, especially those whom it should recognize for its faithful servants. And what is this kind? She confesses that her basic symbol is a testimony that with her "**nothing is accepted with doctrine that would be contrary to the holy Scriptures,**" and that she "**does not believe in anything** that would be contrary to the holy Scriptures. She confesses that her basic symbol is a testimony that in her "nothing is accepted with doctrine that would be contrary to Holy Scripture," and that she therefore does not want to, will not, and cannot deviate from this confession "in the least" or "not even one cross finger's breadth. In its last more general symbol, the Formula of Concord, it also confesses that it "will not deviate at all" or "not even a finger's breadth from all its other symbols, neither in nor out, but to persevere in them, and also to regulate all religious disputes and their declarations according to them.

Now, where is there here or in any other place of our symbols a restriction of the confession of the same, as our Iowa opponents make? When they say, among other things, that for them "actual confession, the conscience-binding *norma docendi*, is only the thetical and antithetical decisions" or "only the confessing propositions and condemning antitheses" which the symbols contain; when they want to have excluded from them the other things as "unessentials," e. g. the "incidental, doctrinal statements" occurring in them, which "explain, substantiate, and defend" the confessing propositions and rejecting opposites; if they include in their confession only that which remains after separating out what the symbols obviously teach, but supposedly did not "want to establish symbolically" or what is not "confessedly stated in the confession."? Of all these and similar restrictions of the confession to the symbols, the symbols themselves not only know nothing, but they rather commit everyone who signs them with his name to the confession.

Our opponents themselves admit that a confession of the symbols, in so far as, and not because, they agree with God's Word, is quite

meaningless, yes, deceptive, since one could thus "also be committed to the Koran of the Turks," as they quite rightly say. Just for good measure, therefore, we remind you that our symbols define themselves thus: "A unanimous, certain, general form of doctrine, to which our Protestant churches all and in general profess, from and according to which, because they are taken from God's Word, all other writings, in so far as they are to be tried (approved) and accepted, are to be judged and regulated. Thus, Lutherans confess their symbols because they are taken from God's Word, but they confess other books insofar as they agree with them and with God's Word.

It is clear that, as far as doctrine is concerned, nothing therein is contrary to either the Holy Scriptures or the common Christian church, and that he is not of a mind to make even a cross of it, either in *rebus* or *phrasibus*.

finger wide. Therefore, whoever considers any doctrine found in the symbols to be false, and therefore has to make it clear to his conscience, must also admit that he cannot make the confession which the text or the wording of the symbols puts into the mouths of all who want to be their fellow confessors; he must confess that he can and does accept the symbols only in part, that is, not because, but in so far or in so far as they agree with God's word; or his signature is made with a Jesuit secret reservation.

It is also downright absurd to want to recognize the "results", the "thetic and antithetical decisions" for binding truth, but not "the implementing and proving propositions themselves"; since, as is well known, one does not prove, justify and defend the certain with the uncertain, not the indisputable with the disputable, but conversely the uncertain with the conscience, the disputable with the indisputable. The more a proposition in the symbols has the nature of a proof proposition, the more undeniably and irrefutably certain the symbols declare it to be, the more resolutely they profess its scriptural conformity and truth. And just such and such sentences Iowä does not want to take with him on his conscience! That the building resting on its foundation stands firm, Iowä wants to believe and confess, but to believe and confess that the foundation of this building stands firm, it rejects this imputation! Of course, those who made our confessions were not capable of such absurdities; they also did not make use of them on the part of those who would desire the teaching authority in our church, and therefore did not expressly provide for them.

Our symbols, however, have not only stated in the clearest and most unambiguous terms that everyone who wishes to subscribe to them must confess that all the doctrines set forth therein are absolutely in accord with God's word and that therefore no distinction is admissible between doctrines presented *ex professo* and *doctrines* presented only in passing, serving only to prove, explain, justify and defend them, but they have also themselves applied this principle in practice. A large number of doctrines occurring in the earlier symbols, which, as Iowä expresses it, do not form thetic or antithetical decisions in them, but belong to the explanation, justification or defense of them, are described in the Concor

The following is a citation of the Formula of the Church as pieces of the Confession and as doctrines, which for this very reason are fixed to every Lutheran, and is used as proof of what the symbolic doctrine of our church is, with the explicit explanation sent beforehand: "Because they" (i.e. the earlier symbols) "are considered unpartisan and cannot or should not be rejected by any part of those who engage in controversy, nor will anyone who is without the falsehood of the Augsburg Confession complain of these writings, but will gladly accept and tolerate them as witnesses (*ut veritatis testes* == as witnesses of the truth): so no one can blame us that we also take from the same explanation and decision (*declarationem* et decisionem) of the contentious

As we take God's Word as the eternal truth as a basis, so we also introduce and attract these writings for the testimony of truth and for the unanimous right understanding of our ancestors, who held fast to both pure doctrine.

This use of the so-called incidental doctrines in the symbols, which serve only as explanations, in order to substantiate what has always been the unanimous right understanding of the point in question among those who have held fast to the pure doctrine, irrefutably shows that our church originally also counted these parts of its confessions as a part of its confession, and that they should be regarded and subscribed to as such by everyone "who is without falsehood of the Augsburg Confession.

The evidence for this has been given by Prof. F. A. Schmidt of Decorah, Iowa, in an excellent essay, which can be found in "Lehre und Wehre" of 1865, pp. 176 - 187, 200 - 212, under the heading: "Die Stellung der Iowa-Synode zu den Symbolen und zum Chiliasmus" ("The Position of the Iowa Synod on the Symbols and on Chiliasm"), which thorough, irrefutable essay the Iowans have wisely not attempted to refute. - —

If we now compare the formulas with which our church in its best days committed itself to its symbols, so long as false teachers had not penetrated into them or, if they had already secretly taken up residence (if they did not want to be taught better), were removed from them, we find not only nothing of such restrictions that make the commitment a deceptive work, as Iowa does, but rather such formulas that exclude all such restrictions and secret or public reservations in the most definite way.

As early as around 1532, as Melancthon reports, Luther, together with Justus Jonas and Bugenhagen, made the arrangement that those who had the teaching authority over The churches of the Catholic Church, which were to take and receive ordination, should first "assure the following: that they accept the unadulterated doctrine of the Gospel and understand it as it is preserved in the Apostolic, Nicene and Athanasian Symbols and as it is presented in the Confession which our churches handed over to Emperor Carl at the Imperial Diet of Augsburg in 1530, and that they should promise to persevere in this opinion with the help of God and to faithfully carry out their office in the church. Likewise, if new disputes should arise, about which no clear statements are available, that they should cultivate council with other elders in our and in the associated churches." \*) Now consider what Luther and his faithful co-workers would have said if a candidate had declared, before signing the document, that he acknowledged that the Augsburg Confession was "the unaltered confession". He acknowledged that the Augsburg Confession contained "the unadulterated doctrine of the gospel" in its "thetical and antithetical decisions," but not in what it said to prove and explain, justify and defend it! What would Luther, in particular, have said, who, after reading the Augsburg Confession sent to him by the Elector for examination, had declared: "Through the Lord's will. Confession sent to him by the Elector for examination: "Most Serene, Highborn Prince, Most Gracious Lord! I have read Magister Philippsen's Apologia" (that is what he calls the Augsburg Confession) "over: I like it almost (very) well, and know neither how to improve nor how to change it"? S. Walch's Ausg. XVI, 786. cf. 1082. †) What would all the Augsburg Confessors have said to this, who, in response to the Emperor's request to depart from their Confession, had the old, honest Chancellor Brück reply: "That their Electoral and Princely Graces and the others have so far not accepted their Confession, which was handed down in writings at the beginning of this Imperial Diet .. are so founded and dedicated in divine holy Scripture and in the holy Gospel, as the Scripture and the reasons which have been introduced and indicated beside it sufficiently, also loudly and irrefutably testify, that against it, as against God's Word and the holy Gospel, the Porters, as well as against the Holy Spirit of God and the Holy Gospel, do not know and hold.

S. *Corpus Reformatorum*, Vol. XII, p. 6. 7. in: "Oratio, in qua refutatio calumnia Osiandri" etc..

†) Luther calls the Augsburg Confession "uitiina tuda ante extreenurn Mein. Luther famously called the Augsburg Confession "uitiina tuda



ante extrenum Mein," i.e., the last trumpet before the Last Day. Even the papal bishop Christoph von Stadion of Augsburg, after the Augsburg Confession had been read out, was forced to refrain from the "last trumpet before the last day". After the Augsburg Confession had been read out, overcome by the power of truth, even the papal bishop Christoph von Stadion of Augsburg had to proclaim: "All that has been read out is true and undeniable truth"; and now "Lutheran" preachers appear and say: "No, not all!" -Is this not - "terrible?! —i the tenets of hell may not exist nor adhere"! ? (XVI, 1868.) - They would all without doubt have rejected such an ambiguous, screwed-up, clausulated confession, as Iowa does, as mockery and scorn and would have pointed out the candidate to the enthusiasts, to whom such a signer belongs.

The first formula of the signature is also remarkable in that the signer should not only confess that the Augsburg Confession contains "unadulterated doctrine," but that he should also seek advice from the older orthodox believers in case of "new disputes about which there are no clear pronouncements. Confession contains "unadulterated doctrine", but that he should also seek advice from the older orthodox believers in the event of "new disputes about which there are no clear statements", and thus beware of causing disunity and new disputes in the Lutheran Church through any new doctrine. \*)

Furthermore, in the Duchy of Prussia, from the year 1569 on, he who desired ordination had to swear the following oath, especially at the suggestion of the excellent Mörlin: "I, N. N., confess with heart and mouth and agree that I will teach nothing else than what is found in the Holy Bible, in the three proven Symbolis, Apostolico, Nicäno and Athanasiano, in the Augsb. Confession and Apologia, Schmalkaldic Articulis, Prussian *Corpore doctrinae*, and nothing new, or what this  $\wedge$ pu8 or *Norma doctrinae* .or Norma doctrinae, and to accept, teach and defend it, and to preserve with all diligence the *pium et salutarem consensum doctrinae* (the godly and *salutary* doctrinal unity); item, that I also want to diligently and faithfully punish all kinds of error and corruptions (falsifications) without regard to the person on the basis of divine word, the writings of Lutheri and the Prussian *Corporis doctrinae* and warn the people for it, with indication of what the same doctrine and in which books, ... so help me God and his holy gospel." (Prussian Church History by Chr. Hartknoch. 1686. I, p. 444.)

Furthermore, the religious oath to be taken by those to be ordained in Saxony after the introduction of the Formula of Concord states: "You shall vow" and swear that you ... by the pure doctrine and Christian confession of these lands, as founded in the books of the holy apostles and prophets, comprehended in the first unaltered Augsburg Confession, and also in the Church. Confession, and is also repeated and reiterated in the Christian Book of Concord.

Remain and persevere, and do not practice anything secretly or publicly, even where you are noted,

Dietelmair also writes that still in his time (1767) every candidate was given the solemn promise "if controversies arise about which no clear explanations are available, not to judge them thoughtlessly nor alone, but to discuss the matter with the theologians either at this university (Altorf) or at another, who hold the pure and unadulterated doctrine of the Augsburg Confession. Confession." (Vermischte Abhandlungen. 1767. p. 668.)

that others want to do so, do not hold back, but reveal it soon without shyness. Wherever God would decree (which he would graciously avert) that you yourselves would turn away from such pure doctrine and knowledge of God either to the Papists, Calvinists or other sects contrary to the above-mentioned pure confession through human wit and delusion, report this to the Oberconsistorio without hesitation and await further decree. \*)

In Strasbourg, according to the "Revidirten Kirchenordnung der Kirchen zu Straßburg" of J. 1610, each person to be ordained had to answer the following question with "yes": "Do you also firmly believe everything that is given to us in the holy, divine Scriptures and what is contained in the Symbolis or sums of our Christian faith, as in the common *Symbolo Apostolorum*, the four great main Conchilias, also in the Confession and Apologia, handed down by princes and chieftains at the Imperial Diet in Augsburg in 1560, and in the unanimous declaration published in 1580, which is called the Formula Concordiä? Do you also desire to confess and teach this faith with the best faithfulness to your end?" (A. a. O. p. 282.)

Those who wanted to become doctors of the Holy Scriptures had to swear in Altorf still in the year D/67. Scripture had to swear in Altorf still in the year D/67: "I N. N. swear that I accept the unadulterated doctrine of the divine word as taught in the books of the prophets and apostles, and that I understand it as it is presented in the apostolic, Nicene and Athanasian *Symbolo* and repeated in the symbolic books of the churches affiliated with the Augsburg Confession. Confession." †)

We could now cite a whole register of testimonies of our old orthodox theologians, who declare that the symbolic books are not to be subscribed to conditionally and with the restriction in what respect, but unconditionally and unreservedly, because they agree with God's Word in doctrine; but we deem it only necessary to let speak here only such as our opponents themselves cite, or which, after all, even among them are regarded as men of moderate disposition.

Dannhauer writes the following: "So we should now also keep our symbols as flags of faith, adorn them, defend them until death, so that not even the smallest letter, not even one tittle of it is changed;

To these words the candidate had to answer: "All that I have spoken and pledged, as it has been read to me in different words, I will keep steadfastly, firmly and unalterably, so help me God, through Jesus Christ, his Son, our Lord. Amen." (Duke Joh. Ernst's 2c. Church Order. Weimar, 1664. p. 287. ff.)

†) S. Joh. Augustin Dietelmair's *Vermischte Abhandlungen*. 1767. II, 677.

We should not let ourselves be aborted by it, like those peoples at the Irenaeo, who do not want to hear anything else than what agrees with their symbol. For this is the best patrimony and heritage that we can leave to our descendants. St. Paul, after commanding Timothy, his faithful and beloved disciple, to hold fast to the example of the wholesome words, immediately adds this thoughtful admonition: 'Keep this good supplement through the Holy Spirit. Spirit. If we consider all this diligently, then the noble trust will follow: because the flag flies in the field, it has no need, but still stands well. This is our coat of arms, our blood flag, in which we fight chivalrously and want to reach our victorious Lord Christ through death and life. (Catechism Milk. 1653. p. 136. f.)

J. Musaeus writes: "If it were true that any error or inconsistency of a symbolic book with the holy scripture could be proven, then one would have to immediately abandon the *Symbolo*. If any error or inconsistency of a symbolic book with the holy scripture could be proven, one would have to immediately abandon the symbol. However, everyone must be certain and convinced of the infallibility of his symbolism.... The symbols, although they contain the same truth that is contained in the sacred Scripture, are not the same. The symbols, although they contain the same truth that is contained in the Holy Scripture, because they are drawn from it and conform to it in all parts (*per omnia consentanea*), are not, however, from supernatural inspiration of the Holy Spirit, but by human diligence. However, they are not written by the supernatural inspiration of the Holy Spirit, but by human diligence of others who have learned the doctrine of heavenly truth by reading the Scriptures, meditation and other ordinary means. They are written not by the supernatural Spirit, but by human diligence of others who have obtained the teaching of heavenly truth by reading the Scriptures, meditation and other proper means. (Praelecit. in Epit. F. C. IV 6. p. 24. sq)

Spener writes: "The whole purpose of the *librorum symbolicorum* also remains fixed, which is not only the double one, that 1. the orthodox believers want to know themselves among themselves, and 2. separate themselves from the heretics; but also belongs to it, yes, is the main purpose, as can be seen from the *Formula Concorüdiae*: That one may have a summary unanimous concept and form, in which

the general summary doctrine, to which the churches, which are of the true, Christian religion, confess, is drawn together from God's word? Therefore, in the symbolic books, not only such points tend to occur that belong to the foundation of the faith, but also other matters; in that it is also sometimes considered useful for the churches to decipher some other pieces of Christian doctrine besides the basic doctrines, according to which decision those who have joined themselves to it are then bound to teach". \*) (The

\*) If a doctrinal point "occurs" in the symbols, then Spener considers it to be "decided" by the church.

Freedom of Believers from the Reputation of Men, Franks. 1691. 4. S. 57.)

The same Spener writes: "I also agree with this that the truth according to the divine word is written in our church books and that there is no faith-erroneousness against the scriptures in them. . . As far as matters of faith are concerned, even phrases directed and determined to that end, (I) gladly place such among the binding items, which, however, does not concern other secondary matters." (Obligation. Uebereinstimmung mit der Augsb. Conf., cited in Deutschmann's answer p. 376.) Further on he writes: "Since the purity of the churches is not only concerned with the purity of the doctrine itself, but also with the nullity of the idioms with which the doctrines are expressed, indeed, many disputes in the churches have arisen from the idioms, I therefore diligently add to this that the connection also goes to the same." (op. cit. p. 392.)

He finally writes: "Although I wish to insist on this, not only *quatenus*, insofar as they agree with Scripture, as if I were still in doubt whether all doctrines therein agree with it; but *quia*, because they are unanimous with it. (Defense of his innocence against Albertr. Stargardt, 1696. p. 44.)

Now compare this with the Iowa Declaration. According to this, the Iowa Synod wants to be bound only to the "thetical and antithetical decisions" contained in the symbols, and to exclude the doctrines which occur only incidentally therein, i.e., according to Iowa's sense, which serve only for proof, explanation, justification and defense, as well as in general, what the Synod considers non-fundamental and unessential. Dannhauer, on the other hand, does not want to see any deviation from the symbols, except for the "smallest letter or one tittle"; Musaeus demands of every signatory of the symbols that he be "certain and convinced" of their "infallibility" and that he recognize and declare them to be "conformable to Scripture in all respects"; Finally, Spener also includes the "points that do not belong to the basis of faith", thus also the non-fundamental matters, \*) in short, all "matters of faith", all "doctrines" that are found in the symbols.

\*) In regard to this point, the Dorpat Faculty also agrees with Spener, which, according to its "Expert Opinion," does not want to know about a "distinction between possible fundamental and non-fundamental articles of the confession with regard to their significance for the faith and the community of the church. The Iowaians, on the other hand, refer to this distinction in their rejection of the symbolic doctrine of the Antichrist (at least earlier).

as the "truth according to the divine word", under "the binding pieces". So not only a Luther, not only all those who wrote out and originally signed our confessions, not only all the recognized strictly orthodox theologians of our church - even a moderate Musaeus, yes, a Spener, who was once blamed by his opponents for a lax confession of the symbols, they are all decisive witnesses against the unprecedented and unheard-of way in our church of professing the symbols adopted by the Iowa Synod with all kinds of clauses, restrictions, reservations and conditions, i.e. only in part.

But, says one, do you Missourians not put the icons of the Holy Scriptures in almost the same way? Scripture almost the same? We answer simply: No! We know quite well that even Georg Mylius and Leonhard Hutter ascribed to the symbols an "indirect inspiration" and later theologians, following them, called the symbols "divine books"; but we consider this, no matter how one interprets it and restricts it, to be most dangerous, depressing the majesty of the writings of the apostles and prophets, yes, really leading to symbololalric. We know quite well what a heavenly difference is taking place here. Already in 1858 our Synod made the following confession: "Keeping in mind that the symbols are confessions of faith and doctrine, the church must necessarily exclude everything that does not concern doctrine from the circle of what the signing of the symbols refers to.) As little, for example, as he who signs the symbols of the church as his symbols without any condition, declares them to be a rule and guideline of German or Latin orthography or of a perfect style, just as little does his signature refer to any other things that belong to the field of human science. . . But just as the servant of the church is not bound by what falls into the realm of criticism, neither is he bound by anything that belongs to the realm of history in terms of the content of the symbol. And even more! The interpretation, which is given in the symbol full of individual scriptural passages, stands in a similar relationship. . . If an interpreter" (also in the symbol) "did not understand the particular meaning of a Bible passage, but interpreted it in such a way that his interpretation had its basis in other clear scriptural passages, he would be mistaken in the opinion that a certain doctrine was contained in a certain passage, but he would not be mistaken in the doctrine. Even he who absolutely subordinates the symbolic books to the

\*) Whereas the holy scripture is inspired by God or God's word. Scripture is God-breathed or God's Word according to content and form, therefore only declares that all the information contained in  
The same is true for the interpretations contained therein that are "similar to faith" (Rom. 12, 7.). Furthermore, since the proof of a doctrine can be imperfect, although not only the doctrine to be proved or the conclusion itself is based on  
The fact that the proof rests on an irrevocable divine foundation, but also that the doctrines used to prove it, or the superstructure and substructure, are null and void, means that an unconditional signature in no way implies the recognition that no proof given in the symbolic books for the pure doctrine is capable of perfection, or in other words, that the form, method, and process of proof are also perfect, and therefore every faithful church servant is bound to use the method followed in the symbols and no other method. . . To those parts of the symbolic books, as ecclesiastical doctrinal documents, to which even an unconditional signature on them does not refer, belong, finally, not indeed the principles and doctrines laid down therein concerning church constitution, church order and church ceremonies, but these things themselves, subject to Christian freedom, as many of them as are named in the symbols. \*) . . According to this, it is self-evident what it means, on the other hand, to sign the symbols only conditionally. This means to sign them with the condition that not every teaching contained in the symbols must be accepted as being in perfect agreement with the holy Scriptures. This means signing them with the condition that not every teaching contained in the symbols must be accepted as being in perfect agreement with Holy Scripture, but that a difference may also be made in the teachings contained therein. (Report of the Western District of the year 1858. p. 8. ff.)

But, say the gentlemen of Iowa further, do we not really find in the writings of old Lutheran theologians sayings which likewise clearly state that even not all the doctrines which the symbols adduce belong to the binding pieces of the Confession ?

First of all, our opponents, in order to prove this, cite, among other things, such statements that say the exact opposite of what they are supposed to prove. The first passage is namely the one already cited by ourselves in our synodal report from Dannhauer's Liber conscientiae aperatus, which contains the following-

It is therefore not necessary to retain all the circumstances, phrases, proofs, and citations contained in them, but the substance of the doctrine must be retained as it stands, not only to the extent that it appears to be in agreement with Scripture according to individual judgment. Scripture." There is indeed

an Iowan boldness to this passage.

\*) All this is proven at the respective place with examples, which we omit here for the sake of brevity. of the old confessional Dannhauer for the Iowa theory of an only conditional and partial connection to the symbols, while it states word for word exactly what our Synod has always held, and rejects what the Iowa Synod has established about this point! Dannhauer wants the "substance of the doctrine" to be held, which is found in the symbols, i.e., as we have heard above, not even "the smallest letter nor a tittle" of it, all other substances of the symbol he gives freely; and this is to a hair what we want and what Iowa denies. \*)

On the other hand, Prof. Fritschel cites the following passage from Verpoorten's Analects to the Symbolic Books, which is taken from one of Löscher's writings: "There are many things in the Symbolic Books that are only occasionally noted (*interspersa saltem sunt*, actually: what is only interspersed) and therefore may only be taken for the voice and opinion of the teachers used by the church, not for the voice and opinion of the church itself. This passage is also cited in the "Sammlung auserlesener Materien zum Bau des Reiches Gottes" of 1735. There it says p. 414: "So it is of course a human weakness, if e.g. the Apology now and then throws around 'mischiefs' and 'asses', as p. 223, 296. 2c. One must know, however, that not everything that occurs in the Ildri8 8^mi)olioi8 is to be accepted as *vox ecclesiae* (voice of the church) and to be invoked; as no even naturally reasonable consistory can demand such from a Candidato. Dr. Löscher calls these cespitationes Philippicas 'interspersa' (interspersed), which actually do not belong to the confession of the church, of which his *Stromateus in append.* p. 63. sq. communicates quite a *judicem*." - If, according to this, Löscher does not want it to be counted as a confession that Melancthon, in the Apology, calls the papists, for example, "asses," then he is undoubtedly in full agreement with this, and the gentlemen of Iowa can therefore be quite calm in this regard; but if Löscher, by "interspersed," also means teachings that are to be decided from God's Word, then this is wrong and contrary to the symbolic books, which demand of their confessors to confess that "nothing is assumed therein with doctrine that would be contrary to the Holy Scriptures," and that they are "contrary to the Scriptures. Therefore, as far as doctrine is concerned, they do not want to deviate from it "at all, not even a finger's breadth." - If the Iowa Synod in its negotiations in 1864 (see report p. 31) also referred to Jakob Wilh.

\*) Prof. F. says of this passage: "Which our opponents know quite well", and thus tries to create the thought as if we know this passage well, but wisely observe a profound silence about it, while he "knows quite well" that we have long since cited this passage ourselves against Iowa.

Feuerlein (died 1176), and indeed, as it says, to this "before all", who, as we have seen, refers the binding nature of the symbols only to "the noblest and primary parts" of them and accuses them of error in the so-called "secondary parts", the Iowa Synod thereby only proves that it has - just as Feuerlein did in the previous century - fallen away from the faithful confession of the teachings of our church.

Thirdly, Prof. F. cites two passages, one from a private letter of the Leipzig theologian Henrici, the other from a writing of the Jena theologian J. Musäus. Musäus, in which, however, a distinction is made "between such theological things as are intentionally taught in the symbolic books" and those "which are only occasionally and in passing remarked" (Henrici), between words of the symbols, by which "a dogma of faith is intentionally determined and therefore, \*) whether they are a piece of the necessary doctrine of faith, in which one can neither be silent nor have some tolerance", and a "side point, in which some dissent can exist without prejudice to faith and love" (Musäus). These passages, however, are not at all about the sense in which the symbols are to be subscribed to, but about which departure from doctrinal points occurring in the symbols is church-dividing and which is not. And in this respect, the theologians cited say quite correctly that a distinction must be made between the pieces mentioned. Unfortunately, this distinction was not observed in the so-called "Consensus repetitus", which Henrici himself wrote, and Musaeus objects to this in the passage cited. In this respect, however, we are also in complete agreement with Musaeus; †) indeed, we would consider it an abomination to deny a believer and teacher of all fundamental doctrines the communion of faith, brotherhood, and church because of some secondary point touched upon in the symbols, which does not belong to the similarity of the

Prof. F. has underlined the word "accordingly" twice here, to indicate that according to Musaeus only that "a piece of the necessary doctrine of faith" is what is "intentionally determined" in the symbols. From nothing was the sharp thinker Musaeus more distant than from such an outrageous assumption, for according to this, for example, the doctrine of the inspiration of the holy scripture would not be a "piece of the necessary doctrine of faith". According to this, for example, the doctrine of the inspiration of the Holy Scriptures would not be a "piece of the necessary doctrine of faith"! If one thinks of the times when the church had only the ecumenical symbols, what an outrageous opinion of what in the church alone are pieces of the necessary doctrine of faith comes out with the theory attributed to Musaeus!

†) To prove here which real side issues and school questions, which neither directly nor indirectly overturn or shake the foundation of faith, are listed among the church-dividing points in the Consensus repetitus, which we never approved of, but rather already objected to earlier, would take us too far, although the relevant documents are not only at hand, but also well known to us.

The first part of the book is about the faith, which is contained in the symbolic books. This, however, has nothing to do with our question in which sense the confession of the symbols should be made. If a teacher deviates from the content of the symbols in any point, then the church must examine whether it is in points "which concern a part of the necessary doctrine of faith", "in which one can neither be silent nor have some tolerance", or "in which some dissent can exist without prejudice to faith and love". If a preacher declares before signing that he cannot be convinced of the correctness of the presentation of the symbols in one or the other of the latter sub-points, we are convinced that such a preacher, if he otherwise confesses to be correct in all points, can be admitted to sign and thereby be permitted to expressly exclude the sub-points in question from his signature. Could he e.g. that Mary is a "*sempor virgo*" (always a virgin, even after the birth of Christ), as the Latin text of the Schmalkaldic Articles says, or if he could not convince himself that the traducianism apparently underlying the symbolic pronouncements is correct, and the like, we also believe that such a preacher should not be rejected from signing the symbols and from a Lutheran preaching ministry for this reason alone, but that he should be allowed to expressly exclude these points, which concern only theological problems, from his signature. Therefore, Melanchthon was allowed to sign the Schmalkaldic Articles as follows: "I Philippus Melanchthon consider these above-mentioned articles to be right and Christian. But from the pope I hold, if he would allow the gospel, that for the sake of peace and common unity of those Christians who are also under him and would like to be in the future, his superiority over the bishops, which he otherwise has, is also permitted to him *jure humano* (according to human rights) by us." It is true, almost no other righteous Lutheran approved of this\*) and Melanchthon later revoked his signature himself; but despite this signature, Melanchthon was still considered an unsuspecting Lutheran at that time. This kind of signature, however, is as different from that of the Iowa Synod as heaven is from earth, namely as honesty is from dishonesty. To sign the symbolic books, but with the secret or public reservation that "only the thetical and antithetical decisions" are meant by it,

Osiander says that when Melanchthon makes the qualification, "If the pope would allow the gospel," this is the same as if he wrote, "If the

devil became an apostle, for if the pope would allow the gospel, he would no longer be a pope." Cent. 16. hist. eccl. i. 2. c. 37. p. 285.

"which each article expresses and holds to falsehood and error," not the other doctrines that occur in the proofs, explanations, justifications and defenses 2c. - This is to mock the church with his signature, in that it is left to the judgment of the signer as to what he has signed and to what he has committed himself, so that the buyer, not the seller, determines the price of the goods! No, if the Iowa Synod cannot sign the whole doctrinal content of the symbols, it will make an extract from the Book of Concord and include in it only those doctrines which it really believes to be true, then the world and the church will know what it wants to believe and teach and hold fast; but the way in which it now professes the symbols is a true magic lantern, which leaves the faith of that Synod in its true size and shape in absolute uncertainty.

When, around the year 1788, the number of preachers, especially the young ones, increased enormously in Baden, who, in view of the recent progress in the field of theology, declared that they had to change all kinds of symbols, the Margravian Baden Consistory in Karlsruhe issued the following circular to the preachers: "Since it has been observed in various instances at a high Consistory that the clergy, especially the young ones, are diligently looking around in the newer writings, which is very much to be praised because of their progress in the knowledge of literature and because of the greater enlightenment that can be expected from it; but that they neglect to read the *libros symbolicos*, which were recommended to them at the time of their ordination, and are easily led astray by them - therefore the same has found it necessary to decree: that in future synods every clergyman, vicar or candidate send in a report of what he believes to have been improved, made clearer or supported by stronger evidence in the *libris sybolicis* by more recent exegetical, critical and philosophical writings since their composition; whereupon it is to be deliberated in the synod if necessary and the record is to be sent to the above-mentioned Collegium." (Acts, documents, and posthumous reports on the latest church history. Weimar, 1789. I, 182. ff. \*) Fortunately (?)

The editor, General Superintendent Schneider in Eisenach, makes the following remark: "This circular contains a wise arrangement very appropriate to the present state of the Protestant Church. Many candidates and young preachers, whose entire erudition often consists in the fact that they have heard a few theological lectures at the university and have read a few sheets of new heterodoxy, consider themselves wise enough to reform the doctrinal concept of our church, which they themselves have never quite understood, and to censure the symbolic books, to which they gladly commit themselves in order to obtain an office, but which they have often never really read, and to reject them as unsuitable for our times. What confusions arise from this is obvious. In order to put a stop to such confusion, the decree of the Margravian Baden Consistory has been drafted very expediently. If

the Iowans are not under such a consistory as their predecessors in Baden, otherwise they would be placed in the unpleasant necessity of giving up their mysterious confession of the symbols and clearly indicating in what the progress consists, at which they have already arrived as a synod avowedly "striving towards a greater perfection of the Lutheran Church". It is true that Pastor Deindörfer, as we have seen, has made the meritorious effort to lead the Lutheran Church toward greater perfection, and therefore to really indicate wherein the symbols of the same cannot exist before the brightly shining light of the nineteenth century, wherein they are "incorrect, doubtful, deficient," etc., etc.; but since the Iowa Synod has not endorsed these discoveries as such, it has nevertheless remained in its former chiaroscuro. In his essay, Prof. F. also makes a timid attempt to name a few more erroneous pieces that he thinks he found in the symbols, e.g. two passages about the right of the authorities to chase out of the country those who do not want to learn the catechism and "to see to it that all kinds of error are done away with and the consciences are taught rightly. (p. 350 and 339 of Müller's edition); furthermore, the passage: "That the ceremonies should serve solely for the instruction of the simple" (p. 51)-this attempt alone is too timid to be able to clear the murky waters in which the Synod has preferred to swim with regard to the confession of its faith. Prof. F. leaves it to the astuteness of the reader to discover whether he has thereby presented his or other people's doubts about the nullity of those passages.

Finally, when our opponent, in order to justify his theory and refute us, recalls that in the Lutheran Church several otherwise unsuspicious teachers have, for example, presented a doctrine of Sunday that does not agree with the Augsburg Confession, this is a downright silly instance. Confession, this is indeed a downright silly instance. Consider what kind of conclusion this is: several otherwise unsuspicious theologians have not taught in exact agreement with the symbols in one or the other point; ergo, these points are not an "essential piece of the Confession"! In the present case, rather, the opposite conclusion is correct: Since, in fact, almost all the theologians who have

If such a salutary arrangement were also made in other Protestant countries, it would be of great benefit, and many a one would be greatly diminished in his desire to reprove and reject the symbolic books and the doctrinal concept stated in them, if he were to indicate in writing what has been more precisely determined in the symbolic writings since they were written, what has been more elucidated, and what has been supported by stronger grounds of proof. Certainly a great work! Which would make some of those who consider themselves wise to get rid of their self-conceit and bring them to a wholesome self-feeling." And so wrote General Superintendent Schneider as late as Anno 1789!

They did this in the opinion that their doctrine rhymed quite well with that of the symbols, and since they therefore endeavored to show this in detail for their justification, they thereby indicated that they also considered the passages of the symbols to be "symbolic decisions" in which the doctrine of the Sunday (in the Augsburg Conf. and Apology in passing, in the Small and Large Catechism extempore) is presented. Conf. and Apology parenthetically, in the Small and Large Catechism *ex instituto*) is presented. - No less silly is the alternative which Prof. F. presents to us: either to declare that all the Lutheran teachers who have ever deviated in any point from the doctrine contained in the symbols are guilty of "apostasy and breach of oath," or to admit that the obligation to the symbolic books gives permission to deviate in such and such a doctrine from the ecclesiastical confession. This implies a conclusion like this: Many Christians have committed such and such a sin; either, then, these Christians are all to be declared to have fallen from grace, or it is to be conceded that the baptismal vow is not to be understood as if one should thereby renounce the devil and all his works and all his essence, but rather that it is permitted to do such and such a sin after all. However, we have already become so familiar with the professor's peculiar logic that we are no longer surprised when he practices such argumentation. Even Luther, according to this logic, we are supposed either to put him in the stocks for having fallen away from the symbols, or to admit that one retains the right to depart from the teachings of the symbols, even if one has committed oneself to it! and this because Luther claims that Melancthon in the Apology "did not deal with it with any seriousness", as James is to be compared with Paul, that therefore his reasoning is only a proof *ad hominem*, that is, a proof that is not based on one's own, but on the opponent's assumption. Whoever concludes from such an assertion a deviation from the doctrine of the Apology deserves a doctor's hat, which at least we do not envy him.

One more thing. Prof. Fritschel finally puts the crown on his harnessed syllogisms by showing us how we are to expel ourselves from the Lutheran Church with our principles of the meaning of the signing of the symbols, in that we ourselves in "Lehre und Wehre" Vol. 8, p. 215, we ourselves included the doctrine



that the Virgin Mary always remained a virgin among the doctrines that could be disputed on both sides under all circumstances; but now this doctrine of the symbols p. 299. is also known in the Latin text as clearly as the sun!-Unfortunately! we cannot place this crown, which he has placed on himself, completely untouched on Prof. Fritschel's head.

his head. We Missourians have really accepted this doctrine, which is only a theological problem that can otherwise be disputed on both sides under all circumstances, voluntarily out of sincere conviction, and have really subscribed to our obligation to the symbols, and therefore also teach this doctrine to our fellow men as often as we find ourselves prompted to do so. Ober has our Lord opponent already met a so-called Missourian who would have taught that Mary gave birth to more sons after the birth of the Lord? If, however, we expect that he who signs the symbolic books should also sign the decision on this problem as found in the Schmalkaldic Articles, we are, as already noted, far from regarding him who would exclude this decision from his signature as an unfaithful Lutheran and exclude him from the fellowship of our church. Prof. F. would like to give us the impression that we harbor such insane fanaticism; but rather! obviously against our better knowledge and conscience. For we have always maintained that the connection to the symbols refers to all the doctrines contained therein; we have also rejected such an ambiguous, dishonest confession, put on bolts, as the Iowa Synod has chosen, as an open gate of all heresy and fanaticism: but where have we ever asserted that we would not or could not recognize him as a true Lutheran and deny him brotherly and ecclesiastical fellowship, who honestly says, *bas ober bas* is what I cannot accept in the symbols, if this would concern things that do not concern *bas* fundament of our Lutheran faith. Only an unscrupulous slanderer will claim this of us. We ourselves have publicly declared to Pastor Schieferdecker a so-called subtle chiliasm that disputes with the symbols, which leaves the foundation of faith untouched, not to recognize it as an "open question" in the church, but to tolerate it, and have solemnly testified to him that we would have to recite the synodal fellowship to him only because of his chiliasm, because he could not and would not believe, teach and confess important articles of the general Christian faith without restriction.

We conclude our essay with an explanation of the old August Pfeiffer, who testifies to the right position of the chiliastes towards the symbols with the following words: "Nor will *bas* hold the sting that some pretend that one does not sign and swear to all words or *minutias* (trifles) in the symbolic books. For although the signature does not go on *mere circumstantialia*" (on that, what merely the circumstances

The fact that the doctrine of faith is not the subject of the signature, "that one should thereby obligate oneself, e.g., not to advance the articles of faith in any other words, in any other order, to prove them from no other scriptural passages and with no other arguments, and so on. It is nevertheless based on all materials or dogmas" (on the substance of the doctrines of faith contained therein); "so that the signer takes it on his conscience, testifies and lays down that he is convinced and assured in his conscience that all and every dogma and doctrine approved in the symbolic books is right and in accordance with the holy Scriptures, while all dogmas and doctrines are absolutely in accordance with the holy Scriptures. Let him be convinced in his conscience that all and every dogma and doctrine approved in the symbolic books is right and in accordance with Holy Scripture, while all dogmas and doctrinal points rejected and condemned therein are wrong and contrary to Holy Scripture. The same is true of the dogmas and doctrines that are rejected and condemned in them. If someone wanted to make a committee according to his caprice, to reserve some dogmas for himself, because he did not want to keep the signed symbolic books, he would make a mirror fencing out of the signature. \*) W. [Walther]

**Some news about the way Reformation jubilee celebrations, even semicentennial ones, were celebrated in earlier times.**

(Conclusion.)'

One hundred years ago, in 1767, when the year of the third and a half hundredth anniversary of the Reformation had come, the situation of our church, especially in Germany, was already extremely sad. Nevertheless, the jubilee was celebrated again this year, even if not pompously, but all the more heartily and humbly by ropes of the still faithful Lutherans. To give just a few examples, on October 31 of this year the well-known zealous Wittenberg professor and superintendent Dr. Carl Gottlob Hofmann preached on Phil. 1, 3-6, "On the right celebration of jubilee," which consists 1. in humble thanksgiving for the divine blessing of the restoration of pure doctrine, 2. in joyful prayer for its preservation, and 3. in confident hope for its preservation. He testified that "prayer for the further preservation and spread of our church is now especially necessary, since not only the Roman church has by no means changed its mind towards the evangelical Zion, but also because among us, even in pulpits and cathedrals, people of wrong doctrine have turned Christianity into a mere natural religion and have falsified the sound doctrine in so many newly issued writings. Oh, if my old dear Dr. Luther," he continues, "should come back and see and hear this, he would have to rebuke many a presently proud

\*) S. Antichiliasmus. 1691. cap. III. fr. 3, § 27. p. 128. f.

Theologians and journalists will be chased out of the temple and off the cathedral with a hostage, just as Jesus was. Believe, my friends, things have never been so bad in our congregations since the Reformation, and the instruments of unbelief have never dared to come out into the daylight in the midst of Christianity as they are doing now. ‡) In Dresden, Superintendent Dr. J. Joach. Gottlob ended by preaching on the Gospel of the 20th Sunday after Trinity, since October 31 fell on the Saturday before that Sunday a hundred years ago. He also made as his subject: "Instructions for a Lutheran Reformation prayer, which consists of 1. a joyful prayer of praise and thanksgiving, 2. a humble prayer of repentance, and 3. a sincere prayer of faith." He had the same songs sung that Bulaeus had had sung a hundred years before, namely : "Where God the Lord does not hold with us," "A Mighty Fortress," "O Lord God, Thy Divine Word," "*Te Deum laudamus,*" and "God be gracious and merciful to us," noting that this was done "not only because they are quite appropriate to the matter itself, but also as proof and testimony, that, notwithstanding the religious difference that has existed between Lord and country for a long time, \*) we are nevertheless in undisturbed possession and enjoyment of the evangelical freedom of religion and conscience, as it was 100 and 200 years ago, still by the grace of God." In conclusion, the speaker called upon the assembly to make a covenant with him with God and to renew the baptismal covenant with him publicly and solemnly on this day, whereupon he recited the words of such a baptismal covenant renewal to his listeners according to the circumstances of the feast. †) The Hamburg pastor Dr. Joh. Dietrich Winkler preached on Rev. 14, 6. 7. and had as his theme: The great work of Luther's Reformation as an object of our joyful remembrance and grateful esteem, 1. in view of Luther as an instrument wisely appointed by God for this purpose, 2. in view of the Reformation itself and the pure teaching of the divine Word restored thereby, and 3. in view of the glorious blessing with which this work has been crowned by

God. He showed that the angel flying through the middle of heaven according to the text was none other than Luther, and that he had been called by God to this work. He also praised the eternal gospel, the pure doctrine of the divine word of repentance and faith, which this angel had declared with his cry: "Fear God,

‡) Danziger theologische Berichte. 1768. piece 56. p. 466. ff.

\*) Because the Electoral House had fallen away to the Roman Church.

†) Nova acta hist.-ecol. 1768. p. 969. ff.

and give Him glory!" in the church. Finally, he considers how the work has spread quickly as if in a flight and has been preserved by God's power, despite all persecutions and temptations, until now. ‡) The Naumburg cathedral preacher I. Chr. Ritter had the text Rev. 14, 6-13. and presented: Five times fifty years of thankfulness for the reformation of Christianity, 1. because the doctrine of faith of the reformation is not a new doctrine, but the eternal gospel of God, 2. because through this reformation the confusions of superstition and false doctrine have fallen as a babel, 3. because now the Christian from the reformation certainly knows how he can escape the wrath of God and become blessed in Christ. \*) The well-known Leipzig professor Dr. J. Fr. Burscher preached on Matth. 16,15- 18. and proved from it: "That the Roman church, from which we have rightly separated ourselves through the Reformation, could by no means be the general (Catholic) church or the head and mother of all churches and all unbelievers on earth, even if P e t r u s g l e i c h had been the first bishop in Rome." He proves this 1. from the words of the text, 2. from Roman canon law, and 3. from the testimony of antiquity, with his usual vividness, clarity, erudition, and thoroughness. †) In the name of the University, the then Dean of the same Dr. Joh. Bahrdt invited to the celebration of the jubilee in a Latin festive program, in which he deals "with the nowadays all too little appreciated benefits of the Reformation". Among other things, he complains: "Some do not even want to recognize the hand of divine providence in it. Others hold in extremely low esteem the purity of doctrine restored by it, as the first and most important benefit, and deface the doctrine of faith by free spirits, addiction to innovation, laxity in religion, mockery of the truths and of their defenders, by new textbooks, secret naturalism and Socinianism (denial of the deity of Christ) and the like." ¶) "The second benefit, the unhindered freedom of religion, is treated just as carelessly; under the pretense of tolerance and the love of harmony, a true syncretism (religious mongering) is introduced; it would be enough if a civil peace were granted to all religious relatives, along with freedom of conscience, without thinking of ecclesiastical unity, which, without complete unity, would not be possible."

‡) Danziger Berichte I. a. O. p. 513. Nova Acta etc., S. 977.

\*) Acta etc. a. a. O. p. 992. f.

†) Ibid. P. 990. f.

¶) Here Bahrdt mentions the notorious Basedov in particular.

The first is that it is not lawful to use the doctrinal points, not only the main doctrines of Christianity, but all the doctrines founded in God's Word. \*)

The memory at last of the last celebrated tercentenary of the Reformation in 1817 is a most sad one. Not long before, the German poet Klopstock had sung:

A heap of prisoners, our God!

Dare your son with wild mockery, The son, the mediator, to revile, Through whom even heavens once vanish.

Ah, their doctrine's plague, O Lord, now creeps no more in darkness;

At noon, O Lord, she bursts forth, Lifting high her deadly head!

The more splendidly the jubilee was celebrated in many places in 1817, the more deeply most of the few remaining true sons of the Church of the Reformation mourned in the midst of the festive jubilation. Even then, the old heroic song of Luther, the old Lutheran battle song was still sung to the sound of trumpets, trombones and timpani: "Ein feste

Burg ist unser Gott" 2c. The chant alone sounded like mockery. The "stronghold" was mostly understood to mean reason, enlightenment and freedom from God's word, and the "old evil enemy" the gospel of the old time. In several places, the crown of the jubilee celebration consisted in the consummation of a union between so-called Lutherans and so-called reformers, both of whom, however, were usually as little the one as the other, but apostates who betrayed and sold their church, like Judas the Lord, for thirty pieces of silver.

In this terrible sultry time, in which the formerly green meadows of the church, with few exceptions, had become arid steppes, even sandy deserts, a voice sounded from the north of Germany, however, which acted like a fertile thundershower with air-cleansing lightning throughout Germany. A former archdeacon in Kiel in Holstein, named Claus Harms, published those 95 theses with which Luther had once called for the Reformation and the liberation of the church from papal control on October 31, 1517.

At the same time, however, Harms placed a new thesis alongside each of Luther's old theses, which now protested against the rationalism and unionism that had newly penetrated the church, as against a new papacy, just as Luther had once protested in his theses against the Roman papacy and its abominations. The title of this wonderful blessed jubilee gift was: "These are the 95 theses of Luther, with other 95 sentences than with a translation from

\*) Danzig Reports loc. cit. p. 535. ff.

Anno 1517 accompanied in 1817." The new theses were to be directed, as Harms wrote, "against all kinds of errors and confusions within the Lutheran church", than which he was "ready to explain further, to substantiate, to defend, to answer for".

The first new thesis was: "When our Lord and Master, Jesus Christ, says: "When our Lord and Master says, 'Repent,' he wants men to be formed according to his teaching; but he does not form the teaching according to man, as he does now, according to the changed spirit of the age. \*)

The third new thesis was: "With the idea of a progressive reformation, As one has grasped this idea and is reminded of it, one reforms Lutheranism back into paganism and Christianity out of the world.

The ninth new thesis was, "The pope of our time, in respect of faith, we call reason."

The eleventh new thesis was: "The conscience cannot, that is, No one can forgive himself sins. Forgiveness is God's."

The twenty-first thesis was, "The forgiveness of sins cost money in the sixth and tenth centuries, after all; in the nineteenth, one

They are completely in vain, because one helps oneself with it. (The "in vain" here is of course not opposed to human merit, but to repentance and faith, without which at that time everyone absolved himself in his heart from all guilt and punishment).

The twenty-fourth thesis was: "'Two places, O man, you have before you,' it said in the old hymnal. In more recent times, the devil has been beaten to death and hell has been dammed up."

The twenty-seventh was, "According to the old faith, God created man; according to the new, man creates God."

The thirty-second: "The so-called religion of reason is denuded either of reason, or of religion, or of

both."

The forty-seventh: "If in matters of religion reason wants to be more than a layman, it becomes a heretic. The shunned, Tit. 3, 10."

The sixty-first: "Christians should be taught that they have the right not to suffer unchristian and unLutheran things on the pulpits as well as in church and school books."

The sixty-seventh: "It is a strange desire that it should be free to teach a new faith from a chair which the old

This new first thesis should correspond to the old first Luther thesis, which, as is well known, thus read: "Since our Master and Lord, Jesus Christ, says: Repent, he wants that the whole being of his believers on earth should be a constant or unceasing repentance". Walch's AuSg. XVIII, 255.

faith has set, and from a mouth to which the old faith gives food."

The seventy-fifth: "The madness is raging in the Lutheran church: snatches Christ from the altar, throws God's word from the pulpit, throws excrement into the baptismal water, mixes all kinds of people at the parish feast, hisses out the priests and all the people after them, and has done that for a long time. They are not yet bound" (i.e., like a madwoman gone mad)? "That should rather be genuine Lutheran and not Carlstadtian!"

The seventy-fourth: "Saying that one is advanced in enlightenment, one will surely not justify this with the present darkness in true Christianity? Many thousands can now declare, as the disciples of St. John once did

(Acts 19:2): "Neither have we ever heard whether there is a Holy Spirit."

The seventy-fifth: "As a poor maid, one would now like to make the Lutheran Church rich through a copulation" (through the union with the Reformed Church). Do not perform the act over Luther's bones! He will come alive from it and then - woe to you." (And so it happened. It was the execution of the union in 1817 that caused the Lutheran Church to wake up as if from death and to rise from its grave).

These excerpts may suffice. The effect of these sentences, spoken in faith and hurled in the face of the unbelief and religious mongering of that time, is as follows.

was a tremendous one. They struck many thousands of hearts like quite unexpected thunderclaps from a bright sky. The highly learned and notorious rationalist theologian Ammon in Dresden was so upset by them that he wrote a defense of these sentences in the first fright, under the title: "A bitter remedy for the weakness of faith of the time", which made one of his Unglanben relatives, Schleiermacher in Berlin, not a little dismayed and angry, since he had just carried out the Union there, drunk with joy!

By the way, dear Harms did not stop with those sentences. He kept his word. When hundreds of writings were snowing and raining against him, he really showed himself as he had promised.

Luther was cheerfully ready to answer for his sentences, although with those counter-writings at the same time a veritable hail of vituperation was unleashed against him as a wretched "darkling" and "retrogressor. He answered his goliaths decisively and thoroughly, especially in a writing to which he gave the title: "That there is nothing with the religion of reason," just as Luther once answered all the attacks on his theses mainly with the powerful writing: "That free will is nothing. - —

Probably the time of a new era begins for our church with the last jubilee in 1817.

The only thing that has not yet happened is a true return to the faith and doctrine that God gave to Christianity through the Reformation. May the fourth half-century anniversary of the Reformation to be celebrated this year open the stream of a new divine search for grace, which will flow over all parts of our church and make the arid land green, blooming and fruitful everywhere. May God help this for the sake of His promises in Christ Jesus. Amen! W. [Walther]

(Sent in by Past. P. Beyer.)

## Two evening entertainments with and without dancing.

Dear Lutheran Reader! How often do you pass by your pastor's study and think, when he has just spent half a night or even a whole night at the bedside of an acquaintance of yours: that man also has his troubles; or also, when you have toiled quite a bit during the day and return home from work in the evening tired as a dog: oh, if only I had it like him behind the green curtains! I would like to know what he does all day. Just come in today behind those green curtains and see and hear, perhaps you will then speak in the evening as you spoke in the morning; and what you hear can do you no harm besides. But, you will think as soon as you enter, our pastor is a man who does not yet know as much about order as my wife. There are books lying all over the table and even on the floor, on the bench and chairs, so that one can hardly find a place to sit down. Yes, look, dear friend, your pastor has been working all day. Not just by dragging the tomes back and forth, which is saying something, but by reading each one, reading some passages three times and comparing them for the fourth time with God's Word and other passages; and all this so that next Sunday you can hear a sermon that is not shaken out of his sleeve. But sit down; the pastor has already pushed a mighty band, which must have taken a whole pigskin to bind, off the chair to make room for you. Don't be embarrassed; the man sitting on the other side of the chair was also your sign half a year ago - a blacksmith. Now, of course, he has a white bandage around him and a Christian hat, so he is a Methodist preacher. Now listen how your pastor continues in his work or rather in the interruption of his work:

Methodist preacher: You see, Mister B., I have also been a member of a Lutheran congregation for a long time, but I thank God that I am out. I don't think I would ever have gotten any further in sanctification than I already was because I joined.

I myself did not know what the reason was. But now I know that the fault lies with you preachers, because you never tell people that they have to become free from sins and completely holy already on earth.

Lutheran Pastor: This accusation against us is also false, like your previous ones. Have you not also learned and heard the third article, as the whole Lutheran church confesses with all Christians: I believe a holy Christian church, the communion of saints? I believe the Holy Spirit has sanctified me in the right faith.

M. P.: Yes, I have often prayed this myself, but I have always found that it is not true and that you yourselves give your people false comfort, as if they were already holy and God's children, while they are still in all kinds of sins. Oh, you Lutheran preachers will one day have a terrible responsibility because of this one thing, namely that you keep people from their conversion with this false comfort.

L. P.: We know that you do not let anyone be a Christian unless he is converted in your way, and that you do not let anyone be a holy child of God until you make him holy. The only question is whether your conversion leads to Christ and your holiness is valid with God. The conversion is described by the Lord Christ Himself in Acts 26, 18. 26:18 thus: "I command and send you (Paul) among the Gentiles, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance with them which are sanctified by faith toward me. At the same time, in the same words, he says that one who is thus converted will also immediately become a saint, not in the way you mean, that no man could accuse him of sin in his life, but in such a way that he receives forgiveness of sins through faith and the inheritance, i.e., the perfect holiness of Christ. He who has this is converted and holy in the sight of God, even if your crooked sectarian eyes were to find nothing but sin and unconversion in him. It is not we who fall into God's judgment, who lead poor sinners to the mercy seat and into God's Father's arms, but you who heap up your penitential benches around the mercy seat together with the sanctification machinery on which you have the patent, and make people know that they must not think of themselves as children of God until they are over all this clutter; but then they alone would be the pleasant ones. Oh, how many a timid soul you have driven into lifelong doubt and finally into

despair!

M. P.: So, if I understand correctly, you think that faith can also be found in people who still sin, who have their pleasure in sinning, and you would call such people converts. I mean, I once heard a Roman Catholic priest say something like that.

L. P.: It seems that you do not yet know that even among the sins there is a very large'. The difference is that there are those, such as contempt for the divine word, blasphemy against the sacraments ordained by God, rebellion against parents, and the like, in which faith is impossible, and those in which even a believing Christian can go for a time without recognizing them as sins, which he therefore commits without hesitation; or those which he has already recognized and detests, but into which he falls again at times out of weakness and haste.

M. P.: Well, I would be eager to meet such people. Name a few.

L. P.: First of all, concerning the sins that even a born-again Christian commits out of weakness and haste, I remind you only of the saints of God in the Old and New Testaments. Abraham was certainly a believer, for God Himself gave him the name "father of the faithful"; nevertheless, just when God promised him a son, he let himself be hurried by doubt and laughed at God's word in human cleverness. Gen. 17:17. Doubt, then, my dear, is a great sin. Nevertheless, God does not reject the poor sinner Abraham according to your method, but even now speaks to him as a father to his child. Why is that? Because Abraham, in all his weakness and sin, kept the faith that the seed of the woman should crush the serpent's head, as the next verse will show, and only doubted whether his wife Sarah should be the progenitor of the Savior. Isaac was undoubtedly a believer and a born-again, yet he had leaned toward Esau with a sinful preference because he did not realize that Jacob was to be the progenitor of the Savior. David was a man whom God Himself calls a man after His own heart; yet in a weak hour he yields to the devil, what is more, in spite of the warning of his commander, and makes the people count, in order to feast his heart on the multitude of his subjects. Peter was a pillar of the church in doctrine and faith, yet he denies his freedom gained through Christ, which he proves against the Gentiles, when he also confesses it before the Jews. Gal. 2, 11. Paul, the chosen instrument of Christ, confesses about himself, Rom. 7, 18: "I know that in me, that is in my flesh, dwells no good thing. I may want to, but I cannot do what is good". . . "So then I serve the law of God with my mind, but the law of sin with my flesh." This is what an apostle of the Lord confesses about himself when he speaks of his life. Nevertheless, he continues Cap. 8, 1: "There is therefore nothing condemnable in those who are in Christ Jesus"; therefore he wants to be completely uncondemned and unashamed and to be considered a true saint, because he is in Christ Jesus through his faith. But as for the sins that one commits out of ignorance and therefore does unashamedly, for the sake of brevity I will only remind you of the word of David: "Who can

notice how often he misses? Forgive me the hidden faults." But if a believer commits sins that he does not yet recognize as such, it is in the nature of things that he commits them willingly; otherwise he would not commit them.

M. P.: I must confess, now that I have heard you speak about sin, it becomes quite clear to me why your congregations are becoming wild and worldly. You make people's consciences free to sin and tell them: Just take care that you do not lose your faith; otherwise you can safely sin, it will not harm you; the saints in the Old and New Testament did not do any better. Yes, from this it is also clear to me how your patron Luther, for whom I otherwise always had great respect, can say in his church postilion that faith and love cannot be danced out, and thus also allows Christians this work of the flesh. Great God, what a Babel and Sodom is the Lutheran church!

L. P.: You will not be able to deny that everything I have told you so far is the teaching of the divine word. Nor do you dare. But that you impute to us an application of this doctrine, which is not made anywhere in our church, which you also know yourself, that is, to say the least, dishonest. It is a sin against the eighth commandment; and you have here at once a proof in yourself that the saints also sin. Or, say before God: have you ever heard a Lutheran preacher speak as you have just spoken: the saints of God were not without sin, therefore let us sin.

M. P.: Egg, why else do you hold so stiffly over this teaching?

L. P.: Why don't you answer my question first? Because your conscience dictates to you an answer that the proud mouth may not pronounce. Well, so much the worse for you. But since you don't seem to know why we think so highly of this teaching, listen: First of all, it is because it is the teaching of the divine word. But if we know this first, we do not care whether the world in general and the Methodists in particular cry out that we are doing harm. We know, taught by God, that no teaching of the Holy Scriptures brings harm. Scripture brings harm. On the other hand, it is because God has provided a wealth of comfort for us Lutherans, i.e., poor sinners, which we, out of gratitude, would like to receive and use unabated. It is precisely the best Christians who also have the most tender consciences. A rashness of wrath causes them more fear and distress than murder and adultery do to a child of the world. Therefore the question arises again and again: Are you still a child of God? Can you still pray with confidence? Can God still suffer you, who fall again every day? Oh, what misery you cause to such Christians, if you now comfort them: Christ has done enough for all, but only those can be comforted by his grace who become perfectly holy in life, in deed and in action. Whoever commits sin, whether out of weakness or malice, is of the devil. Either they remain honest, and since the daily sins do not cease, they despair; or they become, as happens in most cases, hypocrites, who persuade themselves and others that they are now perfect, while Adam's underclothing, the evil flesh, hangs on them front and back. How very different is the comfort of the divine teaching: "Be of good cheer, God may well suffer you with all your weaknesses, if only you do not drive the Holy Spirit away from you with willful and deliberate sins and thereby lose faith; for he sees the full ransom that his Son paid for you once for all on the cross. Pray only the fifth petition. Then a Christian remains in daily repentance and at the same time in constant joy of heart.

M. P.: What, a Christian should live in daily repentance? I have recently repented and know what that means. No, I would rather be in hell than repent daily. \*)

L. P.: Of course, you can only be moved to such a downright godless statement by your fundamentally wrong opinion of repentance. One can see that you regard it as a, admittedly terribly strenuous, work that has to be done, but with which, once done, it is also settled forever. But no one who means well for your soul can release you from the fact that you must repent daily. These are the words of God: "There is no man that doeth good, and sinneth not," Ecclesiastes 7:21, "Who shall find a pure man among them, where there is none pure? Job 14:4, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8. The remedy for sin is called repentance, and for daily sins daily repentance. If the penitential bench, cramps, cold sweat and whatever else you have learned to regard as necessary for true repentance seem somewhat inconvenient to you, or even impossible, then my advice would be that you throw away all the garbage of human inventions and be satisfied with what God wants to work in us, namely a divine sorrow over sin and a repentance that no one repents of.



M. P.: O how easily you Lutherans know how to make the way to heaven! You forgive the grosser sins, you cover up the sins of weakness, and you make repentance so easy that not a finger hurts. No wonder that your congregations become so numerous; where one enters heaven with loud dancing, playing and cheerfulness.

These are words from a sermon that was recently preached on the occasion of a camp meeting.

The world can certainly find its way in there. But be careful in which heaven you arrive.

L. P.: Well, in that, when eternal joy shall be upon our heads, when we shall have joy and gladness, and joy and gladness shall take hold of us, and pain and mourning shall be gone. And when I think of this, I become all the more joyful even in the deepest sorrow; even when I have to hear how you distort our doctrine and throw true and false together quite hopelessly.

M. P.: Where would I have distorted your teaching?

L. P.: Ah, you poor sh..., wanted to say: you shepherd in error! Where do we say that we can forgive sins? We only lend our mouth to God, who wants to do it this way and no other way, and in this way he forgives the sins of the penitent through his word of absolution; but not only the gross ones, as you say, but all with each other. Where then do we make repentance easy? Certainly, no one's fingers should be hurt by it; for that one should inflict a punishment on his body for a certain sin and then think that it is now done, that is a heathen, Jewish and Roman error. The heart, however, should be sorrowful to the people, it should be contrite and broken; and with this it is such a ticklish thing that the all-wise God has reserved it for himself, which measure of sorrow he wants to assign to everyone; because a little too much corrupts the body and soul into hell, because it drives to despair. But that God is pleased with this teaching of ours, he tells us himself in these words: "The victims who please God are a troubled spirit. A troubled and bruised heart thou, O God, wilt not despise. That we should finally teach that one can enter heaven with loud dancing and playing is just..."

M. P. (interrupting): Wait, I will prove this to you from Luther's mouth. (Pulls out a booklet.) Listen, Luther says: "Whether it is a sin to whistle and dance at a wedding, since it is said that many sins come from dancing? Whether there were dances among the Jews, I do not know; but because it is the custom of the country, like inviting guests, decorating, eating, drinking and being merry, I do not know how to condemn it without the excess, if it is lewd and too much. But that sins are committed is not the fault of dancing alone, since such things also happen over the table and in the churches; just as it is not the fault of eating and drinking that some become sows over it. But where it is done modestly, I let the wedding have its right and use, and dance always. Faith and love cannot be danced out or sat out if you are chaste and moderate in it. Young children dance without sin; you do the same and become a child, then the dance will not harm you. Otherwise, if dancing would be a sin in itself, it should not be allowed for children. \*)

\*) Walch Th. 11. p. 642.

Hereby, I think, it is sufficiently proven that you teach that one can get to heaven by dancing and jumping.

L. P.: Well, one sees, you already drop something of your earlier assertion yourself. Earlier you said that we taught that one could go to heaven with loud dancing 2c.; now you already leave out the word loud. But even now your assertion is still an untruth. We believe and teach that a person becomes righteous and blessed, and thus enters heaven, solely through faith in Jesus Christ, who redeemed us with his holy, precious blood and with his innocent suffering and death. Have you ever heard a Lutheran preacher say: Dear people! If you want to go to heaven, you must also dance and jump, because that is part of it? I have heard other people who attach such great importance to dancing and jumping that they hardly consider anyone to be a Christian who has not become one with these peculiar signs. I should think you know these people; they are called Methodists. When Dr. Luther speaks of dancing, he does not speak of it as a means of getting to heaven, but as an act that does not in itself make a Christian an un-Christian and exclude him from the kingdom of heaven. But this he does especially against people whom he describes shortly before the passage you quoted thus: "At the wedding no one should turn to the sour hypocrites and self-grown saints, who like nothing but what they themselves do and teach, and should not suffer well that a maid should wear a wreath or adorn herself a little." He says this even more clearly in the explanation of 1 Pet. 4, 8. with these words: "St. Peter also does not want the foul, rusty and dirty monks, or the souring saints with their hypocrisy and pretense of an excellent strict life, so that they also do no honor to their own bodies, and soon judge and condemn other people, where a virgin goes to the dance or wears a red skirt 2c. For this God can well suffer, if you are otherwise a Christian, that you dress according to your measure, or adorn yourself, or live well for honor and considerable pleasure." \*) So what does Dr. Luther want in these two passages? He wants to prevent the shameful and harmful abomination that, for the sake of such actions, which one considers to be sin, but which God has not expressly forbidden, one immediately considers others to be un-Christians and denies them faith and blessedness. This ungodly, condemning spirit was the characteristic of the Pharisees in Christ's time, of the monks in Luther's time, and of the enthusiasts today. That is why I still say today, as Luther did then, that a maiden who goes to the dance can have faith and love far sooner than a haughty saint who does not want to go to the dance.

When he sees her, he immediately considers her a lost unchristian and therefore treats her as an apostate, godless bride of the devil, or a saint of works who never went to the dance, but does something good for himself in front of God and therefore despises others beside himself.

M. P.: Mister B., someone is knocking at the door; I will leave. I will continue to think about what we talked about tonight and visit you again next time. Good night! - —

(Continued.)

### To the ecclesiastical chronicle.

**Papist.** As is well known, the present pope, who seems to consider himself especially called to bring the idolatry of the Roman church into ever greater florescence, on June 28 of this year carried out the fabrication of 21 new so-called saints, which had long before been announced for this day. That such a canonization or canonization is a true monkey comedy can be seen from the way in which it was carried out again this time. In the Catholic "Truth Friend" of July 31 from Cincinnati, the Hocuspocus is described by a Catholic correspondent to Rome itself as follows: "After the procession had ended and the participants in it had returned to the cathedral, the actual celebration of the day began, the canonization of the new saints. The Pope took his seat on his throne and received the kisses of the Cardinals and the knees of the Bishops.... When all the preparations were finished, the Cardinal in charge of the matter, accompanied by a Master of Ceremonies and an Advocate of the Consistory, came before the Pope and, through the latter, asked him urgently (*instante*) to allow the names of the new *beati* (there are 21 of them) to be inscribed in the list of saints. The Prelate-Secretary of the Breves answered in Latin on behalf of the Pope that His Holiness was well aware of the merits of the candidates for sainthood, but that in such an important matter the Holy Apostles and all the heavenly authorities had to be consulted beforehand for his enlightenment. However, in such an important matter, the Holy Apostles and all the heavenly hosts should be called upon to enlighten him. The pope and the bishops then lowered

themselves to their knees, two chaplains intoned the Litany of the Saints, and the tens of thousands of clergy took up the simple chant in unison.... For the second time the Cardinal came forward and repeated "urgently and more urgently" his request for the canonization of the Beati. The answer was prayers to the Holy Spirit as the source of light and holiness. The pope with his prelates knelt praying again and then intoned the *Veni creator* ... For the third time the Cardinal came forward with his request. This time he asked *instante* - *instantius* - *instantissime* and now the answer came: Your Holiness, sure to act according to God's pleasure, would now give his definitive decision. Thereupon a few more prayers and the silver trumpets sounded, the cannons of the Castel Sant'Angelo thundered and the ringing of all the bells of Rome announced to its inhabitants and guests - *urbi et orbi* - that the Roman Church had become richer by 21 saints. The pope intoned the Ambrosian hymn, the Tedeum; all present, clergy and laity, joined in." The whole charade would have been something highly ridiculous if it had not been connected with such a ghastly abuse of the divine name. A Christian must certainly be quite horrified when he reads that a wretched sack of maggots on earth not only takes the liberty of making deceased persons, who are either in hell or in heaven, into saints, whom one can call upon from now on, but, after he had long since made it known that he wanted to do so, finally presents himself as if he first had to call upon all the holy apostles and all the heavenly hosts, as well as the Holy Spirit, for enlightenment. He then finally complies with the "urgent, more urgent and most urgent" requests to carry out the thing. That the devil was not idle in this antichristian dazzling work was revealed by a trick that Satan played on the pope, for this evil spirit has the way that he cannot leave even his faithful unfooled. In that correspondence it is said that, among other things, the following "disturbance of the ecclesiastical celebration" had occurred: "An overexcited pious man, overwhelmed by the impression of the celebration, had in a moment of ecstasy inflicted a fatal wound on his neck with a pocket knife; he died the following day. After a murder or suicide, the church must be consecrated anew before services can resume. The pope quickly helped over this embarrassment by performing this consecration himself through a benediction." While otherwise a lengthy ceremony is prescribed in the *Roman Ritual* to be observed when a so-called deconsecrated church is to be reconsecrated, this time this order was so inconvenient to the "holy church" that the pope quickly settled the matter by a supreme Benediction. O of the hypocritical church! W. [Walther]

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**"They come to an end with terror." Ps. 73, 19.**

As is well known, the city of Leipzig was one of the cities under the rule of Duke George at the time of the Reformation, who was highly hostile to the gospel. Therefore, Leipzig was the gathering place of many blasphemers of the pure doctrine until 1539, when this city finally accepted the gospel. Among these blasphemers was also the preacher Johann Koß. When the same once in two sermons of

The famous theologian Urbanus Rhegius wrote against him, admonishing him most kindly to desist from arguing against the truth, and finally testifying to him: "But if he continues in his error, let him commit it to the judgment of God. What happens? Shortly thereafter, he preaches again, calling Luther the black devil, his teachings the black gospel, and all Lutherans the black mob. But after he had raged so violently on the pulpit, he suddenly falls down, begins to roar like a bull, and, carried home by his own, miserably departs in this state without invocation of God. Soon after, in 1534, when Luther addressed a consolation pistle to the expelled Lutheran citizens of Leipzig, he included the following words about the Leipzigers: "I would have thought that they should have been reminded of the preacher's accident in Leipzig, but there are no hearts in their bodies, only stone, iron, steel and demant. (C. G. Hofmann's Reformation History of the City of Leipzig. 1739. p. 271J.) W. [Walther]

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### Church consecration.

The fifth Sunday after Trinity and the following Monday were days of frenec and thanksgiving to God for the German Lutheran congregation of St. Paul on Basewood Hill, Alleghany Cv., N. Z); for on the same days their little church was dedicated to the service of the Triune God. Their joy, however, was greatly increased by the hearty participation of their mother congregation at Olean and their sister congregation at Wellsville. In both places, as elsewhere, whole crowds of festive guests arrived, although some had to travel more than forty mesieu. The consecration of the church took place in the usual way. Sunday morning the undersigned preached on the 87th Psalm; at noon Pastor Weisel of West Seneca preached on the 24th Psalm to the many Americans present in their own language, showing them that the Lutheran Church believes, teaches and confesses according to the clear words of God in all of its churches, without being swayed by blind reason, as is unfortunately more or less the case with the other false-believing church communities. On the following Monday, the sermon was preached twice again and Holy Communion was distributed. The whole congregation and the two pastors present took part in it.

The aforementioned congregation has abundantly experienced the great mercy and kindness of our faithful Savior, both in its formation and in its more distant growth. About seven years ago the undersigned came for the first time from the beautiful Basewood Hill, and at that time did not think in the least that a congregation of the Augsburg Confession would still gather on this height and that a church would be built for them. At that time only one German Lutheran family was living there. From this family he heard that about eight miles from it lived some abandoned German families, who resented the activities of the Methodists living near them.

shunned. The undersigned sought them out and preached the word of God to them. And when they showed a desire to hear God's word further, and for this purpose they wanted to meet on weekdays, their Christian wish was gladly granted, even though they lived forty to five and forty miles from Olean. The old evil enemy, however, immediately stirred up to hinder the work of God, and presented the people with the many wasted days that they would have thereby; for those who had to pick up the preacher lost three working days. Therefore, the few families often became discontented and despondent, especially since some of them withdrew from the sermon. The Holy Spirit had already taken hold of their hearts. They recognized and confessed that they could no longer do without Word and Sacrament; they would rather go to Olean or Wellsville from time to time before they had to do without God's Word. Then the friendly God helped them and gave them courage and hope. The Lutheran truth broke through into the neighboring Methodist settlement, some families returned to the Lutheran Church, and others will hopefully follow. In the meantime, some Lutheran families have settled on Basewvod Hill, and because there and in the surrounding area beautiful cleared buildings can be had for a reasonable price, some people have come to believe that the Lutheran Church is the right place for them. Some people were convinced that it would be best if they sold their property and bought other estates on the so-called Basewood Hill, in order to found a community there. To some extent this was already done. And immediately it was decided to hold their public worship service on said hill; especially since it is only ten miles from the railroad. These families then united to form the German Lutheran St. Paul's congregation at Town Allen, AUcghany Co., N. Zj. On Sundays they faithfully assembled at the Lepp family home and held reading services. And when it was said that their appointed preacher would come next Tuesday, they gladly missed their often very necessary work and came to the sermon. But they are not allowed to think about their own little church yet, because they are all deeply in debt. Their wish, however, was to build a small church as soon as they had some means. But the faithful God gloriously helped them out of their distress. On the high, broad hill stood the church of a dissolved Congregationalist congregation. The remaining members of the congregation offered the church to the congregation as a gift, with the condition that it be restored to its ecclesiastical state. The congregation accepted this offer with gratitude to God and to the generous donors. The building was now prepared in a true German ecclesiastical manner, vaulted, paved and beautifully painted on the inside; likewise on the outside. Likewise, a

beautiful pulpit, altar and sacristy were added. Whoever sees the friendly little church from the inside, it makes a pleasant impression. It is 28 by 38 feet. The Americans living in the vicinity cannot be sufficiently surprised about it, and confess that they would not have suspected that the Germans could have rebuilt and decorated this building in such a way. No wonder, then, that the dear congregation looked forward with great longing to the day of the consecration of the church. And when the day arrived, the good God favored the celebration with the most beautiful weather. The joy of the celebration was also greatly enhanced by the heartfelt participation of fellow believers from Wellsville, Olean, Angelica and other places. One can imagine the astonishment and amazement of the Americans who had inherited this beautiful and picturesque region from their parents and grandparents, and until eight years ago counted no Germans among them, and now all at once see such a large number of *honest Germans*, as they are still called there, in unanimity of faith and festive joy. They also freely admit that they would have to give way to the Germans here. Incidentally, it should be noted here that, if faith-stricken Lutherans in the East wanted to buy beautiful estates for a cheap price, this area would undoubtedly be the most suitable.

Praise be to the faithful and merciful Savior that he has so graciously cared for this congregation and given it a place where the glory of his name dwells, and where all his miracles are preached. May he now also remain with her and her children with his pure word and unadulterated sacraments. Amen.

C. Engelder.

### Church News.

After the candidate, Mr. Theodor Brohm, had completed his studies at Concordia University in St. Louis, had passed the preliminary examination very well and had then studied for another year at the University of the City of New York for training in the English language, he received an appointment as an assistant preacher from the Lutheran Zion Parish in Boston, Mass. Lutheran Zion Parish in Boston, Mass., and was ordained by the undersigned on the seventh Sunday after Trinity under the assistance of the Reverend C. Gräber and inducted into his office by order of the Reverend E. G. W. Keyl, President of the Eastern District.

May the Lord be his sun and shield!

C. I. Otto Hanser.

Address: Uov. Mwoäor Lrostm, Xo. 70Kvonue, Boston, Hluss.

After a vacancy of two years, occasioned by the removal of Mr. Paft. Jor to Logans- port, Jnd., the congregation at Kirchhayn, Wisc, in the perfon of the hitherto assistant preachercrs, Mr. Pastor Keyls at Baltimore, Md, of Mr. A l e- rander St a m rn , is at last again supplied with a preacher of its own. The installation of the same took place on the sixth Sunday after Trinity by the undersigned and Mr. Rev. Werfelmann of Grafton.

The joy of the congregation over its finite supply is great. May the Lord grant it duration and growth, and bless the work of His servant!

Milwaukee, d. Aug. 2, 1867. f. Lochner. Address: Uov. Klexunüor Ltamm, Kirclickra^n, U. O., ^VuslsinZton Eo., TViso.

Mr. Past. E. Ch. Georgi, hitherto of Waterford, Wisc. having received and accepted a call from the three congregations at Nockland, Morrison and Nantoul, Wisc. was installed by me, the undersigned, by order of the Honorable Mr. Vice-President, Rev. F. Lochner's, on August 4 of this year, the seventh Sunday after Trinity, introduced into his new field of labor.

May our Lord Jesus Christ make it a blessing for many there and give prosperity to its planting and watering!

Ahnepee, Wisc. 13 Aug. 1867.

C. F. Keller, Past.

Address: Uev. 6b. OoorZi, keoävilte, Nauito^voo 6o>, 1Vi86.

### **Mission Feast.**

On the first Sunday after Trinity, the Lutheran congregation at Staunton, Ills. had the joy of celebrating a mission feast with the dear neighboring congregations of Gehlenbeck, Prairietown, Carlinville and Niemanns Settlement. Rev. Geyer preached in the morning on external mission, and Past. Meier in the afternoon on inner mission. The two collections together amounted to H84.60. The Carlinville Singing Society enhanced the celebration by performing several songs.

### **Conference - Displays.**

The Wisconsin Pastoral Conserence will hold its meetings from 3V. August to September 2 (Friday after the tenth Sunday after Trin. to the following Monday inci.) in the church hall at Oshkosh, Wisc. Dear Brethren are requested to arrive not later than Thursday evening, August 29.

A. Rohrlack, ?u8tor loei.

The Rock Island-Peoria Conference will gather, Lord willing, on Friday, September 13, in Hampton, Ill. H. W. Wehrs, Secr.

The Minnesota Pastoral Concern will hold its meetings, g. e. G., September 19-23, d. I., at the residence of Rev. Horst, at Waconia, Carver Co., Minn.

Brothers are asked to report to Carver on September 18 to be picked up. E. Rolf.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting at Fort Wayne from the morning of October 1 to the evening of October 3 iuo1u8IV6. L. Dulitz.

### **Commemorative coin for the upcoming anniversary of the Reformation.**

To commemorate the upcoming Reformation anniversary, the honorable Synod of the Western District has decided that a suitable commemorative coin should be minted according to the custom of the fathers, and I have been asked by the Synod to procure such a coin under the advice of Pastor Stephan in Ehester, Ills. since similar works are well supplied in Milwaukee. I have now so far discharged my commission that as of today the engraver begins his work, and I now look forward to numerous orders in the hope that not only the adult members in the congregations will seek to procure such a memorial, but that also the children in the schools there will be able to see it.

especially since the price is relatively low, but any surplus after deduction of expenses is to be donated to our educational institutions. The commemorative coins are minted from the same metal that is used for the doorplates, for which Mr. Rinker, the bell founder, has given us a proof, and, excluding postage, we can sell the dozen at K1.50, and the silver-plated dozen at K2.50. Since I cannot mint the number at random and time is pressing, preachers, teachers and congregations want to place their orders in the meantime, but immediately, and until further notice, under the address: Aen. 128 , H/r7-

However, I must also describe and interpret the commemorative coin a little bit. On one side, it contains a symbolic representation of the church in its four and a half hundred year struggle for the jewel of the divine word with the papacy and carnal reason - a struggle that is especially fierce now that the world is running out. The church is depicted under the image of a woman kneeling on a rock, the rock of confession, holding a book, the Bible, with both hands, together with the symbol of faith, the cross. The two old enemies want to snatch the treasure from her. On one side, a little lower, but on his throne, stands the pope with the triple crown and stretches out his hand for the jewel. On the other side, however, the freedom-swindling unbelief in the person of a man with the revolutionary standard in his hand invades the church. Above in the

Clouds, however, the LORD sits, holding the crown of honor for his church, which looks up to him, in his hand, and as a transcription are his words: "Behold, I am coming soon; hold what you have!" Revelation 2:11. To fill the space, below are still found the three letters: V. 8. which a Saxon Reformation jubilee

booklet from the previous century thus interprets in the illustration of a commemorative coin minted at that time:

The church's desire for Christ: ^mli! Von! 8ervn! i.e. Hear! Come! Save'.

The church's faith in Christ: ^uäit. Venit. 8ervnt, i.e. He hears, comes, saves.

The church's hope in Christ: ^uäiot. V^niot. 8orvndit, i.e. He will hear, come, save.

The church's assurance through Christ: Vonism. Zsrvado, i.e. I will hear, come, save.

The church's 'consolation in Christo: ^uxilium. Vietoria. 8n!u8, i.e. help, victory, salvation.

The reverse side shall bear the inscription: Four and a half hundred years of Re-

The date of the formation anniversary, celebrated by the American Lutheran Zion on Oct. 31, 1867, and the inscription shall read: "God's word and Luther's doctrine now and never perish.

I close this ad with the rhyme of my old Jubelfestbüchlein:

Now here you have the nest.

But who gives

The silver and the gold?

No other man than you! Let your heart be good metal, imprint your JEsu on it, so metal and image will be the most beautiful showpiece.

Milwaukee, August 7, 1867.

F. Lochner.

## History of the **Christian Church.**

Edited for Christian readers in general by

H. M. Baumstark,

Professor at the Lutheran Concordia College in St. Louis, Mo.

First volume.

The history of the Christian Church in the first three centuries comprehensive.

St. Louis, Mo.

Printed and published by Aug. Wiebusch U. Sohn. 1867.

We have long felt the urgent need for a good church history for the Christian people, one that corresponds to its purpose. For we Lutherans, we simple Bible Christians, who believe that "there must always be and remain a holy Christian church", and who know from God's infallible Word that the Holy Spirit is and remains with the church at all times and testifies and works in it and through it, we cannot help it, we must always have a lively interest in the history of the church, our spiritual mother. This interest is doubly stimulated here in the country, where we live in the midst of countless sects and enthusiasts, some of whom falsely refer to the history of the church. To truly satisfy this desire, the necessary, appropriate history book has been lacking until now. This first volume of a history of the Christian church for Christian readers in general, which covers the first three centuries or the older history of the church, is a praiseworthy beginning. The theological standpoint of the author is the right one, as we want it to be. He himself speaks about it on page X of the "Preface": "The Holy Scriptures, as the infallible, divine revelation of the eternal truth of God, should also here be the light on our path and our teacher; for they alone give the spiritual sense to correctly understand and comprehend divine things, as well as the divine miracle of the history of the church. And because we are divinely

Since we are certain that the confession of the church that now bears the weak human name of Luther - as a sign of the earthly-fragile outward form of the church in conflict - is a completely truthful presentation of the main points of biblical doctrine, we can also say with great joy that we view and evaluate the entire development of the church precisely because it is biblical, and therefore from a Lutheran standpoint that is decidedly faithful to the confession. The inner and outer character of the apostolic church is for us the model and pattern set by God Himself, by which we examine all ecclesiastical development, as by the right standard, whereby we will, of course, duly take into account the changes in matters of substance which have become necessary due to the changed circumstances of the time, and which have nothing contrary to God or to the eternal nature of the church". That this position has been faithfully adhered to, we can confidently assure the readers after careful examination. The style of writing is thoroughly noble and at the same time easy to understand. The historical account is warm, lively and true to the truth throughout. It is true that the work has grown under the hands of the dear author; but who should not be grateful to him for this in view of the abundance and importance of the material to be dealt with and so well and expediently used here? Truly his wish that this work may serve the dear Christians "for instruction, edification and manifold blessing" will be abundantly fulfilled by all who read and reread the book without prejudice, attentively and with Christian understanding. Thus, we welcome this first volume with great joy and only urgently wish that it will soon be followed by the second, and that in the latter, for once, a correct presentation and unapologetic exposure of the antichristian papacy, which, unfortunately, is sought in vain even in Guericke's Church History. The price, of the book, which comprises XIV and 444 pages in large octavo, is \$2.00 per copy in durable yet elegant binding. C.

### **Announcement.**

So just appeared and ready to send:

Negotiations  
the  
thirteenth annual meeting  
of the  
**Western and Northern Districts**  
of the German evang.-lyth. Synod  
from  
Missouri, Ohio et al. states  
**in 1867.**

Price: per report 25 cts, the dozen  
\$2.40. M. C. Barthel.

### **Registrations**

for admission to the school teachers' seminar for the school year beginning Sept. 1 would now be welcome.

J. C. W. Lindemann.

### **Warnin g.**

We have just learned that a fraudster, allegedly named Herrmann I. Hammer, is trying to "collect" funds for us with a forged power of attorney. We warn our customers and at the same time note that, apart from our brother-in-law Friedrich V. Hochgesang, no one is authorized to accept funds on our behalf.

Shepherd L Koradi.

Receipt and thanks.

To have received for church building in JanesviNe, WiS., from the congregation of the Rev. Reinke in Blue Island \$28.00 and from its branch in Black Oak \$25 09, hereby certifies with thanks  
Whitewater, Aug. 7, 1867, H. Ernst, Rev.

For poor students: By teacher Loßner for Klebe \$1. By Kassirer Eißfeldt \$7. By Pastor Wunder by Mr. Reinhard 85. Don Pastor G. Lehnigk \$5 (in gold). By Rev. Hahn in Missouri from his congregation \$10. By Mr. Pastor Klockemeier \$2. By Pastor Popp by Messrs. Paar, Ketting, Spitze, Klingebil and N. N. each \$1. By Mr. Pirritz Kindtauf- EoU. at A. Kröning \$2. Easter Coll. in Past. Döderlins Gem. \$12.66. Pastor Schumann's Gem. for R. Müller \$10.20. By Mr. Lehrer Ph. Müller 55.' By Mr. Theod. Miller in Philadelphia as grateful reimbursement \$50. For Bernthal by teacher Riedel HochzeitS-Collccte by Fr. Nodammer \$6.60. By Past. Stubnatzy by d. Hriren L. Schmue, W- Wamhoff each \$1, W. v. Renner, H. Heine, N. N., H. Heine, Mrs. Wichmann each \$2, D. Droste \$3. By teacher Denninger of the women's club in



Grand NapidS 4 bosom shirts. From some women of the congregation of the Past. Schumann (?). From Past. Grand Gem., Chicago, to Schmidt from the Young Men's and Maidens' Verci'n \$5 each; from the Women's Club \$10.

For the seminar budget: By Past. Hügli by Mr. Kollmorgen \$1. by Kassirer Eißfeldt \$3.  
Addison, d. July 8, 1867. A. Selle.

For Coll e geh aush a llt u. für armeSchüler in Fort Wayne: von P. Greb in Pastor Hörnicke's Gemeinde \$5 ; als Dankopfer von I. Leininger aus Pastor Rupprechts Gem. \$2; von Herrn Naidcl, Chicago, 3 Barrels Weizenmehl; durch Past. Müller Kindtauf-Collecte at Voskamp \$3.70; from H. Griebel in Pastor gleischmann'S congregation \$5; from Frauen-Vercin in Pastor Stocks Gem. for pupils Kugele u. Jakobson each \$4, for Bürger \$2; from Past. Schuster's congregation from Mrs. Groß 2 pairs of woolen stockings; from Mrs. Fern 1 pair of woolen stockings; by Past. Stubnatzy from the Young Women's Association in Ft. Wayne for K. Groß \$5, for H. Fischer \$3. W. Reinke.

Received" znm seminary household in Addison: From Pastor Frankes Gem. of Mr. Matthies l Vrtl. Meat, plus 60 p. do., 9 doz. Eggs, 1 bag of turnips, 2 p. oats, 1 p. rye, 1 piece of bacon. From Mr. Buchholz 2 p. rye, 4 p. potatoes, 1 p. turnips, 2 p. grain. From Wittwe Heuer 2 p. oats, 12 doz. Eggs, 50 lbs. of butter. Don Herr Oehlerking 20 p. butter, 2 p. oats, 1 p. grain. From Herm. Heidmann 1 p. wheat, 2 p. cabbage, 2 p. turnips, 2 p. grain. From I. Goltermann 1 p. wheat, 2 p. grain, 2 peck beans, 1 pc bacon, 1 piece meat. Bon Fr. Oehlerking 10 lbs. butter. From W. Grote 2 rolls of butter. From Fr. Tonne 1 roll but- ter, 2 p. grain. Ch. Tonne 1 r. Butter, 1 pc. bacon. From W. Leseberg 2 p. rye, 1 p. oats. From Fr. Lührs 12 doz. Eggs, 1 pot of butter. From Mr. Weiß 1 p. oats, 1 ham. From Heinr. Frömming 12 lbs. butter, 3 p. grain. From Fr. Buchholz 1 p. oats. From Fr. Me er 1 p. wheat, 1 p. oats, 1 p. grain, 1 sack reuben 2 pc bacon. From Ch. Pöhlcr 2 p. potatoes, 2 p. turnips, 4 bush. Beans. From H. Heidmann 2 p. Oats, 5 r. Butter. From Ch. Heidemann 4 sacks of oats/ 30 lbs. of butter. From Fr. Fiene 18 lbs. butter. W. Precht 1 hog, 2 S- oats, 1 S. flour. W. Rabe 4 bush. Beans, 1 pc. bacon, 5 pc. Fle sch, 2 s. grain, 2 s. oats. From H. Stünkel 2 s. oats, 2 s. grain, 1 s. groats, 1 s. flour, 2 s. potatoes. W. Preußner \$5 cash. H. Plagge 1 s. flour, 1 s. oats, 1 s. ham. From Past. Heitmüller's parish in Nodrnberg 2 p. wheat, 5 p. oats, 1 p. grain, 5 bsh. Potatoes, 14 p. Turnips, 4 p. Beans, 1 peck of pearl barley, 7 galt. Sauerkraut, 2 gal. canned. Beans, 1 peck onions, 28 doz. Eggs, 4 gal. Butter, 6 hams, - pieces of bacon, 3 pieces of meat. From Mr. Hinze 1 hog, 1 p. flour. From H. Mensching 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 ham, 6 doz. Eggs, 1 pot of sauerkraut, 1 pot of but- er, 4 bush. Beans. From Mr. Grupe in Crrte 1 bag of beans. From Mr. Neuhaus 1 piece of bacon, 1 pot of butter. From Mr. Blume in Thornton Station 10 sck. Potatoes. From the community of Schaumburg from Past. Richmann 1 roll of butter, 6 pcs. Meat. From Bro. Kastning 1 sack flour, 1 shoulder, 2 sack potatoes, 1 p. reuben. From Ch. Kastning 1 sack flour, 1 sack potatoes, 1 shoulder, 30 cabbages, 1 p. turnips. From Konrad Biesterfeld 1 sack of flour, 1 shoulder, 1 vrtl. Meat, 4 sack of grain, 4 bush. Beans. From Biesterfeld sen. 1 pc. Meat, 1 pc. bacon, 1 p. potatoes, 1 p. turnips, 1 p. flour, 2 p. haler. H. Licht- hard 4 p. grain, 1 p. flour, 3 p. reuben, 1 sack cabbage, 2 p. bacon, 1 pot lard, 3 r- butter, 1 wall. Molas- seS, 18 Pfv. Butter. From Fr. Giesccke 1 p. oats, 8 pfv. Butter. From Mr. Thies 1 pot of butter, 3 pc. bacon, 1 pc. Meat. From W. Pfingsten 10 lbs. of butter. From H. M senbrink in Proviso 1 pig, 1 p. flour. H. Heine and Wilh. Heck in Schaumburg 4 sacks of flour, 1 p. of potatoes, 1 sack of turnips, 1 piece of bacon, 2 pots of sauerkraut. By Mr. E. Roschke from Bro. Kieuzle in Collinsville \$1. From C. Volte, Franklin Co, Ill, \$10. From Past. Klcp- pisc'h's Jmmanuelsgem. at Waterloo, ILLS., \$8. by its St. Crossgem. \$7. by Mr. Roschke wedding coll. by Hertling at New Wells, Mo., \$2.25. by S. August Ude \$5. by an unnamed person \$2. wedding coll. by Br. Lehenbaucr atPalmyra, Mo., \$9.60. drSgl. by Menger \$1.70. By Mr. Roschke Coü. of Past. Bilz's parish \$10.90. By Mr. B. in Frohna, Mo., \$2. By the women's percin in Rev. Dormann's parish, Randolph Co., Ill., (?). H. Gehrke.

Received:

For the Lutheran HoSpital and Asylum in St. Louis: Collecte in the parish dcö Past. Biltz, Lafayette Co, Mo, \$10.15. Hcrr Bohnhardt in Cape Girardrau, Mo, \$1. From the parish in Augusto, St. Charles Co, Mo, \$5.15. From the parish of the Rev. Hügli \$4. Mr. C. Bieth, ^Detroit, \$1. Thank offering from Mrs. Ruhlemann in Vincennes for Wietergenesung \$2. From the Jungfrauen Verein in Minden, Ill, by Maid Minna Koch \$29.55. From Past. Rcisiuger Dankopfer for his child who was seriously ill but recovered with God's help \$10. Mrs. N'sina März Dankopler for happy delivery \$1. Past. Stülpnagel's congregation, Darmstadt, Ill, \$4. Past. Hahn as Pentecostal collecte of his congregation at Lake Creek, Benton Co, Mo, \$12.

Furthermore, the following is acknowledged with heartfelt thanks: From Mr. Gärtner Steinmeyer 1 barrel of vegetables.

For the orphanage: From Mr. Th. Reinhardt by Past.'Wunder, Chicago, \$5. Thank offering from Mrs. Emilie Fathauer \$3. Bon Mrs. Kenne, estate of her deceased husband in Jefferson Co, Mo, \$5. Thank offering from Mrs. Kesemann for happy delivery \$1. From Mrs. H. G. in St. Louis \$2. From the congregation oes Past. Hügli \$4. Mr. C. Bieth in Detroit \$1. Bon Mrs. N. N. in St. Louis \$3. From A. B. by Past. Kunz \$5. from an unnamed person in Past. Meier's congregation \$5. Thanksgiving offering by Mrs. N. N. in St. Louis for a special help of God \$3. By BetlehemS-Gem. in St. Louis \$100. Collecte at the wedding of Mr. Ulrich Klink in Detroit \$1.35. L. E. Ed. Ber streetcar. Entered the race of the Western District:

To the synodical treasury westl. district: FromH. Judge through Past. Loeber, Thornton Station, Ills, \$10. by Past. Lange's Gem. in, Humboldt, Kans., \$7.60. Past. Meyer's Gem. in Leavenworth, Kans. city, \$5.111. Pentecostal Coll. in Past. L. Lochner's Gem. in Rich Ill, \$17.70. Rev. Stephen's Gem. in Ehester, Ill, \$5.85. Rev. BaumgartS Gem. in Venedy, Ill., \$41.77. Past. Heinemann's parish in New Ghrlcnbeck, \$15. of the Triune District in St. Louis, \$28.15. of Teacher Erk there, \$1.

On the college maintenance fund" St. Louis: Past. H. Löbbers Gem. in Thornton Station, Ill, Pentecostal Coll. 820. of the Dreieinigkeits Distr. in St. Louis 811. of the Immanuel's Distr. 811.

On the Synodal MissionKasse: From H. Richter's children through Past. H. Löber, Thornton Station, Ill, 81. mission festival coll. in Past. L. Lochner's congregation in Nich., Ill., 838. From the Dreieinigkeits - District in St. Louis 84.67.

For inner mission: Missionsfest-Coll. in Past. L. Lochner's Gem. in Rich., Ill., 876.17.

For Rev. Brunn's institution: from H. Richter through Rev. Löber in Thornton Station, Ill., 8b.

The Seminary in Addison: From Pastor Gräbner's congreg. in St. Charles, Mo., 858.

To the Collegegebäude in Fort Wayne: From Past. Meyers Gem. in Leavenworth, Kans., 86th Past. Sapper's Gem. in Carondelet, Mo., 839.

Past. Gräbner's gem. in St. Charles, Mo., 8110. past. Hvlls' gem. in Columbia, Ill, first mission 816.

For Mr. Past. v. Kienbusch: From H. Richter through Past. Löber, Thornton Station, Ill, 84.

On church building in Philadelphia: by Pastor Lange's congreg. in Humboldt, Kans., 84th E. Noschke.

With heartfelt thanks, the undersigned acknowledges the following gifts of love until July 1867

for Minnesota's sophomores to have received:

Through Past. Rönnicke from an unnamed donor 8k, by Past. Friedrich from Mrs. Grauer 85, from Past. Fischer 81, from Rev. Sprengeler's congregation 85.50, from Rev. Horst's congregation 84, from Rev. Fischer's parish 811.40, from himself 81, surplus on bill purchase 25 Cts., from E. R. 82.37, from d. Gem. in Aston 84.38, from Mr. R. Schindeldecker 85, from N. N. K1.25, from Past. Schulze 81.50, from Fischer and N. N. each 81, from Fr. Oevermann 25 lts, wedding cvll. at Mr. H. Schäfer 84.35.

St. Paul, Minn, July 31, 1867, E. Rolf.

Received in the Raffe of the Eastern District: for teacher salaries: From the townships of Washington 825, Johannisburg 85, Martincville 83.25, Rain-Harn 88.50, Wolcottsburg 82.64.

To synodical treasury: from d. congregation of Jobannisburg 85, Martinsville 83.50, Olean 88, Wellsville 86.54, Alleghany 87.62, Washington 818.25, Immanuelsgem. in Baltimore 830.28, from Past. Keyl Sr. 815.65, by some Missourians in Wilmington, Del. 85, by Past. Kählers Gem. 89.75, from himself thank offering for happy delivery of his wife 83, from congregation in Cumberland 812, in Wolcottsburg 83, in Williamsburg 839.75, from Past. Summer 81.

For internal mission: from the Johannisburg congregation 85, Williamsburg 820, Immanuelsgem. in Baltimore 830.

For heathen mission: Vonders. 82.85 u. 815.04.

For Mr. Past. v. Kienbusch: From F. Stutz' Liebeskasse 82.50.

For Past. Vrunns Anstalt: From the community in Strattonport 813, from F. Stutz' Liebeskaffe 85.

To the Fort Wayne college budget: from the Strattonport 85 community.

To the seminary building in Addison: From the community in Eden 87.25, in Nainham 810.

For poor students in Fort Wayne: Infant baptism coll. at Melch. Müller in Accidens 87.

For poor students in St. Louis: Kind- baptismal - Collecte at Mr. Schäfer in Yorkville 85.01. From the Women's Association in New York for V. Both 830.

For college maintenance in St. Louis: From the parish of New York 88.60.

To the college building in Fort Wayne: Of the community in Nainham 812.

To the orphanage in St. Louis: By Anna D. Güster 81. I. Birkner.

Received in -er Raffe of the Northern District:

To the seminary building in Addison: By H. Klei" in Hillsdale 81.

For teacher salaries: From Past. Lists Gem. in Town Sherman, Pentecost Coll. 810.30, in Town Herman Öfter-Coll. 85.06, Pentecost-Coll. 86.05, Pentecostal Coll. in Grand Rapids 810.54, from Gem. Grand Haven 86, from quite a few Lutherans in Caledonia, Kent Co, Mich, 81.90, from Past. Daib 81.50. Kindtauf collecte at G. Schmidt in Lake Ridge, Mich. by Past. Müller 87.25.

To the synod treasury: from Past. Werfelmann's Gem. in Cedarburg 85 and 89.36, in Grafton 86.91, at Cedar Creek 85.02, in Town Saukville 85.69, from Dr. Cincinigs Distr. in Milwaukee, Pentecost coll. 830, from Gem. Mequon coll. 83.73, gem. Freistatt 811.47, from St. Petrusgem. in Town Granville, Pentecost - Collecte 83.26, from Past. W. Kolb in Town Hermann 81, from Gem. Sheboygan Easter Coll. 88.50, coll. in Town Wilson, Pentecost coll. 82.50, Coll. on Trinity Day in Town Mosel 83.75, From Past. Stecher in Sheboygan 81, past. Keller's St. JohannisGem. in Ahnape, Wis., 81.50, Gem. Frankcnmuth, Pentecost coll. 831.50, Rev. Strasen's congreg. in Watertown 825.25, by himself 81, by Rev. Rolf for 1866, 1867 82, by teacher Nuechterlein 82, teacher Blumhoff 81, teacher Trettn 81, pastor Fischer's congreg. in Benton, Carver Co, Minn, 816.02, by Past. Lemke's St. Peter'sGem. in Roseville, 83.75, whose Jvhanm'sGem. 89.15, from Past. Keller 81st teacher Pfeiffer 81st teacher Riedel 81, teacher Haltiner 81, teacher F. W. Hoffmann 81, pastor Hahn's Gem. in Coldwater, Mich., 85, by pastor Daib 81.50, don teacher Denninger 81, at G. Mueller's infant baptism in Lake Ridge, Mich., ges., 81.50, From teacher G. Barthel for 1866 and 1867 82, From Rev. Ottmann 81, comm. at Plymouth, Wis., Pentecost Collecte 84.03, desgl. at Sheboygan Falls 85.27, by teacher Siemon 81, Past. Fuerbringer 81, Past. Bernthal 81, past. Franz Schmidt 81, teacher Winterstein 81, pastor H. Fischer 82, past. Karrer for 1865, 1866 and 1867 83, Past. F. Lochner 81st comm. in Frankentrvst, Pentecost coll. 84.45, Rev. Multanowski's Gem. in Woodland 810, Rev. Bernthal's comm. in Frankenhilf 85th Comm. Adrian, Mich. 839.50, Past. Trautmann 82nd Past. Klinkenberg 81, from the Centkasse in Adrian 87, past. Joh. Walter 81st Past. Multanowski for 1865, 1866, 1867 83, from the Women's Association in Adrian 824, from Rev. Werfelmann's congregation in Grafton 88.08, from himself-self 81.50.

For poor students in St. Louis: wedding coll. at St. Knoll, Frankcnmuth, 87, From the Women's Association in Past. Lemkes Gem. 85.

For Mrs. Past. Röbbelen: From Melch. Müller in Freistatt 82, wedding coll. at Hilgendorf 85, child coll. at Joh. M. Hubinger in Frankcnmuth 85.60, wedding coll. at Georg Rummel 85, child coll. at Heine 85.20, wedding coll. at St. Knoll 86, Mrs. Rosine Barbara Hubinger 85, Mr. Heidenberger 84, HochzeitS-Coll. bei Joh. G. Rummel 86.75, Desgl. bei Fr. W. Schellhaas 88.40, Vom Frauenverein in Frankcnmuth 822.50, u. zw. von A. B. Hubinger 85, B. Bosel 83, M. List u. B. Rodammr je 82, M. u. B. Beyerlein 82, A. Fürbringer, Johanna Rudel, Louise Pfeiffer, Fran N. N., B. Grüber, E. Bierlein, A. B. Lämmermann 81 each, M. u. Marg. Ran 81, A. M. Bickel 50 Cts.

To Synodal Debt Redemption Fund: from Past. Krumsiegs Gem. in Town Auburn 83.70, in T. Scott 81.90, together 85.60 for debt of CyncordialCollege. Coll. in Past. Lemke's St. Peter'sGem. in Roseville 88-11, from A. Grabmann 50 cts. From J. Schock 50 cts.

For inner mission: from congreg. in Grafton 8996, HochzeitS- Collecte at Carl Schreiber's in Town Sherman 82.30, Mrs. Bäuhorn in CaScade for happy delivery 83, MissionShour- Coll. in Town Herman 810.77, Mrs. Teacher Denninger in Grand Rapids, thank offering for happy delivery 82.50.

For heathen mission: From T. Flöter in Racine through Past. Engelbert 81.50, Gem. in Adrian 820.

For Mr. Past. v. Kienbusch: Wedding coll. at Joh. Balhvm, Cascade, 810.70, Ascension Day coll. at Past. Mueller's comm. in Lake Ridge, 81.30, Past. Steges comm. in Monroe Co, Mich, 83.85, \*

For Pastor Brunn's Anstalt: From Mrs. Kreckel in Grand Rapids 84, From Mrs. Lehrer Denninger for happy delivery 82.50, From Wittwe Widemann by Past. Ahner 82.

On the college household in St. Louis: From the Women's Club in Roseville, Mich. at 85.

To the college household at Ft. Wayne: By C. Trupke 82.

For poor students in Fort Wayne: Pastor Himmler's congregation in Bay Cuv, Pentecost Coll. 86, wedding coll. at Nicolai's in Past. Lemke's Gem. 81.25, kiudtauf coll. at Schröder 82.65, desgl. at Grabmann 82, for Dan. Walther weddingS-Coll. at Geo. König in Grand Rapids 83.25.

To the Seminary household in Addison: Kindtauf-Coll. at Mr. Bolz in Sibiwaing 82.90, Coll. at the Dreieinigkeitsöfct there 83.68.

To the orphanage in St. Louis: From Mr. Janke 81, From Otto Nigenfing 50 Cts.

For poor seminarians in Addison: From G. Bodenstein in Sheboygan 84, weddingS-Coll. at teacher G. Bünmig in Bay City 86, collecte in Sibiwaing on Ascension Day 86, by Past. Lemke by Herrn Hammel 82, by Mr. Streib 82, don Mrs. K. 81.

To the parish widows' and orphans' fund: By Rev. Hahn in Hillsdale gcsam. 81.50, Bon Frau Ernst daselbst 81.

About the hospital in St. Louis: From an unnamed 85.

To the seminary building in Fort Wayne: From 2 members of the congregation in Grafton 86, From H. Klein in Hillsdale 81, From the congregation of Frankcnmuth 81.50, Bon of the Immanuelsgem. in Detroit 88.50.

Milwaukee, July 9, 1867, c. Eissfeldt.

For -en Lutherans have paid:

The 18-20th year: Messrs: W. Bettmann, F. Kerker.

The 21st year: Pastor G. Grüber, Pastor H. Wunder 81.50, F. Kerker, L. Tegeler, Neumann, Frede, H. Lehrhorst, Past. O. Hanser 813.

Den 22nd year: Messrs. Past. G. Grüber, Past. H. Wunder 85, W. Pelster, H. Odendahl, Pastor J. S. Benninger 50 Cts.

Den 23. Jahrgang: Die Herren: F. Härtel > 821, Past. W. Schlechte 825.50, M. Steuber 82, Past. G. Grüber, C. Schweifer, M. Nidenbroger, Past. A. L. Grolsberger 45 cts, Past. C. Stege 83.05, Past. C. Gross 811, C. I. Carl, A. H. Boch, Past. H. Wunder 819.75, H. Ludw. Hoppe 815.75, Past. Streckfuß 83, C. Schröder, Past. C. I. Weisel 833, I. C. Draeger, Past. C. Hochstetter 84, Past. H. Gräbner 83, Past. W. Barling 86.50, C. Rudolph.

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Enclosed is an insert.

Printed by A. Wiebusch u. Sohn. St. Louis, M".

## **The Evangelical Lutheran Zion in its hardships and salvations since Luther's death until our time.**

In preparation for this year's celebration of the Fourth and a Half Centenary Reformatious Jubilee on the next coming October 31.

The present year 1867 is of poignant importance and significance for all Lutheran Christians. On the coming 31st of October it will be 350 years since the blessed work of the Reformation was begun by Dr. Martin Luther. Therefore, the fourth and a half century jubilee of this work will be celebrated everywhere with praise and praise, with rejoicing and rejoicing, rvo the light of pure doctrine still shines and truly Lutheran hearts beat. This jubilee should also be celebrated by our synod in all its congregations in the most festive manner. And who would not heartily look forward to it? The work of the Lutheran Church Reformation and the great and glorious things it has bestowed upon Christendom for time and eternity cannot be considered, looked at and taken to heart often enough. It is a miracle of God that it has come about in this old age of the world in spite of all the powers of the world and hell, a miracle of God that the unspeakably delicious benefits and blessings of the same, in spite of all the ingratitude of the world for three years, have not been realized.

The Lord's blessings have been received by hundreds and have also come to us in their fullness. How can we not thank the gracious and merciful God for this with a full, deep, overflowing soul and sing a joyful song of rejoicing? Since we not only want to commemorate the glorious days of the Reformation on our jubilee, but also boast loudly that the faithful God has never left our Lutheran Church since then, but has protected it like the apple of His eye and cared for it like a vine among thorns, we must also know its history and know about its weal and woe, its sufferings and joys, its struggles and victories since those days. Unfortunately, however, a thorough and coherent knowledge of the history of our Lutheran Church from Luther's death to our time is not so common among Lutheran Christians today. Therefore, the writer of this was commissioned at the last District Synod in Chicago to present it fresh and lively to the dear readers of the "Lutheran". Now, as well as he is able, he will carry it out, and may the blessing of the Lord rest on his little work.

### **I. Section.**

#### **From Luther's death to the Concordia formula 1546-1580.**

When Luther died on February 18, 1546, the Reformation was not only complete, but it had also made its triumphal march through all of the world.

The Church of God was purified from all the soul-corrupting false doctrines and false idolatrous services. The Church of God was cleansed from all tangles of soul-corrupting false doctrines and false idolatrous services, renewed on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, freed from the abominable yoke of the Roman Antichrist. The noblest jewels, on which all our salvation and blessedness depend, were given to the world again, the pure doctrine, the unadulterated sacrament and the right worship. And this pure doctrine was summarized and laid down for teachers and laymen in a confession as bright and clear as crystal, as sharp and cutting as a two-edged sword, as comforting and refreshing as the balm of Gilead: in the Augsburg Confession, the main confession and the apple of our church's eye, which Luther rightly called the last trumpet before the last day; in its Apology, masterly and insurmountable in the defense of the evangelical truth; in the Schmalkaldic Articles, full of holy wrath against the antichristic Pabstacy and its abominations; in Luther's two catechisms, as childlike as profound, as comprehensible as unfathomable. Whoever wanted to could again believe rightly, live Christianly, suffer patiently, confess cheerfully, argue bravely and overcome blessedly. But just as the first apostolic church, after it had entered this world like a beautifully adorned bride, had to fight its way through pressure and tribulation, through struggle after tribulation.

Blessed are the men who, as heroes of God, stood before the breach in this battle and did not lay down their arms until victory had been won; a time full of bitter hardships and deeply stirring storms, and it lasted for more than 30 years, from 1546 to 1580, which time has therefore rightly been called a spiritual Thirty Years' War. No period in the history of our church is less known in our days, but more reviled and blasphemed, than this one. And why? Because the slack, indifferentist generation of our day is disgusted with all honest struggle for pure doctrine and prefers to leave five straight in spiritual matters, so as not to incur the wrath of Satan and the hatred and ridicule of the world. But those who really carry a Lutheran heart in their bosom are not ashamed of their church in this period, but are refreshed by the heroic figures who, as true sons of Luther, used their goods and blood, life and limb to preserve the heritage of the Reformation, and rejoice in their struggles, which have brought such glorious fruit for us as well.

What then were these hardships which immediately after Luther's death burst upon our church like a long-burgeoning torrent? It was the distress of the war, which shook and shook Germany to the core, the distress on the part of the antichristic papacy and all those who flirted with it, the distress on the part of treacherous Calvinism and all those who nurtured and promoted it, and finally the distress of further and deeper confusion, so that almost everything in the church threatened to dissolve and crumble before man's eyes. Truly, in the face of all these hardships, the church learned to pray with the 124th Psalm: "If the Lord were not with us when men set themselves against us, they would swallow us up alive when their wrath was angry with us; then the waters would drown us, the rivers would go over our souls. The waters were too high upon our souls." And the Lord was with her, protecting and saving her, so that in the end she could happily boast: "Our soul has escaped, like a bird from the

The bailiff's rope is broken and we are free. Our help is in the name of the Lord, who made heaven and earth. - So it was first and foremost the misery of war that afflicted Protestant Germany after God's righteous judgment. This war, called the Schmalkaldic War, was short-lived, but its consequences were extremely disastrous. God let it come in order to reveal his holiness and justice, his grace and mercy, his wisdom and power, with which he governs his dear church here on earth, chastises it fatherly through heavy crosses and bitter dangers, but at the same time purifies and proves it, and finally brings everything to a good end, so that his enemies gnash their teeth, his children gnash their teeth.

The new apostolic community had to become strong and rooted, both outside and inside. The creative, fundamental time of the Reformation was followed by a time of building up, clarifying and sifting, where the gold of pure doctrine had to be proven in the fire of challenge. For it was a thorn in the flesh of the devil that such a blessed light of knowledge and comfort had once again dawned on Christendom. How gladly he would have blown out this lantern again and torn down and smashed the orthodox Zion of God. Luther, who in his life had victoriously passed many a bouquet with Satan, knew what this old evil enemy was up to, and especially in his last situations in life he had a presentiment of the weather of affliction that was gathering in the heavens of the church. In his faithful exhortation to true repentance and Christian prayer, he wrote: "I have asked God with great earnestness, and still ask daily, that he would control the papists' counsel and not let war come to Germany during my life, and I am certain that God truly hears such my prayer, and knows that, because I live, there will be no war in Germany. Now when I die, rest and sleep, pray also." Bitterly and loudly he complained about the vile ingratitude of so many who had enjoyed the grace of the pure gospel from the beginning and had so little regard for the time in which they were afflicted. But nothing troubled him more than that he foresaw that some of his former co-workers in the Reformation work would also become dull and disparaging in the coming time of vision. As early as 1537, when the Elector of Saxony visited him in Schmalkalden during his serious illness, he said that "after his death, discord would arise at the University of Wittenberg and its teachings would be changed." Repeatedly he prophesied of the Wittenberg professors: "After my death, none of these theologians will remain consistent."

On his deathbed, nothing preoccupied him more than the dark future of the Church; "pray," he said, "for our Lord God and His Gospel, that it may prosper; for the Concilium of Trent and the vexatious pope are hard on him."

With Luther, peace and tranquility were brought to the grave in Germany. When Brenz received the news of his death, he wrote to Amsdorf with a bleeding heart: "Oh, that I had water enough to weep for the abandoned daughters of my people! You say: Christ is alive after all; well, but his chosen instrument is withdrawn from us. The death of great people is generally not a good omen. What shall we hope for?" - A time came when it was a question of the existence or non-existence of Protestantism, and it was to

become evident that Luther's work was true.

It was a time of struggle, of bitter, irreconcilable struggle against all those who had replaced the newly bestowed light of pure doctrine with the darkness of the

The people of the German Empire were amazed and adored that he was in power and that his counsel was marvelous, and that everything was gloriously carried out for the glory of his name and for the salvation of his faithful. Emperor Charles V, who had been at the head of the German Empire since 1520, had been a true arch-Catholic of the Protestant cause from the beginning. Only because he could not do without the help of the Protestants for the sake of the Turks, and was involved in constant wars with France, and above all sought the realization of his ambitious plans, had he kept a tolerable peace from year to year. But when, after the end of the fourth French war and the conclusion of peace at Crespy, he was given a free hand, and also made peace with the Turks, the moment had come when he intended to strike out against the protesters. The latter knew well that it would come to this, which is why they had already formed a union in the thirties, called the Schmalkaldic League, for protection and defense against all attacks, at the head of which stood the valiant Elector John Frederick of Saxony and the fiery Landgrave Philip of Hesse. Emperor Charles, a master not only in the art of war, but also in the art of disguise, knew for the time being how to keep his war armaments secret, and when they were discovered, he pretended that they had nothing to do with religion, but rather that he was willing to protect some rebellious princes, who disturbed the peace and tranquility in the German empire and, under the pretense of religion, tried to bring other estates under themselves, to "seize" their goods, and even dared to rebel against imperial sovereignty, in order to bring the German nation back to peace and unity. And behold, he succeeded in what he sought: the Protestants allowed themselves to be split up, indeed Duke Moritz of Saxony virtually took his side, because he could hope for greater satisfaction of his ambition with him. But no sooner was the 20. But no sooner had the imperial oath been pronounced on the heads of the Schmalkaldic League, as rebels in breach of their duty and oath, violators of imperial majesty and criminals of the common peace of the land, than everything that had a Lutheran heart and a "Teutsche" courage was stirred up, and zeal, The zeal to risk life and limb for the precious jewel of freedom of conscience was so great that the allies, with surprising speed, raised a well-equipped army of 47,000 men and were in the field at the Danube, while the Emperor was still in Regensburg, still weak. If the federal army had followed the advice of the brave Schertlin and immediately attacked the emperor, then, according to human judgment, the war would have ended at once and the Protestants would have won a brilliant outcome. But indecisiveness and lack of plan spoiled everything; the first fire of enthusiasm was extinguished, the armies tired through incessant

skirmishes and other hardships. Suddenly, the allies were struck by a message of such terror and consternation that they decided to abandon the campaign in southern Germany and retreat to save their own lands. Duke Moritz of Saxony had acted treacherously against the leader of the Schmalkaldic League and the Protestant Cause and, while the Elector had just entrusted him with the protection of his lands, had, in conjunction with King Ferdinand, broken into the latter's lands and, with the exception of Wittenberg, Gotha and Eisenach, had completely subjugated them. How much was the misery of the war increased by this hopeless treacherous game! The princes went home, the army of the allies dissolved, Upper Germany became a prey of the overconfident victor. Elector John Frederick, full of righteous anger, hurried back to Saxony with his troops and in a short time not only retook his own land, but also conquered his cousin's duchy in the first months of 1547, except for Leipzig, Dresden and Pirna, after he had succeeded, with the help of Princess Elisabeth, a sister of Landgrave Philip, in capturing Margrave Albrecht of Brandenburg in Nochlitz, whom the emperor had sent with 7,000 men and 20 guns to support the besieged duke for the time being. Despite his wisdom and bravery, Moritz was in such a fix that he had to ask for a truce. And, unfortunately, the Elector granted him one, and thus the Emperor, who alone could save the beleaguered man, gained sufficient time to move in with a strong army after the complete subjugation of southern Germany, to unite with his brother Ferdinand and Moritz at Eger, and to surprise the Elector, who was already about to support the Bohemians against their king, before he suspected the danger threatening him, at Mühlberg on the Elbe. A short but bloody battle took place on the Lochau heath. The Spanish troops were literally thirsting for the blood of the heretics. More than 8000 Saxons covered a wide area; only 400 horsemen escaped with the wounded Prince Elector to the fortified Wittenberg. The excellent Elector John Frederick was made a prisoner together with Duke Ernst of Brunswick after courageous resistance.

Thus the emperor was victorious: the Schmalkaldic League was dissolved, its leaders were imprisoned, and the Protestant Church lay helpless and defenseless on the ground. The physical misery was great, but the spiritual misery that followed was even greater.

There was no help and salvation before the eyes of man. Only God Almighty could save, and He did so when His hour had come. And the instrument for this was

precisely that Duke Moritz of Saxony, who

had first proved so treacherous against the evangelical cause. After years of

In 1552, allied with the Brandenburgers and Hessians, he attacked him in his own hereditary land of Tyrol, drove him across the Alps and forced him to sign the Treaty of Passau, in which he undertook to release Landgrave Philip of Hesse, who had been imprisoned for so long, and to secure equal rights for both parts until all disputes would be settled at a later Imperial Diet. This Diet actually took place in Augsburg in 1555. There it was decided that there should be peace in the empire and that no one should be subjected to war for the sake of his faith or have his rights abridged. The Protestant confession was recognized as having equal rights with the Catholic confession. The sentence that peace should be valid only until the next council, which had always hovered like a sword over the heads of our fathers, was completely deleted. On the contrary, it was stipulated that peace should prevail, and that the council might oppose the new doctrine as it wished. It was also decreed that Protestant assessors should sit on the highest imperial court, and that they should not be required to seek an oath from the saints. The Protestants also had to put up with the sentence in the document that if an archbishop or bishop or other Catholic dignitary converted to their church, he must immediately resign his office and no longer exercise any influence on his former subjects. The concession was difficult for them; but they had to make it, if the whole Frickenswerk was not to be shattered. On the other hand, they again included the sentence in the document that no Catholic sovereign who had Protestant subjects was allowed to expel or bridge them for the sake of their faith. On September 25, the peace treaty confirmed the deportation of the Reichstag. The emperor, in displeasure, trampled the pen with which he had signed this peace treaty, the pope resented and grumbled against it, but in German Protestant lands a general festival of thanksgiving and joy was celebrated and the hearts of the faithful overflowed with songs of praise and glory to God.

The other distress, which especially after Luther's departure from the battlefield, most bitterly afflicted and frightened our poor church, was the distress on the part of the antichristic papacy and all those who consciously or unconsciously promoted it. And how could it be otherwise? The Reformation was a visitation of God's grace for the whole world, but whoever willfully spurned the newly bestowed light of grace out of love for darkness, was doubly blinded and darkened. The abominable Pabstreich was

shaken in its foundations, in many countries it had lost its dominion, now it sought with double fury and zeal the course of the

The goal was to prevent the evangelization and to regain the lost territories. Deep, gaping wounds had been inflicted on him; everything was now offered to heal these wounds. The secret of the wickedness in the Roman papacy had been revealed to all the world, now it was a matter of decorating and covering it again with double lies. In vain the pope and his scales had fought against the gospel until Luther's death, the church of God had had peace on the whole, had built itself up in the fear of God and was filled with the comfort of the Holy Spirit: now that the main fighter lay in his grave, they could count on more success. And how did the anti-Christian papacy fight against our Lutheran church? First with force of arms and bloody persecution. However much Emperor Charles V acted independently in the Schmalkaldic War, it was at the same time the work of the Roman Curia. Pope Paul III concluded an alliance with him on June 26, 1546, for the extermination of the "heretics. His joy was so great that immediately after concluding it he sent a copy to the Swiss with the express remark that the pope and the emperor had joined and united to save and protect the authority of the Tribentinian Concilii, the holy Christian faith and unity with the sword and armed hand against the heretics. Yes, at the same time he sent a special bull of indulgence to all countries in order to make the holy crusade for the extermination of heresies in Germany known in all places. From this one can see what blood plans the fatherly heart of the pope cherished; and that he could not carry them out in Germany, only God's strong, almighty arm and the emperor, who was not inclined to go through thick and thin for his papal holiness, prevented him from doing so. But his thirst for blood knew how to be quenched in other countries. In Italy and Spain, where his Satanic pride was still firm, the Inquisition came into action and poured out Christian blood in streams, destroying all traces of the Reformation with stump and stick. These were triumphs over which Rome rejoiced and the devil laughed in hell. When in 1572 the Parisian blood wedding was celebrated, on the occasion of which 30-40,000 Huguenots were slaughtered in France in the course of a month, there was a real rejoicing in Rome. Above all, Pope Gregory XIII rejoiced. On his order, after receiving the news, all the bells were rung, the cannons of Castel Sant'Angelo were unleashed, bonfires were burned, and a solemn feast of thanksgiving was ordered. Then, in eternal memory of the infernal feast, he had a commemorative coin minted with the inscription "Hgonotwrum Lrru- Zss" (Slaughter of the Huguenots).

Now what the papacy has done by blood and murder against the gospel and the



The first outbreak of lies and darkness with which the Protestant Church, under a deceptive pretense, sought to ensnare those who had barely escaped, was the Augsburg Interim. The first spawn of lies and darkness, with which it sought to ensnare the barely escaped into its nets under deceptive appearances, was the Augsburg Interim, which, at the Emperor's behest during the Augsburg Diet of 1548, was patched together by supple instruments as a provisional standard of doctrine and worship, and whereby the entire treasure of pure doctrine and especially the heart and center of evangelical truth, the article of the justification of a poor sinner before God by grace for Christ's sake, was to be snatched away from the troubled and anxious consciences and, under the innocent name of middle things, the door and gate were to be opened in our church to the pope with all his abominations, lies and abuses. And no sooner was this interim religion made and declared legally valid by a docile Imperial Diet than the Emperor offered all his power to introduce it everywhere. Then a time of severe testing and sifting came upon our church. The Lord swept his threshing floor, and how many were revealed as chaff, which one had taken for precious wheat, how many let themselves be drawn to one side or the other in the tangle of faith and earthly advantage. The Lord had set out to melt and purify the children of Levi, and oh! how many a preacher kept silent and denied, either out of love for the belly, or out of fear of battle and adversity! How many a teacher fell weak and feeble, who had formerly been considered a pillar of the church! How many a city in Germany, which had formerly accepted the gospel with joy, crawled to the cross, because it did not want to endure the right cross for the sake of Christ and truth! How many a prince allowed himself to be intimidated by fear of the Karzer's soldiers, and persuaded to introduce the Interim into his country by fear of worldly misfortune and the loss of earthly power and greatness! - But the spirit of deceit and deception of the Roman papacy unfolded even more brilliantly. From 1545 to 1563 the infamous Conciliar of Trent was held. Popes inspired by the devil presided over it. Everything was mustered to stifle every voice calling for substantial improvement in the Church, and to sanction the whole jumble of antichristian lies, heresies and idolatries. After every decision of the same, the anathema was pronounced and the curse was hurled against all who believed otherwise. And the Protestants were supposed to submit to this Tridentine Concile without examining its decrees in the least according to the Scriptures. But it went anachronistically here according to the word of the scripture: "Decide a matter, and become nothing of it. Talk, and it shall not stand: for here is Immanuel." But how masterfully Satan knew to come to the aid of the tottering Pabstreich and to protect and strengthen it after God's stretched judgment! The Jesuit order came into being, a society that even hell could not have organized better for the preservation and reinforcement of the Pabstacy, and which alone proved that the Pabst was the real, true Antichrist. These Jesuits, as the actual satellites of the pope and chamber servants of the Babylonian whore, soon developed a widespread effectiveness for the destruction of Protestantism. Everything that the world offers of means, science, scholarship, art, secular education, politics, even trade and industry had to serve their purposes. Thus our Lutheran Zion was besieged and feared on all sides by the papacy, and oh! in its own midst men came out who in the time of the challenge were traitors and religious mongers, who carried mats and half-hearted people, who limped on both sides, on both armpits. At their head, unfortunately, was Philip Melanchthon, who, as long as he had been loyal to Luther, had worked mightily and beneficially for the Reformation, but now, out of a false love of peace and carnal pugnacity, swayed back and forth like a reed. The entire Wittenberg faculty bowed to his authority, a Bugenhagen, a Cruciger, a Paul Eber and many others who were considered heroes of God. With him through thick and thin went his disciples, called the Philippists, who sank deeper and deeper into dishonesty and indifferentism, the more they hardened themselves against the testimony of truth. Through Melanchthon's fault, the pathetic Leipzig Interim was produced, with which peace was to be sought by weakening the doctrine, by adopting many papist customs, and the church was to be spared the actual cross. But this only worked into the hands of the papacy and jeopardized the evangelical truth. From the Leipzig Interim sprang, as from a bitter poisonous spring, above all the adiaphoristic turmoil, which for decades wreaked havoc and destruction. Especially the pure doctrine of justification was challenged, distorted and denied in many ways. Andreas Osiander, a preacher in Nuremberg since 1522 and appointed in 1549 by Duke Albrecht of Prussia to the newly founded University of Königsberg, taught in an entirely papist manner that we would be saved and blessed not by the imputed righteousness, but by the poured out essential righteousness of Christ, by inner sanctification. George Major, a contributor to the Leipzig Interim, asserted that "good works are necessary to salvation," thereby mixing man's word and merit into the bargain of justification before God. The vexed synergism rose up through the help of

passionate advocates, as a Victorin

Striegel, Johann Pfeffinger, and denied the complete corruption of human nature and being, attributed to the natural man a power and ability to seize the offered salvation of his own accord. Yes, the distress of our church in this stormy time was great on the part of the antichristian papacy with its poisonous teachings and lying powers, but the Lord full of power and grace provided help, gave one victory after another. He gave the spirit of unshakable faithfulness and steadfastness in the faith to all who took refuge in him during the temptation; he was powerful in the weak and awakened faithful witnesses and fighters who opposed all seduction with word and scripture. By the sword of the spirit, the word of God, all attempts of the hopeless Pabstreich were brilliantly overcome. When the abominable Pabstinterim was to be introduced everywhere in Germany, there were hundreds of preachers who remained faithful and steadfast. In southern Germany alone there were over 400 preachers whom the storm did not bring down and who did not turn away from Christ and his words, even if they had to leave their homes and farms, wives and children. Quite a few Lutheran princes stood firm as a wall and considered it their highest honor to suffer disgrace and hardship for the sake of the evangelical truth. Among them, the captive Elector John Frederick of Saxony shines in particular splendor. When the emperor urged him in captivity to renounce his faith and submit to the concilium of the pope, he gave the heroic answer: "Most gracious emperor! I stand here before Your Imperial Majesty like a poor captive, not denying that I have confessed the truth, and for that reason have left my possessions, my wife and child, my country and people, in short, everything that God gave me in this world and asked me to love, and have nothing more than this captive body, which is not in my but in Your Imperial power and authority. And because I am merely sieving before all the world, and shall also leave the eternal by my revocation, may God protect me from this. For I have placed my highest comfort in the fact that I know for certain, even if I have to lose this poor body along with my life, that God will give me something better. It would also be bad for me that I should lead many thousands of people into such great distress through my unholy recantation, because I should have confessed my probity for so long, and should have fallen to the last of it. Therefore, Most Gracious Emperor, Your Imperial Majesty has placed me in your power. Majesty has me in her power, may deal with me as with a prisoner. I will stick to the known truth and, as an example to others, guide them in what God and Your Imperial Majesty will tell me. Majesty interpret." All the northern German cities of Lüneburg, Bremen, Hamburg, Lübeck put up brave and happy resistance, but above all the city of Magdeburg and the newly founded university of Lübeck.

The University of Jena stood there as a rock in the sea, as a fortress of the loyal Lutheranism, where the main fighters against the pope's lies and idolatry gathered and from where the battle was mainly led. And who were these fighters? There was a Matthias Flacius, a Nikolaus von Amsdorf, a Nikolaus Gallus - but above all a Martin Chemnitz: God placed these men in front of the fissure, equipped them with heroic courage and fiery zeal, so that the antichristian papacy in its coarse as well as glittering forms could not succeed, but all its attacks have come to shame, all its snares to nothing. Through the testimony of these men of God, all Lutheran Christians could sing all the more joyfully and defiantly: 'She is fallen, she is fallen, Babylon, the great city.'

An extremely serious, decisive time for our Lutheran church was the time after Luther's death until the Concordia formula, because not only the abominable Pabstism, but also the glittering Calvinism offered everything to destroy it - Pabstism on the one side, Calvinism on the other. While Pabstism destroyed the pure doctrine of the Reformation by superstitious additions, Calvinism denied it by unbelieving repudiations. Therefore, the hardships of the church of that time were severe and bitter on the part of the counter-Christian papacy, and no less severe were the hardships on the part of the lying Calvinism and all those who paid homage to it. The great reformation struggle that Luther fought was above all a struggle against the reason of the sacrament devotees of Carlstadt, Zwingli and his followers. And thus it happened that this poison, as long as Luther lived, crept around here and there in Germany, but could not find open acceptance anywhere; the so-called reformed church did not succeed in forcing its way into the Lutheran communities of German lands and causing discord and division. But how completely different things became when Luther closed his eyes! Shortly before his death, he once again issued a confession of the Holy Communion against the scribblers. But by how many this last powerful testimony was ignored, this last exhortation to preserve the pure doctrine was thrown to the wind! In addition, the crude, clumsy Zwinglianism was replaced by the smooth, glib Calvinism, which was born of lies, knew how to gain entrance and spread primarily with the weapons of lies and deception, and was welcome to all who did not sincerely mean the truth. John Calvin, after having spent years in Strasbourg posing as a friend of the Wittenberg Concord and a follower of the Augsburg Confession, returned to Geneva and threw off the Lutheran mask in order to gain sole dominance everywhere with only his spirit and clever ideas of reason. Since Zwingli was too crudely rationalistic

When Luther had taught about the Lord's Supper, he gave himself the appearance of being much more Christian and high-minded about it, and also taught, like Luther, the presence of the body and blood of Christ in the sacrament of the altar. But all this was nothing but mere glitter and deception to cover his multiple apostasy from God's Word and to throw sand in the eyes of the simple. And oh! how many allowed themselves to be exchanged and charmed! The poor weak man, the more he withdrew from the influence of Luther, the more he allowed himself to be attracted and influenced by Calvin; the more Luther's spirit departed from him, the more Calvin's spirit of deceit came over him, so that Calvin could write: "If I do not use Philip's name rightly for myself, then I will suffer every disgrace. I have said it and still say it, and will affirm it a hundred times, that Philip is no further from me in the matter of the Lord's Supper than he is from his own heart, even though he has not always revealed his opinion freely and openly, as I would have wished, and has had to fear Luther." Especially after Luther's death, Melanchthon could not get out of the unions, so when he despaired of a union with the Roman Church, all his hopes and strivings were directed toward a union with the reformers. Even during Luther's lifetime, he dared to lay his hand on the Augsburg Confession and to change it to the liking of the Reformed. It is true that Melanchthon never openly and completely converted to Calvin, but has had Lutheran impulses from time to time, but his unceasing striving to unite the Reformed Church with the Lutheran Church, his almost brotherly relationship with Calvin has brought inconceivable damage to our church, inflicted incurable wounds on it, and caused hard and biting battles. As a result, the Calvinists established themselves everywhere and spread their poison under the mask of the Lutheran name and confession; the Palatinate was reformed under Elector Frederick III; in Bremen, the faithful Lutheran preachers had to give way to Calvin's creatures and followers; Anhalt and Hesse were a hiding place for Calvinist-minded spirits. But especially in the Electorate of Saxony and at the University of Wittenberg, Calvinism played its hopeless game and thus clearly showed what a growth of hell it was. After Melanchthon died in 1560, his son-in-law Dr. Peucer took his place as head of the Wittenberg faculty and spared no means to gradually eradicate Lutheranism. First of all, a catechism was published, which was enthusiastic about the sacraments, in order to infect even the tender hearts of children with the poison of Calvinism. After that, the Dresden Confession was drawn up and every possible art of deception was employed, so that even

Selneccer, in a letter to the

Electors August boasted that there was now nothing more to fear for the churches of Electoral Saxony, since the Sacramentirer jugglery had been completely swept out by the Dresden Consensus.

And when one thought oneself safest, a writing about the Holy Communion appeared, in which the Lutheran doctrine was downright attacked and ridiculed. But it was precisely this that overthrew the devotees of the sacrament and made

put an end to their activities in Saxony. For a long time, the then Elector Augustus had not suspected anything of the sad state of the Wittenbergers, but rather believed that his country was still the headquarters of genuine Lutheranism - but when he was warned from various quarters about the strings of the Calvinists, and also clearly saw through their secret machinations by means of an enlightened correspondence, and saw how boldly and unabashedly they came forward, He finally awoke from his security, and the more his trust and that of the church had been abused, the greater was his indignation, and after an immediate investigation he had all secret Calvinists confiscated and finally expelled from the country" In all Saxon churches a thanksgiving festival was held for the happy eradication of crypto-Calvinism, and a commemorative coin was struck in lasting memory of this victory (1574). Similar victories were granted to the church in other places. No matter how much the sacramentalists either crept about in darkness or openly raged and raged, they could not destroy our Lutheran Zion; the righteous only became apparent through this, and the pure Lutheran doctrine came to light all the more victoriously and overwhelmingly. Faithful sons of Luther: a Brenz, a Joachim Westphal, a Heshusius, a Chemnitz, a Selneccer and others held steadfastly to the delicious treasures of grace of the Reformation and did not let any fight, no matter how sour, spoil them for posterity.

It is hardly surprising that, as a result of all these struggles and storms, that time should present a picture of great, far-reaching confusion and disunity. Once the unity of spirit had been lost, the fractures had to become greater and greater, the discord more and more hopeless. How many a faithful servant of Christ was driven out, and how many a congregation, which had a faithful shepherd, was robbed of him and provided with a hireling, even a wolf, when the authorities sided with the false believers. How many simple-minded and weak-minded people became sheer misguided about the truth in the tangle of the struggle; how many misunderstandings and tensions became established even between those who otherwise were most sincere and had nothing but the honor of the Lord and the pure doctrine in mind. And, unfortunately, there was no lack of quarrelsome spirits who quarreled for the sake of quarreling and enjoyed the quarreling in the church. What a joy was this

How they rejoiced that Protestantism was approaching its dissolution. But they rejoiced in vain, for he who said, "Behold, I am with you always, even unto the end of the world," also saved his church from the misery of fragmentation, put an end to the burning and tearing, and led his Christians to the right Concordia. Only by unanimously returning to the right understanding of the unchanged Augsburg Confession in all its articles and thoroughly uniting for the strictest separation from all false believers to one firm, unambiguous confession could the torn church come to peace and tranquility again. And this confession was granted to her in the Concordia Formula. But how much effort and work, fear and worry, sweat and tears it cost until it came to pass; how the enemies raged and machinated to prevent either its adoption or its acceptance and dissemination. But no one could prevent the work of Concord. South and north, of the Protestant Germany, the authorities and the ecclesiastical office offered

willingly shook hands with each other. Among the theologians, it was especially Jacob Andreä from Tübingen and Martin Chemnitz from Brunswick, and among the princes, Elector August of Saxony and Johann Georg of Brandenburg, who worked to restore peace and harmony in the church. First, the Swabian-Saxon formula was worked out and thoroughly revised again in 1574 at a theological convention in Maulbronn. The resulting Maulbronnian formula was subjected to the review of the most renowned theologians, and now a second theological convention was formed in Torgau in 1576, which reworked the formula with the expert opinions obtained into the so-called Torgau Book. The Protestant princes also hurried to obtain numerous expert opinions on this new revision, and now, finally, Jacob Andreä, Martin Chemnitz, Nicolaus Selueccer, David Chyträus, Andreas Mnschlus and Christoph Körner, according to the order of the princes, proceeded to the final processing of all these drafts in Bergen Monastery near Magdeburg. Thus was created in 1577 the Bergisch

The first book, or the Concordia Formula, is a true masterpiece not only of some theologians, but of the entire confessing church, in which everything that had hitherto been disputed was settled according to God's Word, everything that wavered was fixed, everything that was unclear was purified, and a solid golden wall was drawn around Lutheran Zion. Immediately it was communicated to all Lutheran states and countries for acceptance and signature, and the joy about it was so great that by the next year, 1578, 3 electors, 20 princes, 24 counts, 4 barons, 38 imperial cities and 8000 church servants had voluntarily signed their names and confessed to it with heart, mouth and hand. The blessing of the Concordia was great.

formula! Through it, the weak were able to find their way out of the tangle of different opinions, the dishonest and malicious were revealed, and with the reformers, who did not want to give up their reason and sacrament enthusiasts, the separation was complete. All those who faithfully and honestly accepted the Concordia formula were again at peace and could live in harmony with one another. When, by God's grace, the work of Concord was completed, the Book of Concord, containing all the symbols of our church, appeared on June 25, 1580, just half a century after the Augsburg Confession had been handed down. Thus God had miraculously preserved his orthodox Zion against all the gates of hell and the powers of the world, saved it from all hardships and tribulations, and made it a light and blessing to all the world. - —

#### **Call to all**

Friends of our Concordia College, especially to all l. Congregations of our Synodal Union.

"The Lord has done great things for us, and we are glad of them." This is how we must exclaim when we look back on the small, modest beginnings of our institution and then consider the blessings that the faithful God has bestowed upon us now. Whereas in the past there were only a few students, now the Lord has placed us close to 160 at the door. Among them we already find acquaintances of whom we know that the good Lord has equipped them with beautiful gifts and given them a desire and love for their future profession in their hearts. We also see new arrivals, who look at the house with a half shy, half inquiring look, and may well think: How will it be in there? - Now this is certainly the gracious hand of our God, which brings us all these young students; they should be a sign for us that the Lord will continue to do his work among us and through us, that also in the next decade (if the world continues to stand so long) well-equipped preachers will come out of our seminary, for the benefit of the Lord and the church. This must fill our hearts with thanksgiving to God and with great joy; and if we are truly thankful, we will certainly be willing to do what we have to do in this state of affairs.

It is our duty to do this with joy. But what would that be? The dear reader of the "Lutheran" certainly remembers the call for a speedy construction of the college building decided upon by the Honorable

General Synod, the execution of which was assigned to a committee in Fort Wayne. Considering only the immediate need, the building committee decided, in addition to the absolutely necessary hospitality building, to construct a solid main building, which would have remedied the shortage at that time. But it did not work out as the building committee had planned.

thought. Anstatt der gehoffte" schleunigen Betheiligung an diesem Werke des HErrn von Seiten der Glieder aller unserer SynodalGemeinden, bat bis jetzt kaum ein Drittel derselben Etwas für den College-Bau gethan, und trotz wiederholter Aufforderungen ist, unsers Wissens, von den andern Gemeinden bis dato nichts geschehen. The school year came to an end. All kinds of gloomy forebodings and fears wanted to rise up in us and paralyze our courage: Should the work of the Lord be left undone? Does the Lord Himself want to be

How can we wrestle with His blessing and make our number of students so small that there is room enough for everyone in the old college building? Will He, then, measure out His blessing to us according to the measure of our gratitude? - Dock, the Lord has dispelled all fears of this kind. We have received more applications than ever before, and our number of students in the new school year will be greater than ever. The Lord has done that! What should we do now? Should we say: Dear God, you have blessed us richly, without all our merit and worthiness, but we see ourselves compelled to reject pure gift. For you have given us students, but where is the house in which we can house and teach them? - The hard dock means: the house is worth more than the inhabitants, the food is worth more than the life, the clothing is worth more than the body! Should we not rather conclude: The Lord, the

has filled so many parents' hearts with confidence in our institution, so that they confidently hand over their children to it, - the Lord, who brings so many students to us, will also make the hearts of our brothers and sisters willing to contribute abundantly to the college building? - In the end, there was no other choice: either the students had to be turned away, or the construction had to be started. The latter would have been a shameful disregard of the divine blessing, but the decision of the Honorable General Synod that two-thirds of the total building costs had to be signed before construction could begin seemed to forbid it. The building committee believed that it was acting in the spirit and spirit of the entire synod if, in our case of emergency, it did not allow itself to be hindered in the execution of the work assigned by the synod by that provision of the synod. However, the building committee could only come to the real joy of taking this step when it had once again inspected and discussed the situation on the spot with the expert men who had already been invited from the various districts of our synod. Mr. Leonhard and Mr. Miller had arrived from St. Louis, Mr. Dietz from Milwaukee. No representative of the Eastern District came, although invitations had also been sent to Pittsburgh. While the above-mentioned brethren were holding consultations with the building committee in Fort Wayne, the Synod of the Middle District, at its meeting of this year

in Indianapolis, by a member of the supervisory authority, and asked them (the synod) for their opinion. It was unanimously agreed that the building committee in God's name should begin the construction and have the building erected this fall. The undersigned was instructed to make this known through the "Lutheran" and to urgently ask the dear congregation for faithful, eager assistance. When the synod had passed the above resolutions, the member of the supervisory authority traveled to the brethren of the building committee assembled in Fort Wayne, and communicated what had been decided by the synod under the supervision and approval of our revered General President, Prof. Walther. The building committee was then strengthened by the members summoned from the outer districts not only in their intention to immediately begin work on the building of the value, but also agreed with them to lay the foundation for the large main building this year, so that, with God's help, it could be completed by the fall of next year. And when, after the synod had ended, Prof. Walther arrived with us in Fort Wayne, where, to our great joy, we met the two brothers from St. Louis, we could only agree with their reasons; we had to realize that it was absolutely necessary to tackle both balls immediately. Also the doubts that had arisen because of the decided enlargement of the (new) main building had to give way by pointing out the existing needs. We all agreed that the building must be constructed as decided by the building committee and that construction must begin immediately. The latter has happened, and construction has begun.

What then will our dear congregations do? Once upon a time, when the tabernacle was being built, the divine call went out to the people to bring voluntary offerings for the construction of the sanctuary. And the congregation of the children of Israel listened to the voice of the Lord, and all who gave gladly and willingly came and brought gold, silver, precious stones and valuables of all kinds as offerings to the Lord for the building of the sanctuary. And so great was the willingness of the congregation that they offered much more than was necessary. - An equally holy zeal arose among the people when Solomon built the temple, and they willingly offered the noblest sacrifices for this work. The first Christians used their earthly goods for the service of the church, through which the gospel was to go out into all the world. What splendid buildings our godly ancestors erected, not only for the worship meetings, but also for the studying youth! And how much has it cost many a parish of our synod to build a beautiful church and beautiful school buildings!

Well, gel. Brothers, our college is also a house of the Lord, a place where His glory dwells. In it our children shall receive the first necessary training for their future service to the Word. The theological seminary in St. Louis stands and falls with our college. If we do not receive it, we will not be able to send out any theologians who are educated in knowledge. This would be a tremendous blow to our church here in the distant West. Many congregations would then have to remain unprovided for, the holy wars of the Lord would not be able to be waged in such an emphatic manner as it should be, and thus the great task that God has given us, the task of being a light and salt, would not be able to be fulfilled through our own fault for lack of the necessary gifts and forces. Therefore, should not every single congregation of our synod, indeed every single Christian in their congregations, care at least as much about our college building as they do about the building of churches and schools in their own congregations? Should we not, with a thousand joys, make great and heavy sacrifices ourselves, so that the rich blessing given to us by God may be properly preserved, so that the precious stone which He has given us in the teachers and students of our college may be worthily set in place? After all, the intention here is not to list buildings that are practical, but only simple, but solid buildings that are calculated for the long term. Let us then help with pleasure and joy. It is true that times are hard, and some communities have to bear great burdens. But what good is that, since the Lord helps us and his blessing is upon our work and deeds? Helping to spread God's word, to preserve pure preaching, to provide thousands of immortal souls with the bread of life, that is a joy, not a burden, for the Christian. To be allowed to help in this is grace with God. He could certainly carry out His work without us, but He would so gladly let the blessing flow to us, the rich, exuberant blessing that comes from faithful help in His work. He also wants to reward us abundantly in the earthly realm for what we do in faith and love for the building of his kingdom. Here, too, the word of Christ: "Make friends with the unrighteous Mammon", with the added promise, finds its application. For it will one day be a testimony to us before the Lord, before all his angels and saints, and indeed before all the world, if our young disciples can also say of us: Lord, behold, all these have been our patrons and friends and have helped us to be admitted to the college and to study, - now repay them for this in eternal life! - —

So let us run diligently in what we are to do. The work of the Lord must not be left undone. He himself

calls out to us: "Help! Let us do it with joy, not just with words. We must answer him not only with words, but also with deeds: Thank you, Lord, that we may help! But He Himself make us ready to do His will in all good works, and create in us that which is pleasing in His sight, through Jesus.  
Christ our Lord! Amen.

Fort Wayne, Ind, August 22, 1867.

W. S. Stubnatzy.

Subscriptions and funds should be sent to Mr. N. Schwegmann here.

## This year's sessions of the Eastern District of our Synod.

were held in accordance with the synodal resolution of August 21-27, inet, at the congregation of the Rev. Hugo Hanser at Johannisburg, Niagara Co., N. Y., held. These were begun on Wednesday with a service, in which our venerable General Praeses preached on the basis of the text 1 Cor. 2, 12. about the spirit of our Lutheran, as well as of the apostolic church as a spirit of truth and certainty and of simplicity and humility. Through this sermon the numerous listeners were quite edified in their Lutheran faith, which is why the same will appear in the "Lutheran" by decision of the synod. - In the afternoon, the synod members gathered for the first session, which began with a short service, as did the nine that followed. When the names were read out, 22 pastors with voting rights and 6 advisory pastors, 4 teachers and 17 congregations represented by deputies were present, to which 1 pastor and 1 deputy were added later. 4 pastors who had formerly belonged to the Buffalo Synod were admitted as voting members, 2 pastors as advisory members, 5 teachers and 4 congregations, all of which had sent deputies. Five dear guests delighted us with their visit, one from our middle district, three from the former Buffalo Synod and one from the Canada Synod. Altogether 69 synod members were present, only 4 pastors, several teachers and deputies were missing, whom we would have liked to see in our midst. Ten sessions were held, of which the five in the morning were devoted to the discussion of the 11th and 13th theses in the paper: The Lutheran Church the True Visible Church of God on Earth. Special attention may be drawn to the thorough and detailed explanation of these theses, as well as the corresponding proofs and testimonies, which will appear in the synodal report. In the five afternoon sessions, practical and business matters were dealt with and, in particular, encouragement was given for a proper celebration of the four and a half hundredth anniversary of the Reformation and for active participation in the building of our institutions and in the establishment of the immigrant mission already discussed at the last general synod. As in the other di-



Colloquists for the colloquium with the Iowa Synod were chosen and a letter to the "general church council" was adopted. In addition to these 10 meetings of the synod, 2 pastoral and 2 teachers' conferences were held, as well as a deputies' meeting. - The synod was richly blessed for all present, not only in that the knowledge of the salutary doctrine was promoted, but also in that peace and unity were strengthened. It was indeed fine and lovely to see how the brethren, who had formerly been estranged from each other, lived peacefully with each other and interacted with each other in such a confidential and loving manner as if they had stood by each other in joy and sorrow for many years. Also for the congregations in and around Johannesburg the synod was certainly of great blessing, for God's word cannot return empty and this was abundantly proclaimed. Apart from the venerable General Praeses, there were 5 preachers in Johannesburg, and in the surrounding area on Sunday 9 pastors. Even in 'such ^O^mc^nden, which neither themselves nor their pastors belong to us memberwise, pastors from our midst preached. - But just as the synod was a time of spiritual blessing for us, so also of physical recreation. The dear people of Johannesburg did everything they could to make our stay quite pleasant, which they succeeded in doing beyond their own expectations, for they had expressed the fear that there would be a lack of some things, since their place was only "a German-American village" The nearby congregation in Bergholz, which had formerly belonged to the Buffalo Synod and for the sake of various congregational relationships had not yet united with us, also tried to make our stay in their area pleasant and invited the synod to the Sunday afternoon. Those who could, accepted this invitation and will remember the day with joy for a long time, just like the congregation. C. K.

### **To the ecclesiastical chronicle.**

The **Catholic Church in New York State has become alarmingly overpowered**. We find the following in the "*Lutheran Watchman*": "The notice of the appropriations made by the Legislature of the State of New York in 1866 for purposes and institutions under the direction of various religious denominations is very apt to attract great attention. It shows that the total amount of these appropriations is -129,029.49, of which -2,267.03 are for various Protestant institutions, -2,448.32 for Jewish institutions, and -124,174.14 for Roman Catholic institutions. In the present year, the appropriations of the New York City Council for Roman Catholic institutions amount to -150,000, while -5000 for the Young Men's Christian Association is the only appropriation.

The Catholic Church is the only one that has been granted permission for purposes under Protestant influence. Doesn't this look as if a permanent endowment from the public treasury was to be quietly secured for the Catholic Church? Church a permanent endowment from the public treasury?" - —

**Mission in Syria.** In Palestine and the more northern part of Syria, a number of mission stations have been founded in the last 20 years, which are finding more and more open fields and are developing a blessed activity. The Bible, translated into Arabic, is eagerly distributed throughout the country. spread by missionaries and colporteurs, the three of which were founded by a single man in Eng- country are maintained. They visit the villages between Sidon and Jerusalem, whose inhabitants are mostly Christians by name. But there are also quite a few Mohamedans who lend an attentive ear to the Gospel. In one case, an Arab did not let the colporteur go on at the appointed hour, but detained him for several days in order to have him read and explain the Word of God to him. He also asked the Christian to teach him the right way to pray to God, and promised that he would henceforth believe in Christ as his only Savior. (Imtberau ^VrNellmuu.)

### **Explanation.**

Since in No. 12. volume 19. of the "Protestantische Zeitblätter" by Mr. G. W. Eisenlohr, pastor of the evangel. St. Paul's congregation at Cincinnati, O., that his entire congregation professes as its own the faith which Mr. Eisenlohr himself has repeatedly stated in the "Protestantische Zeitblätter" edited by him, as well as in speeches and sermons for years, according to which all the basic doctrines of Christianity and the faith of all Christendom is only fable, nonsense and folly, and that congregation therefore stands outside Christendom: - the undersigned congregation declares that it is thereby obliged to no longer recognize the baptism performed in that congregation as a Christian one. Therefore, in the case of a possible conversion of those who were baptized in that congregation, the congregation will no longer recognize the baptism performed in that congregation as a Christian baptism, The Christian baptism can only be performed on them, since only such acts can be regarded as ecclesiastically valid, which are performed within the Christian church.

On behalf of the Lutheran Holy Trinity Parish

their Board of Directors:

F r. King, Pastor.  
Br. Kipp, H. Nees, Trustees.  
G. Beck, G. Pieper, Aelteste.  
H. Hackftedde, Diers, Vorsteher.  
Cincinnati, O., Sept. 2, 1867.

## Conference - Display.

The St. Louis Districts Pastoral Conference will meet, God willing, on the first Friday in October in Collinsville, Ills.

E. D. C. Böse, Secr.

## Songs

to  
fourth and a half hundred year old

## Reformation - Jubilee,

on 31 October 1867.

Dedicated to the Evangelical Lutheran Zion in America by  
C. J. H. Fick.

These excellent thanksgiving and jubilant songs are such a lovely and desirable festive gift for the upcoming Reformation anniversary that they need no further recommendation for all righteous, faithful Lutherans who recognize the unspeakable blessing of the divine work of the Reformation and rejoice with heartfelt thanksgiving to God that they may celebrate this jubilee.

There are six songs, all of which can be sung to commonly known melodies.

The first one is titled: **Execution from Babel**, and follows the melody: "Praise the Lord, the mighty one" 2c.

The second is titled: **The preservation**, has the preservation and conservation of the Lutheran Church up to our time as its subject, and can be sung to the tune: "O that I had a thousand tongues".

The third is entitled: **The Return**, and is a hymn of salvation to rationalism and union. Melody: "To you, to you, Jehovah, I will sing" 2c.

The fourth: **Our Visitation**, gives thanks for God's goodness to the Lutheran Church in America. Melody: "Now Rejoice, Dear Christians" 2c.

The fifth and sixth are intended for children; the fifth is addressed **to the school youth** and explains to them the meaning of the feast according to Rev. 14:6, 7. The sixth bites: **The children's song of joy**. Melody: "Praise God, you Christians, all at once."

A copy of the songs will be sent to each preacher, whereupon he may place his orders according to the needs of his congregation and school youth at A. Wiebusch & Son, 631 South 4th Street, Louis, Mo. The price of 100 copies is \$3.00.

## For your kind attention.

To the honored subscribers to Chr. Stock's homil. Real-Lexikon I hereby show that I am able to supply the 5th delivery and each subsequent one for 75 cts. through a new arrangement.

At the same time, I would like to draw your attention to the fact that, as the readers of the "Lehre und Wehre" know, the missionary journal of Pastor Brunn in Steeden lacks the necessary number of subscribers to be able to exist, I will collect readers for this journal. All those who wish to support it by keeping it are requested to contact the undersigned. The price is 60 Cts. pr. year. All theological journals published in Germany can also be obtained through me.

L. Volkening.

Changed addresses: I  
Htzv. IV 6. aeumer, A

Lox 787th Home, Onolaea Oo., R. IV

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Printed by A. Wiebusch & Son. St. Louis, Mo.

## The Evangelical Lutheran Zion in its hardships and salvations since Luther's death until our time.

In preparation for this year's celebration of the fourth centenary of the Reformation on October 31.

### II. section.

From the Concordia Formula to the End of the Thirty Years' War. Bon 1580-1648.

Thus, by means of the Concordia formula, the Lutheran Church was, on the whole, brought to a wholesome rest, the jewel of pure doctrine was saved and placed on a high lampstand, and all who had gone through the misery of the past turmoil and had experienced how easily the light of beatific knowledge is dimmed, even extinguished, recognized the unspeakable good deed of God with praise and praise and pleaded with double earnestness and zeal with that song:

Stay with us, Lord Jesus Christ!

Because it has now become evening,

Let not your divine word, the bright light, be extinguished in us.

In this last sorrowful time

Grant us, O Lord! That we may keep your Word and Sacrament No until our end!

Yes, just as this hymn was composed at that time by the blessed Selnecker, so it was the beating heart of the church at that time.

And how necessary this prayer and supplication to God was! Satan, who never celebrates, no matter how often he is disgraced in his attempts, begrudged the church that it had come to true peace and sweet concord through the Concordia formula, sought to sow the dragon's seed of strife and false doctrine again and again; He had not been able to prevent that this final symbol of our church had come into being and had been received and accepted everywhere with joy, so he now sought to wither away his blessing in every possible way. Calvinism, in particular, was literally furious that the Lutheran teachers and congregations had returned to unity and purity of faith, and offered everything to seize one Lutheran territory after another. He made a particularly treacherous attempt to do so once again in the Electorate of Saxony, in order to establish his seat for good wherever possible, precisely where Luther's pulpit had stood and the Reformation had begun. In 1586, the valiant Elector August died and his son Christian I came to power. Unfortunately, he was not only a weak prince, but also related by marriage to the reformist Count Palatine Johann Casimir and

The city was completely in the faithless, treacherous hands of its Calvinist chancellor, Nicolaus Crell. Thus the Calvinist swarm could raise its head ever more boldly. All disputes against the reformers were forbidden, the most prominent teaching and parish offices were filled with Philippists and Calvinists, baptismal exorcism was abolished, and the publication of a Bible with Calvinist explanations was begun. The universities of Wittenberg and Leipzig were reorganized along Philippist lines and all faithful orthodox teachers had to leave. Selnecker was expelled from his beloved Leipzig with a broken heart, Polycarp Leyser went to Brunswick, Mylius and Mirus, to escape the Königstein, to Jena. It looked sad and all faithful Christian hearts in Saxony trembled. But behold, in the midst of this turmoil and devastation Christian I died, and since his son Christian II was only in his ninth year, Frederick William of Saxony-Weimar took over the government of Electoral Saxony as administrator. Immediately, a large Diet was assembled in Torgau (Feb. 21, 1592), and a general visitation of the country was decided upon, in order to sweep out the poison of Calvinism. For this purpose, a new anti-Calvinist doctrinal standard was established in the so-called visitation articles, which had to be signed by all those who wanted to be Lutheran and remain in office.

wanted. In short, equally clear and sharp theses and antitheses, the doctrinal differences about the Lord's Supper, the person of Christ, baptism and the election of grace were presented. In 1601, after a long trial, Crell was beheaded as a traitor in accordance with a decision of the Präger Appeal Chamber; the decision read: "because of evil practices carried out against his duty at home and with foreign sovereignty and all kinds of malicious, harmful interventions, which were justly enough shown and proven against him, by which he acted against the established peace of the country, to disturb the peace and unity of the common fatherland. Thus, for the second time, Calvinism in Electoral Saxony was put to shame by God's almighty intervention, but unfortunately it succeeded all the more in other countries. Anhalt, after most of the preachers had long been hypocrites in Philippism, finally threw off the mask and was reformed under Prince Johann Georg, who had a Palatine princess for a wife, in 1596. The resisting knighthood was silenced by force. As early as 1590, Johann Arndt from Badeborn had to give way, because his Lutheran conscience could not yield to reformed beings. Calvinism was also gradually implemented by force in Hesse. Landgrave Wilhelm IV was already inclined towards it, and used the opposition to the Concordia formula to counteract the reputation of Saxony, and at the same time to bring his brethren, who were strictly Lutheran, under his suzerainty. He dissolved the Hessian general synods, which were attended by the clergy of his brothers and demanded permission to join the Concordia Formula for their persons and congregations, and in this way destroyed ecclesiastical freedom by introducing a princely church regiment. His successor Moritz of Hesse, since 1592, offered everything to implement the Swiss form of worship. He expelled the recalcitrant clergymen who referred to the Augsburg Confession, such as Balthasar Mentzer, Joh. Winkelmann, Conrad Dietrich and Andre, and appointed Calvinists. Volkstumulte arose, since the Hessians had always been accustomed to Lutheran worship; they were suppressed by force of arms. However, Lutheranism was so firmly rooted that the church was reformed only in name, but remained Lutheran in essence. - However, not only Calvinism, but also the papacy robbed the Lutheran church of its territory during this period. In 1613, on July 13, Count Palatine Wolfgang Wilhelm of Neuburg renounced the Protestant faith and became a Papist in order to be able to lead a Bavarian princess home as a bride and to take possession of the lands of the childless deceased Duke of Jülich, Eleve and Bergen. His valiant father, Count Palatine Philipp Ludwig, went to his grave with a broken heart. Because the Jesuits were called into the country, they did not rest until the Lutheran church was completely destroyed and eradicated. In general, this multiple apostasy from the Protestant faith and confession for the sake of temporal and earthly advantage, these so frequent conversions either to the Roman or Reformed Church were particularly sad phenomena of this time, a true disease of the times, which clearly shows us that people have always loved darkness more than light. Among these conversions, apart from the ones mentioned, none caused more of a general sensation and was more consequential and disastrous for the future than that of Elector Johann Sigismund of Brandenburg to the reformed confession. Although he had sworn an oath to his father to persevere in the faith of his fathers, as it was known above all in the Concordia formula, he turned away from it in 1613, because he too speculated on the Jülich inheritance and needed the support of the reformed Dutch for this. Since his country could not be persuaded to follow in spite of all violent measures, religious warfare and unionism were used, so that even Paul Gerhardt, the confessional singer, had to leave Berlin in his time. All these conversions, sad and pernicious as they were, nevertheless clearly demonstrated that God's church is not founded on men, therefore not on princes, but "firmly established on the holy mountains," Ps. 87. Even the gates of hell cannot overpower it, even if it can be destroyed in this or that land. "God is with her in it, therefore she will abide," Ps. 46:6.

In all this, the time that begins with the Concordia formula was the heyday of our Lutheran Church, when the seed of God grew green and the trees of righteousness blossomed, when the city of God stood fine with its fountains, where the holy dwellings of the Most High are. Next to the time of the Reformation, no period was richer in excellent scholars of God, in faithful shepherds, in tireless watchmen and fighters than this period. And how was this period such a flourishing time? Is it not because people recognized with burning hearts the newly bestowed treasure of pure doctrine and sought to preserve and use it with all fidelity for the glory of God and the blessedness of souls? By letting God's Word rule in the heart, Hans and the church, by strengthening church consciousness and demanding and preserving church discipline and customs? It was a serious concern to preserve, protect, nurture and process the spiritual achievements of the previous period - to preserve what had come down to us not merely as an inherited

treasure, but as a free, living possession. Thus, out of their golden, crystal-loud confession, dogmatics was built, which, like a mighty gothic cathedral, with truly admirable

The most distinguished spirit-filled cultivators and masters of this science were Leonhard Hutter, Johann Gerhard, Nicolaus Hunnius, Caspar Brockmandus, Johann Hülsemaun, Johann Hülsemaun, Johann Gerhard, Nicolaus Hunnius, Caspar Brockmandus, Johann Hülsemaun, Johann Hülsemaun. The most distinguished spirit-filled cultivators and masters of this science were Leonhard Hutter, Johann Gerhard, Nicolaus Hunnius, Caspar Brockmandus, Johann Hülsemaun, Conrad Dannhauer, Abraham Calov, Andreas Quenstedt, Wilhelm Baier, David Hollaz, men from whom even modern theologians, despite all their great science, could still learn a lot. From their confession, full of life and God's power, Johann Arndt, Valerius Herbergen, Stephan Prätorius, Philipp Nicolai, Heinrich Müller, Christian Scriver and others produced a literature of edification such as no other church can boast of, and from whose brand we still feed today. There could not be missing the spiritual singers who, in joyful enjoyment of the sweet Gospel of God, created their songs, and, as for example a Johann Heermann, a Paul Gerhardt, a Martin Rinkart, a Martin Opitz, an Andreas Gryphius, a Johann Nist and others, even under the hardships and tribulations of the Thirty Years' War, like the nightingales during the thunderstorm, sang their most melodious melodies. Nowadays, it has become quite fashionable to only "chide" that time, when all these masterpieces were created, all these streams of life were dug and these unctuous songs were sung, and to call it the time of dead orthodoxy. But the right orthodoxy, i.e. the right pure doctrine, is never dead, but always full of spirit and power, full of light and life, and this was irrefutably proven in the church at that time. Truly, our Christian race today could be happy if only it were as spiritually alive again as our fathers were after the time of the Concordia formula through the divine power of pure doctrine! But what is it, why that time must let itself be reviled by the present nineteenth century and accused of spiritual death? It is only because there was so much and so fierce a dispute at that time. How could our church preserve the precious supplement of pure doctrine if it did not fight tirelessly and with all seriousness? Did not the enemies themselves make this struggle necessary over and over again? Our fathers had to fight against the Romans, for the Jesuits in particular did not leave them alone, but offered all their learning and cunning against them, so that they also had to work their way into the old scholasticism in order to be equal to their sophistries. They had to fight against the reformers, because their pretended love and friendship for the Lutheran church consisted in their robbery and snatching away one country after the other. In addition, there were the Arminians with their

The Lutheran Church was the first to weaken and flatten the ecclesiastical doctrinal concept, and above all the Socinians, the forerunners of nationalism, who at that time were only becoming well known in Germany and were gaining widespread acceptance. And not enough of all these enemies and opponents of God's wholesome teachings, from the bosom of the Lutheran Church itself, unhealthy, arrogant, enthusiastic spirits, like ulcers and boils on the body, broke forth, who were not satisfied with the simple preaching of Christ, but sought higher wisdom, and found satisfaction in a false mysticism, e.g. Valentin Weigel, Jakob Böhme and others. Yes, in their own midst there appeared men who took pleasure in their own spirit, paid homage to a free, unattached science, brought all kinds of special opinions and favorite ideas to the table, and spoke the word of pernicious broad-mindedness and religious mongering: - George Calixt with the whole syncretistic direction that emanated from him. Woe, if our fathers had not fought against all these internal and external enemies and had resisted their attacks with all seriousness! Without this struggle, the little group of the orthodox would certainly have been swallowed up and the treasure of the pure line would long since have been irretrievably lost. Of course, it could not have been helped that sometimes in the quarrel either too much was done too quickly, or too much was done, and in general some false fire was mixed in, as was often the case especially in the polemics of Lucas Osiander and John Corvinus against Arndt's books on true Christianity and in the syncretistic disputes.

So there was life in our church at that time, for this very life was the hidden reason from which the spiritual struggles arose, and that there was no lack of the fruits of godliness and the adornment of outward good works in all those who carried God's pure word in believing hearts is obvious, for pure doctrine is also the fruitful seed, the ever-flowing source of right good works. What a pity that that life became dull so soon, that that flowering time hastened to an end so quickly, or that already during it spiritual lukewarmness and torpor appeared. Luther is right when he describes twenty, at most forty years as the time beyond which the Word of God rarely remains pure and in full force in one place. It was the same at that time: the more abundantly God poured out His gifts of grace, the less they were respected by many; people became accustomed to them. The number of those who really recognized the time in which they were afflicted and considered what served their salvation and peace became smaller and smaller. What Blessed Arndt laments in his preface to "True Christianity" applied to many: "What an ungodly and shameful abuse of the holy gospel!

The fact that the devil is in this last world is sufficient proof of the ungodly, unrepentant lives of those who boast of Christ and His word with their mouths full and yet lead a completely unchristian life, as if they were not living in the Christian faith but in the pagan faith. The devil is a thousandfold artist! If he cannot plunge into error and disbelief, he seeks to make pure doctrine a slumbering pillow on which one stretches and stretches complacently and slowly sinks into the sleep of death. If he could not wrest from the Christians of that time what they, as Lutherans, held to be their main sanctuary and noblest treasure, the pure doctrine of justification before God by grace alone through faith in Jesus Christ alone, he knew how to break off the only bridge to it, true sincere repentance of the heart. Therefore Heinrich Müller complained: "Today's Christianity has four mute church idols which it follows, the baptismal font, the preaching chair, the confessional and the altar: it comforts itself that it is baptized, hears God's Word, goes to confession, receives the Lord's Supper, but it denies the inner power of the Gospel." Thus, hardly thirty years had passed after the triumph of the right confession by the Formula of Concord, when we find thousands who still had the outward form of orthodoxy, but the spirit of the world had eaten through the inner core and left the empty shell, thousands who went along in a spiritually dead sin-proof nature and did not adorn the right divine teaching with right good works. We find preachers who did not promote the sweet gospel of Christ and His abundant grace with burning zeal and, while guarding the ramparts and walls of the city of God against attacks from outside, cared little whether many of its inhabitants died of hunger, pestilence or other accidents or were preserved. We find princes who no longer carried the salvation of the church on their hearts as before, but degraded it to the handmaiden of the state. The Apap, i.e. the reversed Pabstthum, as Valentin Andreä calls it, crept in; Luther's prophecy was fulfilled more and more: "Where princes want to mix spiritual and secular rule, God help us that we do not live long, so that we do not see such misfortune. For then everything in the Christian religion must fall into ruin, as has happened under the papacy, since the bishops have become secular princes." So God, according to His holiness and justice, could not do otherwise; He had to resort to the rod of discipline and

let punitive judgments come. The plague repeatedly wandered through Germany at the beginning of the 17th century, preaching repentance through the horror of death. In 1598, a terrible plague raged through Thuringia, killing 19,000 people in the Erfurt area alone. But since also these chastisements were of no avail, the Thirty Years' War came, and with it a time of tribulation such as there have been few in history, full of terrible devastation and bloody abominations. The greater the grace of the pure Word and the unadulterated Sacraments of God which our Church had hitherto enjoyed, the more terrible was also the punishment of disregarding them. God's wrath was kindled against an ungrateful generation, the sword of his vengeance was drawn and did not spare. He wanted to soften the secure ones who had not been led to repentance by all the riches of his goodness, patience and long-suffering, and to rouse the sleepers from their slumber of death. He wanted to rain fire so that the satiated hearts would thirst again for his eternal grace and for the peace that is higher than all reason. He wanted to destroy the earthly welfare, so that all the worldly sand, in which the hearts of Christians were so deeply staked, would be broken, and He alone would remain their comfort and part. - God had stopped the outbreak of the unfortunate war. When the religious peace of Augsburg was concluded, it was said: "and herewith in the above form and otherwise in all other ways a constant, persistent, unconditional, for and for lasting peace shall be established and decided", but it was not difficult to see that this eternal duration was not so certain. It was not enough that it had been concluded only with much effort, as if by a miracle of God; it also contained individual provisions that could have no other than sad effects. Under the mild and conciliatory government of a Ferdinand I. (1556-1564) and Maximilian II. (1564- 1576), things went well, and it even seemed as if Protestantism should gain even more expansion; it penetrated inexorably also in the Catholic lands; the bishops of Bamberg, Würzburg and Salzburg could resist it as little as the dukes of Bavaria. Most of all, however, it spread to Austria under Maximilian II, who himself was not averse to it. Even within Protestant countries, entire chapters and bishoprics became Protestant. But it was precisely this that increased the hostility of the Romans. In particular, the pope incited and harassed the Jesuits, who became more and more bold under Maximilian's son and successor, Rudolph II, and crept into all relationships with satanic cunning. Thus, from 1570 to 1580, the so-called counter-reformations began in almost all Catholic countries: with cunning and violence, all traces of pure doctrine were eradicated and the light of the Gospel was extinguished. Terrible are the scenes of persecution and atrocities that were so frequent in the process. The Jesuits also made it their business to invalidate the sacred and expensive treaties to the disadvantage of the Lutherans by ungodly sophistries. For example, I. P. Windeck, Cano wrote

Nicus of Marchdorf, in 1616, in his *Prognosticon futuri status ecclesiae*: "The Passau treaty and the religious peace were not valid; they had been forced from the emperor by force; the pope had not confirmed it either, and by the Concilium of Trident it had been annulled anyway. This, of course, increased the tension between Catholics and Protestants, so that in 1608 the Protestant Union was formed to protect and defend against all attacks by the Romans, and the following year the Catholic League opposed it. Thus, both parties faced each other in full hostility, and all it took was a spark for the war flame to flare up bright and high. In Bohemia the lamentation began. The Lutherans in this country had received a letter of majesty from Emperor Rudolf II in 1609, according to which the cities and the knighthood were given the freedom and the right to build churches and schools. Hardly had Ferdinand II. had hardly received the crown of Bohemia, the promises of this letter of majesty were broken in the most manifold way, and churches that had been built were torn down again in the most legal way, because he was an arch-papist, so "that he", as his Jesuit confessor Lämmermann testified about him, "would rather lose his country and his people, would rather have his begging staff in one hand and his wife and child in the other, wander in misery, seek his bread from door to door, yes, would rather suffer the most ignominious death than see any longer the ignominy inflicted on the Catholic Church by the Protestants." He was a mortal enemy of the Protestant Church and allowed himself to be used entirely by the Jesuits for their hopeless purposes. Since the offended Bohemians complained in vain about the injustice they had suffered, their displeasure burst into bright flames. On May 23, 1618, when the imperial councils were assembled in the castle at Prague, representatives of the Protestant Bohemian estates appeared armed in the assembly hall and demanded an account. Two of the deputies, W. Slawata and Martinitz with their scribe Fabricius, gave defiant answers, which irritated the deputies so much that they seized them and threw them through the open window into the deep moat of the castle. Fortunately, they fell on a pile of sweepings, so they escaped without considerable injury. Insignificant as this incident was, it nevertheless became, against all expectations, the sad cause of the war that now followed and lasted thirty unhappy years; for now the Estates of Bohemia seceded from Austria, expelled the Jesuits, and made the head of the Protestant Union, Elector Frederick V of the Palatinate, king. Unfortunately, this was an extremely unfortunate choice, for Frederick V was not only an exceedingly weak man, who only wanted the honor of a royal crown without paying anything for it, but by his reformist fanaticism, in which he was not only a prince, but also a king.

With the encouragement of his court preacher Scultetus, he repelled both the Protestant Bohemians and the strict Lutheran princes from himself and his cause. On November 7, 1620, a battle took place at the White Mountain near Prague between the Bohemians and the Catholic troops of the emperor and the League. The former succumbed to the enemy superiority and, together with Frederick, sought their salvation in wild flight. A single hour of misfortune had decided Bohemia's fate. Ferdinand II tore up the Letter of Majesty with his own hand. Twenty-seven of the most distinguished Protestant noblemen bled on the battlefield. All of them ended in a dignified way. "Tear this body into a thousand pieces," cried Count Schlick, "rummage through my entrails, you will find nothing else than what we have testified in our confessions. The love of liberty and religion has put the sword in our hands; but because God has given victory to the emperor, let the will of the Lord be done." Hundreds lost all their property; the confiscated goods were given to the returning Jesuits. The Lutheran preachers had to give way to monks and Roman priests. The most violent measures were used to suppress the Protestant confession. Over 30,000 families left the country for the sake of the Gospel. The work for which Johann Huss had given his life was destroyed forever. This was the first sad act of the terrible Thirty Years' War. It rolled from Bohemia to Germany, for Ferdinand II, made bold by his fortune in arms and controlled by the Jesuits, sought there above all to overthrow Protestantism. Count Ernst von Mansfeld, Duke Christian von Braunschweig, Margrave Georg Friedrich von Baden-Durlach and King Christian IV of Denmark were the heroes of the struggle on the Protestant side, but they were unable to win over commanders such as the emperor had in his service, namely Tilly and Wallenstein, and one after the other had to lay down his arms. Thus the emperor succeeded, almost all of Germany lay at his feet, and now it seemed to him that the time had come when he could strike a decisive blow against the Protestant Church. On March 6, 1629, he issued the infamous Edict of Restitution, an "authentic" declaration of the Religious Peace, according to which the Protestants were to surrender all endowments confiscated since the Treaty of Passover, the



Calvinists were to be excluded from the Religious Peace, and the Catholic estates were to have unconditional freedom to suppress Protestantism in their lands. A paralyzing terror seized all Protestant hearts, for the worst was to be feared for the future. Behold! God raised up the pious and brave Swedish king Gustav Adolf to be the savior of the Protestant cause. On May 27, 1630, he appeared before the assembled imperial estates, presented his only barely six-year-old daughter to them, recommended her to their

Among other things, he said: "Since some people may imagine that we are taking this war upon ourselves without just cause, I take God, the Most High, as witness that I have not undertaken this out of my own pleasure or belligerence, but have had a conspicuous reason for several years, mostly so that our oppressed co-religionists may be freed from the papal yoke. And because it usually happens that the jug goes to the well until it breaks, it will also happen to me that I, who have shed my blood on many occasions for the welfare of Sweden, and have nevertheless so far escaped unharmed under God's gracious protection, must finally give up my life; Therefore, on my departure this time, I will also have commanded all of Sweden's absent and present estates to God, wishing that after this miserable, arduous life we may meet and find each other in the eternal and everlasting." An inkling of his future destiny seemed to pass through Gustav's soul. The king's emotion was shared by the whole assembly, and there was a general sobbing. Then the king prayed aloud: "Lord, return to us and be merciful to your servants. Fill us early with your grace, and we will praise you and rejoice all our lives. Show thy servants thy works, and thy glory to their children. The LORD our God be kind to us, and promote the work of our hands; yea, the work of our hands may he promote. Amen." At his farewell, the king ordered several general days of fast penance and prayer, where the country should bring its prayers before God for him and the army. When he and his brave band landed on the German coast on June 24, 1630, he knelt down and prayed: "O God, who ruleest over heaven and earth, wind and sea, how shall I thank thee that thou hast so graciously protected me on this perilous voyage? Yes, I thank thee from the innermost depths of my heart, and, knowing that this journey is not for my glory, but for thine alone, and for the comfort and help of thy poor, afflicted church, I beseech thee to continue to grant us grace and blessing." Unfortunately, the most distinguished German princes, especially Electoral Saxony and Brandenburg, hesitated to join the Swedish king, and Magdeburg, which had courageously resisted the execution of the edict of restitution and was besieged by Tilly's bloodthirsty hordes, had to fall as a sad victim, a spectacle so bloody that even Tilly reported to Vienna that nothing similar had happened since Troy's and Jerusalem's destruction. The atrocities and cruelties that took place were terrible. Even a Catholic writer must have reported the following: "What misery, misery and misery have been, can not be described or expressed. 53 persons, most of them women, who had been taken to the Käthe-

dral church, their heads were cut off; abandoned children sought their parents, whose names they could not even give; many sat beside and on the corpses of the same, crying out in pitiful despair: "O father, O mother!" Others even so-called at the breasts of their slain mothers, whom they still held tightly in death with their arms, and cried out, almost starving, that it might have pitied a stone. Many sought to escape the maltreatment of the raging persecutors by a voluntary death. Twenty noble maidens of Magdeburg held out their hands to each other to save their chastity from those in the floods of the Elbe. The shocking fall of Magdeburg opened the eyes of Elector George of Saxony in particular, who hastened to unite with Gustavus Adolphus and opened his lands to him. When the latter entered Wittenberg, he said to the students who met him: "Gentlemen, from you the Gospel has come to us from this place; but because it wants to be darkened by the enemies among you, we must come to you to rekindle the same light next to God." Tilly invaded the Saxon lands, and so a bloody battle ensued between him and Gustavus Adolphus at Leipzig and Breitenfeld on September 7, 1631. "God with us!" was the field cry of the brave Swedes. And God was with them, for after a few hours of hot fighting a brilliant victory was won. All of Germany was now open to the victorious Swedish king, and everywhere where Protestants were present, he was received with jubilation. But he did not exalt himself to this glory; just as he had offered honor and thanks to the Lord of Hosts on his knees on the battlefield, so the same pious, humble attitude accompanied him on his entire subsequent victory march. When he entered Naumburg, the people pressed against him in impetuous enthusiasm, and some even kissed his boots. Then he spoke wistfully to his chief court preacher Fabricius: "Our affairs are on a good footing, but I fear that God will punish me because of the people's foolishness. The people who worship me forget to pray, trust more in men than in God. Great God! You are my witness how much such things displease me." Since Lilly had fallen in Bavaria, the emperor, in his distress, turned to Wallenstein, who had been adopted, in order to achieve happiness and victory through him. On November 2, 1632, the bloodiest battle took place at Lützen. The morning mists still covered Lützen's plains when the Swedish army was on its knees; the trumpets sounded: "A Mighty Fortress is Our God," and the king himself sang the field song: "Do not despair, you small heap. Without armor, in a leather tunic and a simple cloth skirt, he rode through the ranks of the warriors, who welcomed him with loud shouts of joy.

"Now let us take our turn in God's name! JEsn, JEsu, let us fight today for the glory of your name!" These were his last words to the army. Then he swung his sword, and with the cry, "Forward!" the army rushed upon the enemy. The Swedes were victorious again, but Gustav Adolf died a hero's death. His sudden fall was an unspeakable loss for the Protestant cause and for all Germany. For now there was a lack of proper leadership of the war on the Protestant side, so that the Swedish army ran wild and the war became more and more a party struggle for booty and possession of lands, and thus did not want to come to an end, because alternately one side and the other had the upper hand. After the Swedes had sought help from France, the Elector of Saxony concluded a separate peace with the Emperor, which was then joined by other princes and imperial cities; but the misery and confusion grew ever greater. Germany was more and more turned into a barren wasteland, into a vain general cadaver, because the imperial, Swedish and French troops competed with each other in atrocities and cruelties. The war was accompanied by famine and devastating epidemics, so that thousands of people were executed. Famine and pestilence were accompanied by conflagrations, in which the feral soldiers set fire to individual houses, then to entire villages and towns. Hand in hand with the general devastation went the savagery of the mind, which broke out everywhere in the most horrible way. Wherever one went, one encountered heaps of beggars, thieves and robbers; the children grew up without any instruction; the word of God, as well as the arts and sciences, were almost everywhere at a standstill. In fact, the misery could not rise any higher; people in general were tired of the unfortunate strife. - Those who were still able to pray, or who had learned to pray again in the bitter hardship, prayed, even cried out to God above all for peace. And God finally allowed himself to be entreated by the wailing and lamentation of his children, and gave peace. This peace, called the Westphalian peace, came about after many years of negotiations in Münster and Osnabrück on October 24, 1648. The jewel of freedom of conscience and religion was saved, the Augsburg Religious Peace was confirmed and also extended to the Reformed, as so-called Augsburg Confessors. January 1, 1624 was set as the normal year for the disputed ownership of church property. Unspeakable was the rejoicing of Germany and all Protestant Christians that at last all feuding was at an end, but the pope would not hear of any peace. Hardly had four weeks passed after the peace treaty of Westphalia when he declared it null and void in a bull. Satan and the gates of hell raged and

raged, but in the end they had to keep quiet and fall silent, because God said: "Until here, I will not let you go.

Here shall thy proud waves be laid down! The pabstry had quenched its thirst for blood in the Lutheran church, but still had not been able to destroy it. How many had just woken up through the misery of the times and had learned to pray again and to pay attention to God's word with eagerness for salvation! Yes, in weal and woe, in war and peace, in good and evil days, the Lord had faithfully and fatherly protected, built and preserved his Zion.

(Submitted.)

## **Iowa Synod.**

In the September number of the "Kirchenblatt" of the Iowa Synod there is an essay by Dr. Münkcl, accompanied by "some remarks" by an Iowan. In it, Dr. Münkcl confesses that he does not consider the Pope to be the Antichrist. Without going into this in detail, the undersigned feels compelled to expose and reject the unchristian and low procedure of the Iowa Synod in the inclusion of this essay and the following remarks, as quite obstructive and harmful to an upcoming colloquium.

For in the "Remarks" it is first told and emphasized with apparent joy that the Missouri Synod accepts Dr. Münkcl as a orthodox theologian; but in order to prove this, one does not bring evidence from our writings, oh, no; but one proves it with the fact that the Norwegian Synod has declared Dr. Münkcl to be so; now we are in doctrinal agreement with that Synod, consequently, it is now concluded, it is as good as if the Missourians themselves had said it. As if we were in solidarity with the dear Norwegians. This is the first move of the prepared quandary. Then Dr. Münkcl is introduced, and he himself is allowed to speak to the Missourians by printing his essay. And now, what does Dr. Münkcl speak? He confesses that he does not consider the pope to be the antichrist, because he has not yet given himself true divine nature. Now the dilemma is finished, now the Missourians are caught. Either they have to make themselves stink and reject Dr. Münkcl, and the sender in question is already rejoicing in the thought of this, for he sneers: "Some people are perhaps already trembling for the good Dr. Münkcl, thinking of what kind of weather will now break out from Missouri over him, whom the Missourians used to hold in such high esteem and honor. Well, no doubt the next 'Lutheran' will already bring the eighth declaration." Or the Missourians will have to settle for small, agree with the Iowans and deny the doctrine that the Pope is the Antichrist, although it is clearly taught in the symbols. The sender also poses this alternative with a high sense of delight, for he says: "Perhaps the 'Lutheran' will soon bring us the post-Univ.

They say that they have never condemned what Dr. Mönkel says here, and that today they consider those who speak like Dr. Mönkel to be quite good, excellent Lutherans. Perhaps they merely tacitly pronounce that they have gained a better insight through this essay." What shall we do now? Well, we confess, without regard or contempt for any person, that Dr. Mönkel's essay has not shaken our conviction, which we have attained and gained from God's Word and our symbols, as well as from the teachings and works of the Popes, that the Pope of Rome is the Antichrist.

But who does not think of the story of the interest nugget, with which the Pharisees tempt Jesus and yet pretend to be so innocent? But he first takes off their mask by saying: "You hypocrites, do you water me?" and then he answers as it was proper for him. Dr. Mönkel and the other German theologians who gave an expert opinion undoubtedly did not want to impress, but sincerely sought the unity of the Lutheran Church in this country; however, they would not allow themselves to be misused by the Iowa Synod to insist against Missouri. How bad it looks when, even before the Missouri Synod has heard the expert opinions, and even before it has time to show reason and cause why it must reject this or that, when already every move of Missouri is regarded as a verdict of condemnation and is gleefully trumpeted with both cheeks in order to make it hateful! We are, of course, not such riders of authority that we could accept everything wholesale that this or that ecclesiastical greatness of the present time says, and he who is not such himself will not hold it against anyone. As much as we rejoice when others have found and recognized the same truth with us, we do not make the truth of a doctrine dependent on whether others besides us also fall for it. We are not servants of men, so that we should always be afraid to call what is false and erroneous false and erroneous, even if a dear brother or other recognized orthodox theologian has said it, and certainly no right Christian and theologian will take offense at this position. But here the false position of the Iowa Synod becomes apparent, that it is so anxious for the testimony of men and their recognition. In order for the Iowa Synod to accept the doctrine of the church, the ministry, the antichrist and false chiliasm, it is necessary to have the

The authority of the holy scripture and symbols is not sufficient to make it known, there must first be added that the church of the present time establishes and decides something certain, only then the doctrine is to be regarded as developed and fixed and now there is cried out against all who do not submit to it. \*)

\*) That with this the holy scripture is pushed aside and its clarity is stamped as ambiguity against 2 Petr. 1,19. is stamped as ambiguity, seems to be ignored.

So now the Iowa Synod is running up a storm with its expert opinions, and if we stood on their position, it would have to shake us, too; but we stand on solid ground. For our part we want proofs, we say: proofs, proofs, give proofs! but they lack them; so they say: expert opinions, expert opinions, here are expert opinions from Germany, one, two, three, four in number! To this we say: well, hand them over, if you cannot bring any proofs yourselves, we will see whether such are to be found in the expert opinions of compelling force, but for God's sake do not ask us to accept or reject something on mere human authority. We cannot treat truth and God's Word so lightly: "Good consciences," says Luther, "cry out for truth and right instruction from God's Word." So not on coercion by human authorities. As little can a Christian be induced to do wrong because he is reproached with the fact that he or someone else is also doing it; just as little can he accept a teaching because other people fall in with it.

I now ask the honored sender: is such a procedure, as he has taken here, also Christian and beautiful and honest? or has he not rather let his flesh shoot the reins? Furthermore, is it right to write sincerely and honestly, the Missourians have said this or that, taught, known or condemned, and instead of citing the passage or stating exactly where the reader can find it and convince himself, merely make do by saying: "as is manly known" ? a. a. O. p. 70.

Item, is it right and true that you say: "Whereas they (the Missourians), namely in former times, as is manly known, and as can be seen in their synodal report of the year 1857

In the same way that those who could read clearly and plainly in print condemned most vehemently the opinion of those who expect the fulfillment of the prophecy of the Millennial Kingdom only in the future, the Lutheran now proves in no uncertain terms that this opinion must not be heretically condemned"? Is this honest? Since the "Lutheran" XXIII, p. 178. ff. proves from the minutes of 1856 and 1857 that the Synod I have never, not even in a word, condemned and condemned the opinion of those who think that the thousand years of Revelation are still future, unless they associate with it such an opinion as that which no article of faith alterit. And don't you recognize this evidence yourself, since you say that the "Lutheran" has admitted this now ? How can you twist it like that without becoming ashamed?

Item, is it right and true that you say: "And they (the Missourians) do not want to condemn the subtle chiliasm now" ? Ibid. p. 70. Where did we ever condemn it? Does it not expressly say in that Synodal Report of 1857 p. 42. that "If he (Slate-Decker) condemns the subtle

Chiliasm as a private opinion, then one cannot defend him against it"? Cf. p. 82, where it is shown in which case alone also the fine chiliasm is judged in the 17th article of the Augsburg Confession. Confession is pronounced. And how do you know that we condemn the fine chiliasm "now no longer" ? Precisely also from the above cited number of the "Lutheran". The same, however, proves it very clearly from the protocols that were kept with Pastor Schieferdecker that we have never done so. How can You then write: "now no more"? I ask you, this is a quite gruesome spinning of lies in which you are revealed there again.

God grant that this will improve, otherwise, unfortunately, little fruit can be hoped for from the expected colloquium.  
H.

**Call to all fathers and brothers in ministry within our Synodal Union.**

Beloved Fathers and Brothers! The honorable St. Louis District Pastoral Conference, which held its meetings this year at Collinsville, Illinois, from the 4th to the 7th of October of this year, unanimously resolved to have a memorandum prepared which would tell our children and descendants in what manner the individual congregations within our Synodal Union celebrated the three hundred and fiftieth anniversary of the Reformation, which took place in this 1867th year. The conference was convinced that we owe such news to our descendants and that it would be received by them with the greatest joy.

How pleasing to us are now the specific news about the Reformation jubilee celebrations of the previous centuries, according to which we can guide ourselves in the forthcoming jubilee celebration! Well then, let us prepare the same joy also for our descendants! Let us tell them what the Lord has done for us on this three hundred and fifty year jubilee of the Reformation! That is the purpose of our memorial. It shall proclaim the great deeds of God, it shall be for the glory of the great God and our Savior Jesus Christ. It shall be based on the words of the 78th Psalm: "Hear, my people, my law; incline your ears to the words of my mouth. I will open my mouth in proverbs, and speak the old tales, which we have heard and know, and which our fathers have told us, that we should not refrain from their children, which shall come after, and declare the glory of the LORD, and his power, and the wonders that he hath done. He established a testimony in Jacob, and gave a law in Israel, which he commanded our fathers to teach their children; that the seed might learn, and the children that should yet be taught.

When they are born, that they may proclaim it also unto their children, that they may put their hope in God, and not forget the deeds of God, and keep his commandments." - —

Since I have now been commissioned by the above-mentioned conference to write and compile such a memorandum, I turn to you, beloved fathers and brothers, with the most heartfelt and urgent request and kindly ask you to send me a description of your jubilee celebration by December 1 of this year, in which the following questions, for example, would be answered:

Did you have a celebration that lasted several days? Did your congregation celebrate the jubilee alone, "or in conjunction with another congregation? How many services were held? Which preachers led the service? Which texts have been treated by them? What are the dispositions of the sermons? What was the short summa of them? What songs were sung in the individual services? How many communicated at this feast? Was a procession held? and if: in which way? How many people participated in it? Was the procession decorated with banners and flags? What was the nature and inscription of the same? Was there a celebration and festivity for the children connected with the jubilee? In what way did the children celebrate this festival and how was it made important and unforgettable for them? How many medals were distributed to you?

These and similar questions should be taken into account in the report, because an exact and as detailed as possible description of the celebration is desired. No one thinks that because his community did not organize a great celebration, it is not worth the effort to send in a report about it. No! All, even the smallest communities are considered in our memorandum, none should be overlooked. Therefore, no one should delay in sending in his report! Let us strike while the iron is hot!

Finally, I ask that the name and place of residence of the congregations and the name of the preachers be accurately stated and that the manuscript be written with the greatest possible clarity.

Grace be with you and with your I. F. Köstering.

Altenburg, Perry Co., Mo.

### Kirchemweihuttgett.

Dear readers of the "Lutheran" and all Christian friends are hereby informed that the recently organized ev.-Intb. Immanuel's congregation U. A. C. in Dwight, Livingston Co, Ills, on the 13th Sunday, A.D., Sept. 15, had the joy of consecrating their newly built church to the service of the Triune God. Pastor Pollack of Crete, Ills. preached on the Epistle of the Churchwife, Rev. John 21:1-5.

to a numerous assembly of listeners, and described the holiness and glory of the contending church of Christ to the comfort of all present. On the afternoon of this feast the service was to be held in English; but as the English-speaking pastor, Mr. Burkhardt of Dundee, Ills. had not arrived, the Rev. E. Meyer of Kankakee, Ills. preached instead on the Church Gospel, and described the spiritual entrance of the Lord Christ into the hearts of His faithful. On the evening of this feast the undersigned preached another short closing sermon on a free text.

God grant that God's name and glory may always dwell in this newly built little church through the pure and truthful preaching of His holy word and the unadulterated administration of the holy church. Word and the unadulterated administration of the holy sacraments. Sacraments and that this new congregation may also experience the promise of God in itself: In the place where I will establish the remembrance of my name, I will come to you and bless you. Ex 20:24.

C. H. G. Schliepsick.

On the 4th Sunday in Trinity we had the joy of being able to consecrate the newly built church of the Lutheran Trinity congregation of Mecan and Shields to the service of God. Because of the part of the congregation that had been transferred to the Wisconsin Synod, we had to hold our services in a private house during the winter. Towards spring, however, the Lord gave us the joy and courage to begin a new building and to complete it in such a short time with a considerable amount of money and manpower. Unfortunately, the pastors from out of town, on whose participation in the dedication we had counted, could not come; and so the undersigned saw himself compelled to lead the ceremony alone and to take over both sermons. May the Lord grant that this little church will not again be desecrated by disputes and false teachings. H. A. Alwardt.

### Seventh Lutheran Missionary Festival in Northern Wisconsin.

The Lutheran congregations of Sheboygan County, Wisc. celebrated this year's mission feast on the third Sunday after Trinity on a lovely shady fairground by the railroad, in near Plymouth, favored by splendid weather. The first sermon was preached by Pastor Steinbach of Milwaukee on Ps. 117, with reference to the inner mission. Then followed a historical mission report by the sender on the life and work of Hans Egede, the pioneer of the mission among the Greenlanders. In the afternoon, Pastor Engelbert von Racine preached on Marc. 16, 15. 16. The total collection was \$100.

## Mission Feast.

This was celebrated on August 11 and 12 in the congregations of the undersigned. A gratifying number of fellow believers from the neighboring congregations of Pastors Hahn, Mießler, Köhler and Kähler, 50 - 60 miles away, had come to participate. On Sunday morning at 9 o'clock, a communion service took place in the church, during which Pastor Kähler held the confession and Pastor Hahn administered Holy Communion. Holy Communion

distributed. This was followed by the festive service outdoors. Pastor Micssler preached in the morning on Apostel-Gesch. 4, 20: "We cannot refrain from speaking about what we have seen and heard.

In the afternoon, Pastor Sandvoß gave a historical lecture on the East Indies and the Lutheran mission in that heathen country. On the second day, Prof. Brauer of St. Louis put the words of Joshua vividly and sharply to our hearts: "Now therefore name this day whom ye will serve: but I and my house will serve the Lord. Jos. 24, 15. Pastor Köhler concluded with Psalm 106, 1: "Give thanks to the Lord, for he is kind, and his goodness endures forever."

How lovely it is when brothers live together in harmony; how necessary, how beneficial, how wonderful it is to do the work of the Lord diligently, outwardly and inwardly, whereby the individual does not overlook himself, - this is probably the impression that the feast with its celebration has more or less left on everyone. God grant that it may remain, and that a lasting blessing may grow from it. But to Him, our God, be thanks and praise for everything! F. I. Biltz, Pastor.

## Church News.

On the fourth Sunday after Trinity, Mr. Ed. Sitzmann, candidate for the holy ministry, was ordained. Preaching ministry, by order of the honorable Prefect of the Western District, in the midst of a fine congregation at Lawrence, Kansas, which had given him a proper call, was ordained by the undersigned in accordance with our ordinance and inducted into his office.

Lawrence, on the Kansas River and the Union Pacific railroad, was visited and temporarily served by me last fall until a congregation was organized. Three miles from there is Eudora, where a Lutheran congregation has also been planted, served for the time being by Pastor Sitzmann.

May God by grace bless the work of this servant in this new field of labor for the salvation of many souls. C. F. Love.

Address: Hov. D. 8itLM3.nu,  
Lox. 199. imnreueo oit^, ivans.

The Rev. I. G. Nützet, hitherto pastor of the two congregations at Bethalto and Dorsy Station, Ills, having received and accepted a regular appointment from St. Peter's congregation at Columbus, Jud, was inducted into his new office on the 7th Sunday A.D. by order of the honorable Presidency of the Middle District of the Synod of Missouri, Ohio and other Sts. The Lord crown the work of this servant of his in this new field of work with his rich blessing.

G. Schumm.

Address: ff. 6. ruMsel, sbos 393.jColumbus , luä.

On the 8th Sunday after Trinity, August 11 of this year, Candidate Conrad Damm, who had received his education at the Second Seminary in St. Louis, was solemnly ordained by the undersigned before a very numerous congregation in accordance with the prescriptions of our Agenda by order of the Honorable Vice-President of the Northern District of the Synod of Missouri, Ohio and other states, Pastor Lochner, and was installed in his office as pastor of my present

Filial parish in Town Dryden, from which he was duly appointed, introduced.

The dear Lord Jesus crowns his work with rich blessings. May He give him and all of us strength and faithfulness, so that we may bring many poor sinners to Him in the great Minnesota field of work.

K. Schulze, pastor at Prairie Mount.

Address: Rev. 6th Stupid, .  
Print, Libel<sup>^</sup> Oo., Mnu.

### ' Conserence display.

The Springfield (Ills.) Pastoral and Lch- rer Conference will meet, God willing, Tuesday, Nov. 5, at the residence of the Rev. W. Bartliug at Spring- field, Ills. F. Lehmann, Secr.

**Formula**, how on the ... Sunday after Trinity, the upcoming Protestant feast of July and thanksgiving of this year, after the sermons have been preached and the prayers have been read from all the pulpits, is to be intimate and proclaimed.

1717.

Your Christian love has been reminded several times in the sermons and otherwise that this 17th year, which is still running, is to be considered a most pleasant and joyful jubilee year for the entire Protestant Church.

And now that day is approaching for which this name in particular deserves to be attached to it. For on the next coming today about 8 days g. G., the 31st of the month of *Octobre*, the other Leeulum and century is completed, since the time when the benevolent God began to bring the light of the Holy Gospel to brightness and shine in this principality and country by means of the service of his faithful servant, D. *Martini Lutheri*.

Just as such a day as a memorial day of the happily undertaken salutary work of the Reformation has been celebrated every year in these countries for quite some time, so the gratefulness to God, who has allowed his word to run and grow among us for another hundred years, demands that we celebrate such a day this year with even more solemnity. To which end, by high decree, the following Sunday (will be the XXIII after rriuitatis), as the 31st of October, with the addition of the two next following days, the On the 1st and 2nd of November, after the manner of the high feasts of the year, God, the almighty patron of his orthodox church, is honored and Christian recognition of the pure doctrine hitherto granted to us unchanged, and on one day the Word of the Lord is preached in public assembly in all the places of these lands, and in the morning Holy Communion is administered.

shall be detained. It is therefore urged that men prepare themselves for this feast by righteous penitential and other holy practices during this week, as well as to present their spiritual sacrifice of praise and prayer to God humbly and joyfully on the three days now named, and to attend the sermons diligently and attentively, not to let his devotion be interrupted by any worldly activities that are usual on workdays, nor by any other obstacles that can be avoided in any way, much less by lust and lasciviousness, but in any case to properly follow the gratitude to God that was praiseworthy demonstrated a hundred years ago at just such a time.

arteu. There is no doubt that the faithful God will be graciously pleased with such most gracious respect and reverence towards him and will hear our prayer for the further preservation of the pure doctrine and propagation of his holy word out of fatherly mercy and love, which he will also do for the sake of his dear Son Christ Jesus. Amen.

**The colloquium** which the Iowa Synod has requested of ours will, God willing, take place on November 13 in the church of Pastor Lochner in Milwaukee. Members of our Synod who intend to be present as witnesses are requested to inform the aforementioned *Pastor loci* in good time so that he can arrange lodging for them.

### Commemorative coin.

To those who ordered the commemorative coins, notification that, although a temporary interruption in the minting process has occurred due to the breakage of the die, the shipment has now commenced, so that the commemorative coins are still be on the spot in time. However, since payments are already to be made to the medalist, the undersigned feels compelled to have the amount collectiren in most cases, which is why the respective orders want to take care to have the necessary sum at hand upon receipt for payment to the extortion.

With regard to the question of silver and gold commemorative coins, the information can be given that



silver coins can be minted to \$3.00 and gold coins to \$25.00 bas on order, but that due to the short time given for the procurement of the commemorative coins, gold and silver commemorative coins can hardly be delivered before the jubilee. Those who nevertheless intend to make orders, in order to make a gift later or at "Christmas", want to have them delivered in time.

Milwaukee, Wis. 7 Oct. 1867.

F. Lochner,

## **Announcement.**

Partly in order to simplify the business of the agency, partly in order to encourage the external agents to make even more of an effort to distribute the "Lutheraner" and particularly in order to achieve a more prompt payment of the subscription fees, the agents are to receive a free copy of the current year's issue for every 10 copies, as a result of which they must also pay for all the sheets sent to them.

M. C. Barthel, on behalf of the Committee for Printed Matter.

## **Display.**

So just left the press and is available from M. C. Barthel, St. Louis, Mo:

### **Negotiations**

the

thirteenth annual meeting

of the

## **Middle Districts**

the

German Ev.-Luth. Synod of Missouri, Ohio a. other states

from the year 1867.

Price 25 cts. the copy, bas dozen \$2,40.

## **Jubilee - booklet,**

this is

Questions and answers about the history of the Evangelical Lutheran Church.

A gift for the school youth for the

Celebration of the Fourth and a Half Centennial of the Lutheran Church Reformation  
on 31 October 1867.

Presented by J. A. F. W. Müller, Pastor.

This dear booklet, which has just left the press and is available from Mr. Martin C. Barthel at the price of \$1 per dozen (postage 6 cents), should be learned in all schools by our dear youth, who have brought it as a gift, and in the public service should be asked for in turns, so that on this festive occasion the history of our church can be indelibly imprinted in short outlines on the tender hearts of children. It is the purpose of this advertisement to recommend it to all dear Lutheran fathers of the house. It should also be noted that it contains as an appendix the most important of Luther's 95 sentences against papal indulgences and a song of jubilation by the children of our dear Rev. Fick are enclosed. C.

Printed by A. Wirdnsch & Son. St. Louis, Mo.

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Volume 24. St. Louis, Monday, November 1, 1867, No. 5.

(Submitted.)

As of October 31, 1867.

God's word and Luther's teaching Vergehet nun und nimmermehr.

The word of the Lord does not pass away;

He promised that himself:

What God speaks through the prophets will never be broken;

The Word of the Lord

Persists on and on;

The world also perishes

And what it holds -

The word of the Lord shall remain.

The word of the Lord does not pass away;

He has promised what the Lord has promised,

That does not waver, whether everything breaks, It must prove true.

Whether Satan with cunning

And power is active,

The word of the Lord comes true,

How many thousand year -

It stayed to stay always.

The word of the Lord is Luther's teaching:

He teaches only what is written;

The word of God, nothing else, is always driven by him.

He hates the teachings of men, the army of Pabst's lies, the dream of the swarming spirits Like Satan's poison and foam -

He asks: Where is it written?

The word of the Lord is Luther's teaching: He takes it as you read it, and no matter how much you tell him...

Rejected as inconsistent.

Where God himself speaks, your joke is not valid for him; the delusion of thought, that does not affect him at all -

He says: Thus it is written!

Therefore, Luther's teaching remains;

This is what the Lord has proven:

Who has seen more of the enemy?

And yet, praise be to God,

That never before an enemy,

How seriously he meant it, to the fall they brought!

That was the Lord's power -

He held them himself.

Therefore, Luther's teaching remains unchanged, as God's word does not falsify anything.

Whether storm and waves go eerily, This ship is never smashed;

The Almighty Hand of the Lord

Preserves unrelated

The course and trajectory of the ship

And leads it heavenward -  
He will hold it forever.

Yes, God's word and Luther's teaching, That's how we rejoice today,  
Perish now and nevermore, Never become prey to the enemy!  
Heart and mouth rejoice and give thanks,  
That God will preserve his word for us, and Luther's pure teachings.

Yes, God's word and Luther's teaching, That we implore with faith today,  
Perish now and nevermore, Never become prey to the enemy!  
O Lord, our refuge,  
Preserve us thy word, And write Luther's teaching in our hearts The more to eternal life! Amen!

(Sent in by Past. P. Beyer.)

## **Two evening entertainments with and without dancing.**

(Continued.)

The latter leaves, and at the same time another, a young handsome man, with health and good-naturedness looking out of his eyes, comes in the door with a: Good evening, Pastor!

Pastor: Good evening, Johann! You must have worked late today? Sit down.

Johann: J, not exactly; but I couldn't quite come to terms with myself whether I should visit you today or not, and that's why it's become a little late.

P.: Then you have something on your mind that you haven't come clean with yet either.

J.: Pastor, how can you do that right away?  
know?

P.: Because otherwise you would not have thought long whether you should come to me or not. But now I have you, and now open your heart and mouth without much trouble.

J.: But they will laugh at me or scold me.

P.: Maybe. Just tell me what's wrong first, and then I can do either one or both or neither, depending on what you deserve.

J.: Well, I'm so pleased. Tell me if it's wrong for me to go to the ball now and then.

P.: You're a silly person, Johann. Why are you asking? Wouldn't it have been much more sensible of you, like others, to leave without asking?

J.: I cannot, because I am in doubt as to whether it is right, and you have preached a few times that it is an ungodly being and we should stay away from it.

P.: So you noticed that and yet you don't know whether it is right or wrong? You don't believe that I preach lies?

J.: No, Pastor. I didn't want to advise anyone to say this, but I have to tell you how it is with me. Sometimes the thoughts come back to me that you are too hard in this matter, that perhaps you have never danced and that you imagine such a ball to be much worse than it really is. Well, today at lunchtime, I and another couple were talking about all sorts of things and how we have to struggle through the week. One of them said that it would be good if there was another Sunday in the week, so that we could have some fun for once. He said that he could forget all his troubles with such a dance on Sunday evening and go back to work on Monday with fresh strength. This, and what else was said about the matter, awakened my doubts anew, and after a long time of thinking back and forth, I took it upon myself to ask you straight out.

P.: That's nice of you. Now, if I allow you to go to the ball next Sunday, will you go?

J.: Yes, then I don't know what to do. You can't allow me to do anything here that you forbade in the sermon as an ungodly being, and if you did, then I would have my doubts all the more.

P.: Accordingly, I notice that you do not want to accept a prohibition or a permission from me, but you want a detailed instruction.

J.: Yes, Pastor, that's why I wanted to ask you.

P.: You are a Lutheran defiant head, but I like you that way. You should have your own way. Just tell me first, what do you understand by a ball?

J.: Yes, Pastor, there's a lot to it, and I don't think I'll be able to tell you everything right away.

P.: Well, so say what the main things are.

J.: There is zncrst music to it, then people, 'who jump or drag after the music; ^then food and drink; then again people who sell the food and drink; then barrels and glasses, bowls and plates; then - when they have drunk, another one, but I won't say.

P.: It's okay. You've already described it far too precisely and yet not precisely enough. You say there must be people who jump and drag. What kind of people are they? Describe them a little more precisely.

J.: At a ball there must be all kinds of people, men and women, boys and girls, acquaintances and strangers. Whoever wants to give such a ball announces it, and then whoever feels like it comes, just like to church.

P.: Now tell me also, as much as you know about it, for what purpose people come together on such an occasion.

J.: Of course, the main purpose is to have a good time while eating and drinking.

P.: Why don't you say this time again : "just like in church" ?

J.: Yes, I dare not say that, although I also go to church to be happy and to eat and drink at Holy Communion. I also go to church to be happy and to eat and drink Holy Communion.

P.: Nevertheless, you don't dare to say that people go to the ball for the same reason they go to church. So you feel there is a difference, although you don't clearly see what it is. Isn't that so?

J.: Not quite, Pastor. I know that the pleasure in church is quite different from that at the ball; that the unchristian cannot feel that in church even if he goes in; but that is not clear to me why the Christian cannot also have the pleasure at the ball and thus be doubly happy.

P.: The reason is that you do not clearly recognize the difference between the purpose of church and ball holding, or in other words: between the world and Christianity. Therefore, I must show you this first of all. The world is the entirety of all people who do not recognize God, John 17:25, 1 John 3:1; who do not have the Holy Spirit and therefore do not believe in God. Spirit and therefore cannot believe in Jesus

Christ or come to Him, Joh. 14, 17.; who therefore inwardly hate Christ and His Christians, Joh. 15, 18, 19. and seek to draw Christians back to themselves in every way and make them worse, Match. 18, 17; who in all their doings do not serve God but the devil, 1 John 5, 19; who therefore do not have the certain hope of eternal life and seek to hold themselves harmless for this loss with their lust, 1 John 2, 15, 16; who therefore have their portion of joy in this life, Pf. 17, 14. The world and its children. A Christian, on the other hand, is a child of God through Christ, in whom God has graciously accepted him, Gal. 3, 26; a temple of the Holy Spirit, who works and sustains faith in him, 1 Cor. 3, 16; an heir of God who already has heaven as a gift of God's grace, Rom. 14, 17; a tree of righteousness planted to praise the Lord, Isa. 61, 3, who is diligent for good works, Tit. 2, 14; a person who only wants to do everything for God's glory out of love and gratitude to his Savior, 1 Cor. 10, 31, and therefore wants to do everything in the name of Christ and to give thanks to God, Col. 3, 17, and who considers everything wrong and avoids what he cannot do, Rom. 14, 23. Now I ask: If the children of the world hold a ball, what cause can this have? That of honoring and thanking God? No. To lead Christians to faith and to strengthen them in it? Certainly not. The cause is, because they know no better joy, and yet would have one, so they seek such a vain, transitory, and dangerous one, and ask not at all whether it pleases or displeases God. But since they do it without faith, they do sin, for "whatsoever proceedeth not by faith is sin."

J.: This is true, of course, that the world cannot dance without sin, because everything is sin to it for the sake of its unbelief; but a Christian, I think, could enjoy this pleasure once in a while without sinning, since he can keep his faith quite well, and it must be said of him: To the pure all things are pure.

P.>: My good boy, where are you coming from? If I did not know you for a long time, I would indeed have to believe that you have not yet found your God and Savior in Christ and that no heavenly pleasure has yet entered your heart. Just tell me what pleasure a Christian should find there, where the world delights its children, in the fact that he jumps around in the hall with and among unbelievers, mockers and enemies of his Savior, despisers of the Word and the sacraments, as if he had gone mad, and twists and turns and turns, as if he had to avoid a broken leg here and a snake there, until his breath runs out and the sweat runs down his forehead. This may well be called hurried pleasure in the world, good enough to forget for a moment the fire in the bosom, the consciousness of damnation; but for a Christian it is most embarrassing if he only has to see that there are still people who still consider such childishness the highest pleasure, while God has also opened up to them the fullness of joys through his Son. When he thinks of this, he feels heartfelt pity, and the desire to dance vanishes, especially among people who would like to believe that the Christian basically thinks like them, and that what he otherwise says about heavenly pleasures and the poverty of worldly pleasures is nothing but hypocrisy. Moreover, he knows that he still carries around with him his flesh and blood inclined to all evil. Now such dances with and among the children of the world are, after all

They are not designed to strengthen the faith and to strengthen the Christian in the fight against his flesh; they are rather designed to distract the mind, to let the old man loose his reins and to awaken and inflame the evil desire of the heart. For this very reason, God's Word admonishes us in 2 Timothy 2:22: "Flee the lusts of youth," and 1 John 2:16: "Love not the world, nor all that is in the world." Do you still believe that a Christian who knows that he can only do that in faith, whereby he does not run the risk of losing faith himself, can take his faith quite well with him on the balls now in use and keep it intact? Consider further: A Christian should do everything, whether by words or works, in the name of Jesus, i.e. by invoking his Savior. Now think about it: what do you want to say to him, what do you want to ask without committing a crime, if you want to go to such a world dance on your own initiative, just because you feel like it? Do you want to pray that he should protect you from the danger that surrounds you there? Your own conscience will tell you that there is no danger if you stay away. Or do you want to pray that he should give you the strength to dance in the right way? He will answer you: "Do you seek my honor in it or yours? and you will have to fall silent. In short, you can only stop dancing at such balls if you first call upon the Lord. You finally mean: "to the pure all things are pure", and you got that from Titus 1, 15. Now the apostle does not speak there first of dancing, but of food, clothing 2c., which the Jews considered unclean and unlawful according to their human commandments. But even if I admit to you that this passage does not exclude a modest dancing, nothing is gained by it for the dancing at today's balls; for this is not unclean according to human opinions and statutes, but according to God's holy word and will, so that everyone who is clean through Christ's blood goes out of his way, so that he will not be defiled again. Therefore, this passage cannot give you a license to dance on the balls that are common nowadays.

J.: I confess, you are giving me all the courage I need to contradict you. I thought you were supposed to go on about fornication, eating and drinking, cursing and blaspheming at the balls, and I could have answered you, because I know for sure that there are dances where none of that happens. But now you are approaching the matter from a completely different angle, against which, of course, I can muster nothing at all.

P.: I am glad, Johann, that you do not want to close your mind to the truth. But if you think that there are such respectable dances among the children of this world, where none of the abominations that you yourself have mentioned occur, then you are again in error. I will now speak of the "rat balls," where one can hear the noise of the drunkards, the nonsensical

I don't even want to talk about the stomping and raving of the unleashed lust and the curses and scolding words of the dissenters that can be heard from afar, because no one who still believes in honor goes there, much less a Christian. I now only want to target such dances as you have in mind, where it goes a little according to rules and laws, where one does not suffer any troublemaker, where cursing and raving is considered to be against education, where the parents are probably even present to supervise the children, and where one has finally perhaps even designated the proceeds for a so-called good purpose, e.g. for church construction or for the support of widows and orphans. Isn't that the kind of ball you mean?

J.: Yes, Pastor, just such. And I think that even you could not object to that. For the sake of a good cause alone, I think, you could go there for God's glory.

P.: Go ahead! You will soon think differently. It is not enough for a Christian to know that the end of what he is to participate in is good; he must also know that the means by which the end is to be achieved is also good. Suppose the end is to support widows, that is indisputably right and good. Now you go and steal the money from your neighbor and give it to the widows. That is the means. Does this make stealing good and a work for the glory of God, because you did it for widows?

J.: Certainly not. But dancing is not stealing, especially when it is done so honorably.

P.: Of course, it is not stealing that the authorities punish; but nevertheless, it is also stealing that God must punish, because much more valuable things are stolen than money.

J.: I can't understand that.

P.: This is how I will explain it to you. Those who organize the ball steal; because most of the dancers would not give their money voluntarily, a ball is held at which people voluntarily seek pleasure and involuntarily support the cause. The dancers also steal, and very often from their families, relatives and other poor people, what they unnecessarily consume there; but then they steal time and strength from God and from themselves. A Christian has to use all his time to remain in what God has called him to, in the service of God and his neighbor, and all his strength to fight against sin and impurity. A Christian is to fight against the lust of the flesh, and for this God Himself gives him the strength. Now he goes to the ball,

that is, in our country, to the place where both sexes come together, each with the thought of pleasing the other, where the music, drinks, movements, in short, everything is calculated to nourish the lust, to favor the exchange of glances and words, to which there would otherwise be no such good opportunity. Is this a place where the Christian can use his God-given powers against the evil of the world?

Cravings that dwell in every heart? Certainly not! And a Christian who can be found there is like a soldier who is given masses and ammunition and placed before the enemy; but he goes over to the enemy and uses what he has received in his service. And the consequences do not fail to come. Believe me, Johann, for I am speaking now what I have experienced. I have known many a Christian girl and boy who were exemplary in their zeal for Christianity and therefore in their purity of morals. They began to dance, admittedly only in such respectable dancing places; and behold, before one knew it, the zeal for God and His kingdom was gone! One look, one word, one touch at the ball had ignited and fanned a fire in their hearts, which did not rest until faith, and with it discipline and shame, had burned out. What are they now? May God have mercy! Some of the girls have been revealed to the world as fallen, while others' pale, death-colored faces and their inactive eyes tell of much more terrible things that one cannot say, that one thinks of only with horror. And the young men? Partly they have had to marry those they did not want; partly they have contracted diseases from colds and excesses from such dancing, which have taken their toll on them for a long time; partly they have been spared all this, but they shun God's word as if it were poison. To all this, my dear Johann, the seed was planted at those "respectable balls," for it is a very true saying: "He who puts himself in danger perishes in it."

J.: Of course, that is terrible, and yet I cannot deny it. But haven't you also had such experiences with those who never went to dances and balls?

P.: Oh, of course, I have experienced some of the pieces I have told even in those who never came to balls; for the Christian can never put away the flesh with its lusts and desires, he brings it into the church himself, and whom God's grace does not sustain in the constant struggle, he falls. But this I can say to the glory of God, that since I have been in office in my congregations, no virgin or young man has ever been alienated from the word of God and become a drunkard, if they have not first become dancers and ball players or drunkards. But why do you ask me this?

J.: Because I have heard so many times that you can sin anywhere, so there is no difference between the dance floor and any other place.

P.: Yes, that is what the world says, and many a careless Christian says it, but they are lying. If you have leaf disease in you, does it make any difference whether you stay at home or go to the leaf hospital?

J.: Certainly not.

P.: Yes, but you can get the smallpox anywhere, even at home.

J.: Certainly; but there, where I could be infected, much sooner than at home.

P.: It is just the same with the lust of the flesh; it is in every heart. But at the dance it is nourished and given the opportunity to break out; therefore stay away.

J.: I certainly want to do that now. But now I would like to know how Dr. Luther could allow dancing, as I read in the church post.

P.: This has happened to many before you since Dr. Luther wrote these words. If I wanted to get rid of you now, I simply said what Walch wrote about it: We are not directed to Luther either for faith or for life and conduct. Scripture alone must tell us Christians what is true or false, good or evil. But as true as this is, I do not want to send you away with it, because I know that would not satisfy you. But since it is already so late today, come back on Monday evening so that we can take a good look at this passage from the church magazine.

J.: Pastor, I am very pleased. I thank you for taking so much care of me. Good night!

(Conclusion follows.)  
(Sent in by Past. Fr. König.)

### Reply

to the article of the Reverend Eisenlohr published in No. 21, Year 19 of the "Protestantische Zeitblätter", titled: **"A Lutheran Papist Speaks the Banishing Curse over an Entire Congregation."**

The "declaration" of the local Lutheran Trinity congregation published in No. 3 of the "Lutheraner" concerning the recognition of baptisms performed in the "free Christian", rationalist congregation of Pastor Eisenlohr, appeared in No. 21, year 19 of the "Protestantische Zeitblätter". The editor, Mr. Eisenlohr, followed up this statement with an article full of the most hateful, vile vituperations against the undersigned, and full of untrue, unjust accusations against him and the Lutheran Trinity congregation. As a result, the undersigned sent the following "reply" to Mr. Eisenlohr with the request for inclusion in the "Zeitblätter". However, Mr. Eisenlohr firmly refused to include it in his newspaper, and so the Trinity congregation felt compelled to publish this rejoinder in the local political newspapers for the information of the entire population of Cincinnati. At the same time, the congregation expressed the wish that it be published in the "Lutheran".

However, the "rejoinder" is as follows:

"The undersigned disdains to say even one word in reply to the spiteful personal attacks made on him by Father Eisenlohr in the above-mentioned article. Here, too, the word applies: "He who scolds, has lost." Only factual he will keep and in few, to the tax of truth, correct obvious falsehoods, reject and refute unjust accusations.

First of all, it is incorrect and untrue when Pastor Eisenlohr whispers in the ears of his readers that the real reason and the only reason why the Lutheran Trinity congregation sent the "Declaration" printed in No. 21. to the Lutheran Paulus congregation was that:

"A few weeks ago a man who belongs to King's congregation . . . had his child . . . baptized by us, the pastor of St. Paul's parish." For months before, the question had been stirring in the Trinity Lutheran congregation: whether or not the baptisms performed in the "Free Christian congregations" of Pastors Kröll and Eisenlohr could still be recognized as Christian baptisms. This question was, of course, lively considered anew when the case mentioned by Mr. Eisenlohr occurred. However, it was by no means decided; and that is because the Trinity congregation had no positive certainty as to whether the Pauline congregation, as such, had and professed the same faith as its pastor, or whether it was still to be regarded as an *ecclesia pressa* (i.e., as a congregation groaning under the pressure of a false shepherd). This certainty was provided by Father Eisenlohr himself to the Trinity congregation by an article published in No. 12, Vol. 19. of the "Protestantische Zeitblätter" that "his whole congregation" confesses that faith as their own, which he, Pastor Eisenlohr, has repeatedly stated in the "Protestantische Zeitblätter" as well as in speeches and sermons for years - according to which all basic teachings of Christianity are overturned and the faith of Christianity is only "fable", nonsense and foolishness, thus that congregation stands outside of Christianity. As a result of this public testimony by Pastor Eisenlohr, the Lutheran Trinity congregation declared that it was thus obliged to no longer be able to recognize the baptism performed in his congregation as Christian.

This step - the consequences of which were well recognized - was not taken hastily or even out of quarrelsomeness, but after long and serious deliberation for the sake of their conscience. The



congregation itself had previously obtained an opinion from the Lutheran Missouri Synod of the Middle District, which had recently met in Indianapolis, Ind:

Congregations which, like the Lutheran Paul congregation in Cincinnati, make a mockery of the faith of the whole of Christendom and deny and reject the whole of positive Christianity are, according to God's Word and the confession of the Lutheran Church, to be regarded as standing outside Christendom, consequently

even the baptism performed in such congregations is no longer to be recognized as a Christian one.

From the above it is clear enough why the Lutheran Trinity congregation at first only declared the baptism performed by Mr. Eisenlohr in St. Paul's congregation and not at the same time the one performed by Mr. Kröll as ecclesiastically invalid. Mr. Eisenlohr finds this strange, for he writes: "It is certainly strange that he only bans St. Paul's congregation; why not also its sister congregation, at the head of which has been our Kröll for almost 26 years, who is as great a heretic as we are? Why not all the congregations of our federation, which profess the same principles and views? Well, the reason is simple. If Kröll had baptized that child, he would have been banned, but now that we have baptized it, we are condemned.

This is not the case. Rather, "the reason is simply this": If Mr. Kröll had also testified of his "whole congregation" what Mr. Eisenlohr has testified of his "whole congregation" in No. 12, Year 19 of the "Protestantische Zeitblätter", then the Trinity congregation would have sent its "declaration" to both gentlemen and their respective congregations. But this did not happen. As far as we know, Mr. Kröll has not yet publicly testified about the position of his congregation. As soon as Mr. Kröll publicly declares that his "entire congregation" believes and confesses as he and Pastor Eisenlohr do, and his congregation does not protest against it, but remains silent about it, thus committing itself by its silence to the declaration of theirs - immediately, of course, the Lutheran Trinity congregation will recognize the baptism performed in Kröll's congregation as a Christian one just as little as the one performed in Eisenlohr's congregation. The same applies to all the congregations of the "Protestant Federation" which either themselves or through their pastor expressly declare that they stand on one ground of faith and confession with Mr. Eisenlohr and his congregation.

And indeed: it would be an essential service to the Lutheran Trinity congregation here and to the Lutheran church of this country in general, if such a public declaration were made by all the congregations of the Protestant Federation that stand in the same way as Eisenlohr's congregation here. It would be especially desirable to us if Pastor Kröll would give a similar testimony of his congregation as Pastor Eisenlohr has done of his own. We hereby publicly call upon him to do so.

3) As for the accusation that it is unchristian, un-Lutheran and immoral to make such a "declaration"; serve as an answer: Matth. 28:19. commands

The Lord Christ requires all those who wish to be accepted into His Church to be baptized in the name of the Triune God, the Father, the Son and the Holy Spirit. Consequently, all those communities which deny the mystery of the Holy Trinity are outside the Church. Mr. Eis. is known to deny the mystery of the Holy Trinity: according to the report of the local "Volksblatt" he preached at the last orphan festival that the doctrine of the triune God contradicts the laws of reason, 1 cannot be 3, and 3 cannot be 1. Consequently, he stands outside the Christian church. According to the testimony of their pastor, his entire congregation denies the mystery of the Holy Trinity just as their pastor does; consequently, they stand outside the Christian church. Furthermore, it is written in 1 John 2:23: "He that denieth the Son hath not the Father." According to this, all religious worship of those who deny that Jesus is the true Son of God, with the Father of the same nature, and of the same power and honors, is not worship of God, but idolatry. But Mr. Pf. Eis. famously denies that JEsus is the true, eternal, only Son of God, of the same nature, equal glory with the Father. According to the testimony of their pastor, his "whole congregation" also denies the eternal deity of Christ. Therefore, their religious worship is not a worship of God, but an idolatry, because "he who does not have the Son, does not have the Father", says the Holy Spirit. And when St. John (1 John 5:20, 21) writes: "Christ is the true God and the eternal life," and immediately adds: "Little children, beware of idolatry," the Holy Spirit testifies by this addition that all God's worship is not idolatry. By this addition the Holy Spirit testifies that all worship of those who deny Christ's divinity is nothing but pagan idolatry. (Cf. 2 John v. 9.) According to this, every serious Christian reader judges whether the Trinity Church acted "unchristian" when it sent its "declaration" to the Pauline Church that it had to consider it "outside of Christianity". This is the judgment of the Lord Christ and His holy apostles about this and their like. This is the judgment of the Lord Christ and His holy apostles about this church and the churches like it according to the above Heller testimonies of the Scriptures.

R. L. This refutes Mr. Eis' claim that his baptism is valid because it takes place "in the name of the Father, the Son and the Holy Spirit, and with the intention of admitting the baptized person into the Christian church. Since Mr. Eis. and his entire congregation denies the triune God, God the Father, the Son and the Holy Spirit, and associates with the formula "I baptize you in the name of the Father, the Son and the Holy Spirit" a completely different meaning than the Bible teaches and all of Christianity believes and confesses - it is only an empty sound when Mr. Eis. still uses this formula at baptisms. He does not baptize the children on the Na

He does not baptize in the name of the triune God, because then he would contradict himself; he denies him publicly. What does he baptize then? - in the name of his God, which he has invented in his brain. Therefore, in spite of that formula, the children baptized by Mr. Eis. are not validly baptized, not accepted into the community of the church.

But the "declaration" of the Trinity congregation is also said to be "un-Lutheran", the author of it an ignorant person who acted "thoroughly un-Lutheran". Now, what is "Lutheran" or "un-Lutheran" must first of all be recognized and decided from the confessional writings of the Lutheran church and then also from the private writings of its recognized orthodox teachers, especially Luther. Mr. Eis. will no doubt admit this to us. Thus, in order to defend against the accusation that this declaration is "un-Lutheran," a few passages from the confessional writings of the Lutheran Church and the private writings of Lutheran teachers may be cited.

Article 1 of the Apology of the Augsburg Conf. Conf." it says: "The first article of our confession is accepted by the opponents, in which it is shown how we believe and teach that there is one eternal, one and undivided divine being, and yet three distinct persons in one divine being, equally powerful, equally eternal, God the Father, God the Son, God the Holy Spirit. We have always taught and defended this article so purely, and we also hold and are certain that it has such a strong, good, certain foundation in the holy Scriptures that it is never possible to blame or overthrow it. Therefore we freely conclude that all those who hold or teach otherwise are idolaters, blasphemers, and outside the church of Christ.

In the 9th art. of the "Apology" it says: Now the promises do not concern those who are outside the Church of Christ, where there is neither Gospel nor Sacrament; for the kingdom of Christ is nowhere but where the Word of God and the Sacraments are.

Luther writes in his great commentary on Gal. 1:2 (VIII, 1591): "Therefore, the church is holy everywhere, even in the places of worship," even though the enthusiasts and the red spirits reign, as long

as they do not deny and reject the Word and Sacrament. For those who deny these things completely are no longer a church at all.

Calov: Of the Samosatarians it is known from Epiphanius that "before" the ancient church they were declared and held to be murderers of God, killers of Christ and deniers of God because of the atrocity of their doctrine, because they overthrew the divine nature of Christ.

and therefore killed and denied God as far as they were concerned. Far from being considered Christians, it has rather been established by the General Nicene Council in the 21st Canon that they are to be baptized again in the general church. . . . Also the deacon of the Roman Church Hilarius.... admitted to baptism those baptized by the Arians. Aegidius Hunnius writes in his 41st Disputation: "We say that a baptism administered by an anti-trinitarian (who denies the Trinity) or by an Arian (who denies the deity of Christ) is null and void, if both the minister and the church of the" articles of the Most Holy Trinity [in whose name the baptism is administered] do not believe (*Socinianismus profligatus*. 1688. 4. page 33 ff.). From the" above testimonies it is evident that the declaration of the Trinity Church is genuinely "Lutheran".

Finally, the procedure of the Trinity congregation is also said to be "immoral," even "deeply immoral," because "the torch of discord and hatred would be thrown between two congregations." Answer: Whoever wantonly causes hatred and strife, and has a desire to quarrel, certainly acts unchristianly and "immorally". But he who for the sake of his conscience testifies to the truth of the divine word and confesses Christ as his Lord and God; Whoever tears off the hypocritical mask of people who have "fallen away" from God's word and from the common Christian faith, but who still want to save the Christian name and appearance for the sake of their belly, so that simple-minded Christians can recognize them as abominable wolves and flee from them - he does not act "immorally," but genuinely "morally," for by such a deed Christ is honored and the Christians served. This genuinely moral act was performed by the local Lutheran Trinity congregation in sending that "declaration" to the Pauline congregation. She knew very well that she would be showered with scorn and derision by the world and "the" false Christians because of it; nevertheless, she did it in obedience to the word of her Lord and Master: "Whoever confesses me before men, him will I also confess before my" heavenly Father." Matth. 10, 32.

And if Mr. Eis. now insults the Trinity congregation and spews venom and bile especially against the undersigned, this is of little consequence to us. We know that the disgrace we bear is Christ's disgrace and a high, undeserved honor for us; we take comfort in the blessed promise of our Lord," JESUS, Matth. 5, 11.12. Herewith the matter is closed for our part and commanded to God. We will hardly answer a word to any reply of Mr. Eis, especially not if he again falls into common scolding.

Br. König,  
Pastor of the Lutheran Holy Trinity Parish.

(Submitted.)

When the Iowa Synod, while our Northern District was assembled at Adrian, approached our Missouri Synod for a colloquy with them, I also gave my consent. Although not hoping for great success, I thought that if the Iowans were sincere, the same might not go off without fruit. I hereby publicly withdraw my consent and protest against our honorable Synod colloquing with that of Iowa, for the following reasons:

Already in the September number of the Iowa'schen Kirchenblatt words are insinuated to the Missouri Synod, which it will pronounce against Dr. Münkkel, which present the writer of that article as a person who feeds the readers of the Kirchenblatt with lies. It is a lie that the Missouri Synod counts Dr. Münkkel among the "degenerate sons of the Lutheran Church." It is a lie that the Missouri Synod sings of Dr. Münkkel, "How art thou fallen from heaven, thou beautiful morning star." To put words into the mouth of a synod which it has never uttered about Dr. Münkkel, that is nothing else than "to lie grossly" in the whole world, and to make such things known to the readers of the church bulletins, is to feed them with lies.

The October number of the Kirchenblatt brings it even better. There Sigmund Fritschel literally writes: "Prof. Walther has responded to the rejection of his attacks in No. 3, 4 and 5 of the Kirchenblatt in a series of articles, the last of which appeared in the first September number of the 'Lutheran'. We may well say that in these essays he has attacked us with a hatred and treated us with a contempt that far exceeds anything we had previously experienced from him. To this end, he resorts to the means of slander, distortion, falsification, and imputation to such an extent that one is justifiably horrified by it.... His essays bristle with blatant lies, palpable distortions, insidious insinuations, and easily demonstrable forgeries and imputations." - —

These are the compliments that the great and highly esteemed professor of the Missouri Synod makes; to prove a slander, a distortion, a falsification 2c., of course such a man does not need! In any case, the professor knows that the readers of the church bulletin do not demand such proof; after all, it does the over-sugared cowards so much good to throw a little manure at Missouri, which is reviled and hated by the whole world, therefore such a great gentleman, who has also seen Russia once, does not need to prove what he says.

Summa Summarum: Either Missouri is such as S. Fritschel says, for the whole Missouri Synod recognizes those essays of Prof. Walther's as theirs, and then it is not civilly honorable either, and the Iowans would sully themselves if they were to or the Iowans have lied and slandered shamefully, then they are not civilly respectable, for every unchristian and heathen would be ashamed of such a manner, and then we cannot colloquy with them. And since the latter is the case, since they have proved nothing, I hereby protest again against the colloquium. The Iowans may first learn the 8th commandment and the ABC of Lutheran theology and then ask again.

Bay City, Mich. 12 Oct. 1867.

John C. Himmler.

#### Post-editorial note.

The above appears here because we had no right to deny a member of our synod the publication of a "protest" in its organ. At the same time, however, we must note that we do not share the opinion of the sender. The apostle says: "Be ready at all times to answer to everyone who demands reason" 2c. (1 Petr. 3, 15.) and, as is well known, our faithful fathers have colloquied even with the most mischievous Jesuits after their worst blasphemies; therefore we think that it is right according to God's word and in accordance with the practice of our church to dispute even with such opponents who blaspheme us, provided that they do not attack our civil honor. It is, of course, strange enough when those request a colloquium who at the same time do everything to ensure that there is no unity, but that the rupture becomes incurable if possible, but we must leave that to the logic and conscience of our opponents. May the brethren who are not personally present at the Colloquium and who cannot take an active part in it, support the cause with all the more earnest and fervent intercession! The cause is not ours, but the Lord's. We can therefore confidently entrust it to him.

### To the ecclesiastical chronicle.

**Life insurance.** To the question posed to the editor of the Reformed Evangelist, "whether it is permissible to insure one's life," he conclusively answers the following in the September 3 issue of this

newspaper: "That is why we reject life insurance. But lest we be partial, we must reject not only this new-fangled invention of human insurance against future sorrows, but also the old-fashioned ones, namely, the chests and boxes of gold or silver, the savings banks, the capitals in bonds, mortgages, and stocks, the lands and farms, the full granaries and cellars, in short, everything that man collects to secure himself for the future. From all these we must seek to make ourselves free."

**People's Mission Festival.** In the Mecklenburgische Kirchenblatt, the following is reported, among other things, about the messages of those present at a meeting in Leipzig:

Most captivating was the report of Superintendent A rndt from Wernigerode about the folk mission festivals of his home town. The peculiarity of such folk mission festivals is, on the one hand, the right attitude toward nature, which must consist in something other than sacrificing to the idols on the heights. The folk festivals must be celebrated outdoors. There is something uplifting when people rush along rivers and lakes, and songs like "Most beautiful Lord Jesus" and the like resound from all sides. A second characteristic of such folk festivals is the right attitude to happiness. He who does not have Christ cannot be happy. But what the heart is full of, the mouth overflows with; only a Christian can be truly joyful, and that without a blue Monday and without catcalls. The third is that one gains contact: Christianity wants communion, fellowship; such festivals give the opportunity to feel closer. When we see the secret rhetess and the Schnsterfrau sitting next to each other on their noses at such festivities, we must say: Christians alone can solve the social question.-When the barges on the water and the special trains on land have brought the guests together from near and far, "tau" moves into the forest singing. The men erect a high cross and in front of it a pulpit, which the women decorate with foliage. Prayers and speeches of the clergyman must be as short as possible, according to the circumstances. The address is followed by the Apostles' Creed, which the entire congregation says unanimously. This should make a moving impression. However, a popular celebration also includes some action: the whole assembly therefore holds a procession around the cross in order to lay down the mission offering at the foot of it. Then one camps for food and drink, one sings in choirs, the children play or visit the open cake stalls; it goes with all this so cheerfully that once not only the supply of who and beer ran out, but that even the springs did not have water enough to quench the thirst.

**Roman argument that Protestants do not believe in Christ.** If our separated brethren would really and truly believe in Christ, the Son of God and of Mary, the holy and immaculate Virgin, as Christ Himself would have it, they would also believe in His Vicar or Vicarius of Christ, whom the Savior in the person of St. Peter and his successors for all times to come, as a living ecclesiastical authority to be followed by every believing Christian, like Christ Himself. Peter and his successors for all times to come as a living ecclesiastical authority, which every believing Christian, like Christ himself, has to follow.

Catholic. Kztg.

**Chillicothe Presbytery on Freemasons.** In Greenfield, Ohio, the Presbyterian congregation expelled a member for becoming a Mason. He appealed to the Chillicothe Presbytery, which, by a vote of 15 to 10, declared the exclusion unjust, so that

he had to be taken up again. However, the presbytery thereby declared that by this decision Freemasonry should in no way be approved. (Evangelist.)

### Church consecration.

On the twelfth Sunday after Trinity, the dear Trinity congregation in the town of St. Joseph, Mich. which, together with the congregations in Bainbridge and Pipestone, is served by Mr. Pastor Feiertag, had the great joy of being able to dedicate their newly built frame church to the service of the Triune God. The celebration, favored by the most glorious weather, had drawn numerous participants, including those from neighboring congregations. Pastor Meyer of Valparaiso, Ind., the former beloved pastor of the congregation, said the consecration prayer, after which the undersigned preached the consecration sermon on John 10:22-25. In the evening, Pastor Meyer preached on 1 Peter 3:8-15. The brother who had been appointed to preach a sermon in English unfortunately found himself prevented from coming, to the great disappointment of many English-speaking citizens of the city who had been invited beforehand and would also have liked to come. Fourteen days later, however, our dear pastor, Father Beyer of Chicago, was kind enough to preach again in German in the morning and in English in the afternoon instead of the man who had not arrived.

May the gracious and merciful God, who has helped the dear congregation so far, now continue to help it for Christ's sake, so that it may grow and increase outwardly in the number of members and inwardly in the right knowledge of the pure beatific doctrine! Amen.

Rodeuberg, d. Oct. 8, 1867.  
A. Heitmüller.

### Church News.

On the 8th Sunday after Trinity, August 11 of this year, the candidate of the holy preaching office, Mr. C. G. T. Krause, was ordained. C. G. T. Krause, having passed the prescribed examination and having received and accepted a regular call from the German Lutheran Immanuel congregation at Town Wheeling, Rice Co., Minn. was solemnly ordained and installed in office by the undersigned by order of the Honorable Vice-President of the Northern District.

May the Lord give this servant of his mouth and wisdom!

Oak Glen, Aug. 19, 1867. i. Heart er.

Address: Kov. O. O. 3V Krause, a ob' IV. Dllloopolä,

Uox. 94. Karidault, Uwe Oo., Mnu.

On August 18 of this year, the ninth Sunday after Trinity, the candidate for the sacred preaching ministry, Mr. Emil Asbrand from the practical seminary in St. Louis, who had been called to Fort Dodge, Iowa, was ordained and introduced by Pastor Löscher. The Lord builds up the congregation inwardly and outwardly through the ministry of his servant. I. F. Bünger.

Adrcffe: Kov. L. ^sbrand,

Basket voÜZo, äVobstor Oo., Iona.

After Mr. Rev. G. H. Hörnicke, heretofore pastor of Zion and St. Jacob's churches in Defiance and Williams counties, Ö.

Having received a regular appointment from St. John's Parish in Warren Township, Marion Co., Ind. and having accepted it with the consent of his former parish, the same, by order of the Reverend Presidency of the Middle District, was installed in his new office on the 11th Sunday after Tr., the 1st of Sept. J., by the undersigned into his new office.

May the Lord make him a blessing to his congregation!

C. Fricke.

Address: 8ov. O. 8. ilörnicksrko,

earo ob Usv. 6. Irielce,

Inäianapolis, Inä.

On the 11th Sunday after Trinit. Mr. Candidate Fr. Karrer, having received and accepted a regular call from two of my previous branches in Napoleon and Flatrack Township, Henry Co., O., was solemnly ordained and installed in his office by me on behalf of the venerable Presidium of the Middle District in the midst of his congregations.

May the Lord Jesus also be sun and shield for this servant and crown his hard work with blessings! Father Rupprecht.

Address: Uov. K. Karrer,

Capoleon, Henrv Oo., O.

After the congregation at Freuch Grove, Marshal Co., Iowa, which had become vacant due to Pastor Döscher's departure the previous year, had called Mr. Pastor C. Wunsch and he accepted the call, he

was inducted into his new office by the undersigned on behalf of the presidency of the western district on the 13th Sount. n. Trin. the 15th of September. May the Lord place him for the salvation of many souls.

P h. Studt, Rev.

Address: Uov. O. 'iVuensob, sbox 26.j8tato Lontio, lorva.

After Pastor Friedrich Schumamk had received a regular call from the Lutheran congregation in Freistadt, Wiö., and had accepted it with the consent of his former congregation, he was solemnly inducted into his new office by the undersigned on behalf of the venerable Vice-President of the Northern Dist.

May God also adorn this teacher of His Word with many blessings according to my promise! Joh. M. Moll, Past.

Address: Nov. K. Lebumavn,

Kroistaüt, O^aulloo Oo., ^Vis.

On Michaelmas Day, the 15th Sunday after Trinity, Rev. C. Gross, after his former first congregation at Nichmond, Va. which he had served for eighteen years, had let him go, with sorrow but in peace, was introduced into his new congregation, the first Trinity Lutheran congregation at Buffalo, N. I., according to Lutheran custom and by order of the Presidency Eastern District, by the undersigned.

May God give him wisdom, strength and grace to carry out his ministry for the blessing of many souls.  
Hugo Hanser.

Address: 6. oross,

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Nuü'alo, K. IV

## **Proposal and invitation to all friends of our institutions.**

As we heard at our synods and saw in the last "Lutheran", the building committee has started work on the main building for our high school in Fort Wayne, as well as on the larger dormitory buildings, and as far as we know, construction has also begun in Addison, and we are now asking everyone to send in their contributions as soon as possible. Would it not be an appropriate time and opportunity to collect what has or has not been signed by everyone during the upcoming anniversary celebration on October 31 and the following day? How wonderful it would be if on this day we all set to work at the same time and, after our hearts have been opened by the knowledge of the divine benefits, would now also open our hands in praise of God! Oh certainly, our hearts must all be warmed when we hear and think in these days of the great deeds of God, which he has done out of fatherly, gentle love for our dear Lutheran Church from the beginning and now also for us at the end of the world, than that we, in ardent love for God, feel strongly urged to show our heartfelt gratitude for it by faithfully holding fast to the pure, full truth of his word and becoming his eager helpers so that it may spread further and further and enlighten more and more hearts to eternal life. But how can we do this better than by founding institutions from which not only one or two, but whole flocks of evangelists of the pure confession can come forth? and truly our sacrifices in this respect so far have not been in vain. Now God has given us faithful and capable teachers, also a crowd of 160 disciples in Fort Wayne, only housing is lacking now. But should there be a lack of this, should the work, which the building committee started in good faith, be delayed even longer, while God has blessed us so abundantly in this country with earthly goods as well as immeasurable spiritual riches? O, certainly not! God shall find us ready when he wants to use us poor bunglers for his works; we do not want to be and become mammon servants who only serve mammon and do not rather let it serve them; we know well that we have little time and that it will not remain in our possession for long, therefore we want to invest it in such a way that with it we will gather treasures in heaven that will remain with us forever.

We say, in view of the existing need and the wonderful opportunity to be able to lay hands on the work with many brothers at the same time on the day which the Lord has made for us: "Out Junker Gulden, out Junker Aneberger" or paper dollars, you must hurry away, turn yourselves into stone and wood.

and to the honor of the dear God, and to his worthy church for benefit and piety, become a beautiful college! Let us always remember: "He who sows bountifully will also reap bountifully, and God loves a cheerful giver. H.

### One request. ,

Since we have learned that the number of subscribers to the "*Lutheran Watchman*" has decreased more than it has increased, so that Prof. Schmidt not only receives nothing for his work, but has already suffered not insignificant losses through the publication of the journal; but it is very desirable, indeed necessary, that we have a journal which also in the English language confesses the pure Lutheran doctrine in all its parts, and opposes all distortions of it, especially in the present time. We ask our dear brothers in the ministry to help in their part that the paper continues to exist, and also to make a renewed attempt to bring it to the attention of their wealthy parishioners who know the English language. A little zeal and a good word at the right time often goes a long way. B.

The latest **defense of the Iowa Synod**, illuminated  
From a member of the Missouri Synod.

This is the title of the article which recently appeared in the "*Lutheraner*", and which runs through several issues, in defense of the accusations made by Professor S. Fritschel against our Synod in pamphlet form. Since our Iowa opponents have presented both their and our ecclesiastical position, among other things, to many in Germany who do not read our journals, against all truth, we have received from several sides the request to arrange for a separate reprint of that article in the "*Lutheraner*" so that it can be sent to those in the old fatherland who are friendly to us. We "complied" with this request all the more gladly, since Prof. Fritschel, instead of trying to refute our proofs or, since they are irrefutable, to give honor to the truth, is now again using the tactics he followed earlier, namely, he is only making a fuss in the hope that the effect of our article can best be countered by silence about its actual content. The price of the pamphlet is 25 cents. However, for those who wish to send it to friends in Germany, we would like to point out that the postage is 6 cents, and that our general agent is prepared to send the pamphlet to any address specified to him, upon receipt of the price and the postage. W. [Walther]

### Announcement.

Partly in order to simplify the agency's business, partly in order to encourage the external agents to make even more of an effort to distribute the "*Lutheran*" and particularly in order to achieve a more prompt payment of the subscription fees, the agents are to receive a free copy of the current year's issue for every 10 copies, as a result of which they must also pay for all the sheets sent to them.

M. C. Barthel, on behalf of the Committee for Printed Matter.

### Cduitung and thanks.

For poor students received through I. I. H. from A. L. in N. L. 50 Cts. From Mr. Friedr. Westerbeck in the Zion District here 81. From the valuable Women's Association in the local Dreieinigkeits - District 1 dozen shirts and 3 pairs of stockings. Through Past. Br. Mießler from the worthy women's association in Macon City, Mo., 84. From the Gcm. in Watertown, Wis., 87.36. From the worthy women's association in Columbia, Ill. 2 quilts, 8 pieces of shirts, 6 pieces of towels and 2 pairs of woolen stockings. By Rev. Seudl in Lyons, Iowa, ges. at a communion 83rd Don the same 81st By Rev. Keyl by Mr. N. Scherer as a thank offering 81. C. F. W. Walther.

For the seminary household: By Mr. Past. Böse dahier van Frau Wilh. Höhl 81; by Herr Weinhold sen. in Frohna 815; by Herr Lange sen. from Pleasant Ridgr 4 sacks of apples; by Leonh. Köhler from Herr Past. Lehmann's parish 1 barrel of potatoes and 1 side of bacon; from Mr. Kuhlman iltMimrStown 1 bush. Potatoes, 1 peck sweet potatoes, 12 crane heads; from Mr. Past. Lehmann I.I. gall. Vinegar; from Mr. Gardener Cowert from Mr. Past. .Claus'Gem. 3 barrels of kitchen vegetables; from Mr. Aldus from Mincrstown 1 sack of potatoes; from Mr. Baker Rennike dahier 1 large basket of bread; from Mr. Strecker to repeated times bread and zwicback; from the Gem. of Mr. Prof. Brauer in Babestvwn: from Mr. Klaucnbrg 4 Bush. Kartoffeln; von Fritz Busse 3 sack Kartoffeln und 1 Bush- Aepfel; von Christ. Husemann 2 Sqck potatoes; by Mr. Past. Schwensen 820, ges. at the wedding of Mr. Hoffmeister.

For poor students: Through Mr. Pastor Fruchtenicht on Mr. Past. Sievsngs wedding ges. 89.85 for A. Sikvmg ; by Mr. Past. Sapper from the Women's Association of his congregation 810; by Prof. Baumstark from Mr. Wesselschmidt from Mr. Past. Dorn's Gcm. 85; by 'Frau Meier from Mr. Past. Th. Mießler's Gem. 2 pairs of socks; from the Gcm. of Mr. Past. Link 810.11 for Thurow; from the Bremer Franen-Verein 6 pairs of socks; by Mr. Past. Sprengeler 87 Pentecost collecte of his parish ; by Mr. Past. Bergt ges. on the weddings of Mr. Stieve 84, Mr. Kasten 83, Mr. Groß 82.25. and on the child baptism of Mr. Brandes 82.20 for Ahner; from the Centreviller Frauen-Verein 6 Busenhcmnden und 12 Paar wollene Socken; from the Gem. of Mr. Past. Link 815 for Siegler; by Mr. Past. Gottlieb 811, ges. at his wedding; by Mr. Past. Jünger 87.26, ges. on Mr. Sütloh's wedding; 88.15 on H. Möllenbruck's.

A. Crämer.



Received as a Collecte at the Mission Festival in Lafayette County, Mo., 8168.40, being 8100 for the Hermannsburg Disciples and 868.40 for inner mission. E. A. Brewer.

For Mr. Pastor v. Kienbusch of the congregation of Mr. Past. Husmann in Euclid, O., to have received 85, certifies gratefully Cincinnati, Sept. 3, 1867, F. King, Rev.

To have received 8125 from the inner mission fund of Dr. Sihler for the purchase of a mission horse, certifies St. Clair, Mich. 10 Sept. 1867.

N. H. Biedermann, Pastor.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies in the name of his congregation, for the building of whose church

still to have received the following gifts of love r

By Past. G. Harter's congregation 811, from Past. O. Schmidt's congregation 89, u. zw. from Mr. Götz 82, from Messrs. O. Schmidt, E. Meißel, R. Frerichs, Zimmermann, Reininge each 81, Gradwohl, Base, Piepenbrink, Wirth each 50 Cts. W. Lange. Humboldt, Kans., Sept. 3, 1867.

#### Reverberate

to the building fund of the school seminary:

From the congregation at Effingham, Ill, 87. From Rev. Markworth's Gcm. at Danville, Ill, 825. From Rev. Huegli's Gcm. at Detroit, Mich, (subsequently) 81. Bon Past. Ocstcrmcier's congregation in Pomeroy, O., 825. by Mr. Köbel, teacher, in Chicago, 85. together, 863. Addison, Ill, Aug. 24, 1867, H. B artlin g.

With heartfelt thanks to God and the generous givers, the St. Peter's Lutheran congregation in St. Clair, Michigan, certifies the following gifts of love as contributions

r To have received the money for the construction of their church r From Past. HügU's congregation in Detroit 877. past. Hattstädtö Congregation in Monroe 849.45.

On their behalf R. H. Biedermann, Rev.

The following funds were received by the Preachers' and Teachers' Widows' and Orphans' Fund

#### I. Regular contributions of the pastors and teachers:

n) Neste: Bodemcr (83.00), Bartelt (81.50), P. Ei- rich (81.50), Fischer (81.50), Holls (81.50), Hattstädt (81.50), Horst I 81.50), Prof. Lange (83.00), Mulla- nowski (84.50), Moll sen. (83.00), Nickel (82.00), Rolf (81.50), I. Ricdel (81.50), Simon (81.50).

6) for 1^67 G 81.50 r Achenbach, Bartelt, Bauer, Biltz, Bodc (83.00), Brce, Bunge, Bernthal, N. Bcyer, Clöter, Daib (.83.00), Detzcr, Dornseif (82.00), Dulitz, Deffner, P. Eirich, Evers (82.00), Fleischmann, J.Fried- rich, Fischer (Pastor), B. Gotsch, Th. Grüber, ^Hattstädt, Herpolsheimcr (82.00), Hesse, Holls, Horn (82.00), Horst, Husmann, Jäbker (82.00), Jox, luugck, Kirsch, AM (82.00), Klcppisch, Kühn, Kunz (pastor), KleinegeeS (82.50), KorS, Prof. Lange, Lehner, Lembke (82 00), F, Lochner, H. A. Loßner, Lothmann, March, Miss. Mießler, Moll sen. (82.00), Past. Müller, Michael (82.00), Nol- ting, Ottmaun, Pfeifer, Reichhardt, S. Ricdel, I. Nidel, Röker, P. Nupprecht, I. Rupprecht, E. H. Rolf (50 Cts), Sallmann, Sauer, Saupert, Schäfer, F. Schaller, Schmcißer (82.00), F. W. Schmidt, Schöneberg, Schumann, Schuster, .Schwan, Seuel, Sievers (82.50), Speck- hardt, Stecher (3.00), Steger, Past. Steinbach, Strafe", Stubnatzy, Stülpnagel, Simon, Tramm, Werfclmann, Wüstemann (83.00), Wyneken, I. Walther (81.0V), Zaget. - For 1868: Past. Rolf (81.50).

#### II. gifts:

Kindtauf-Collecte at Mr. A. Franke in Vncdy 82.60. From Mrs. Halbritter in New Orleans 85. Don of an unnamed by Past. Metz 86. collected at Past. LothmannS wedding collected 88. From two women in childbed in Rev. Husmann's congregation 82. From Mr. Hahn by Rev. Beyer 81. From Mrs. L. Ottmaun thank offering for happy delivery 85. Aon Mr. M. Hamcl 81. Hvchzcits- Collecte at Mr. H. Wiese's in Schaumburg, Ill, 813.25. Collecte at Past. Hüglis Gem. in Detroit 87.50. From N. N. through Past. Merz 81. By Past. Kühn infant baptism coll. at I. Müller 81.50. I. F. Bürger.

changed addresses r

Rev. I'. LtoMorn, Lox 230. Xoulln-Hvillo, Inä.

I>. Uies, teacher,

Dox 104th ^V^nuäotte, Oo., Nick.

Julius LioZert, teacher,

Lox 671.

Imports, Iml.

.. U. Mdsollko, teacher, Rieslet, Mail.

I). Neidollw, teacher,

8t. Oluu'les, M.

### **The Lutheran Hospital in St. Louis.**

(While walking home from the church in F., Karl takes heart to ask his friend Andreas for a gift for the HoSpiial).

Karl - taps his friend backwards on the shoulder and says: Hey, dear Andres: a poor sick man asks for alms for God's sake.

Andrew. Since when are you poor and sick? You look like life itself.

Charles. I, praise God, do not, but through me a poor sick person asks for alms.

Andreas. Must tell me clearly how the thing behaves.

Karl. Come on, we'll walk a little way with each other, and here comes my wife Anna, and your little daughter Babetha, they may also listen to it, and thus happens what our pastor often says in the sermon, that one should talk to each other on the Kirchheimweg, which is fine. - Now to the point. Some time ago I was walking down 7th Street in St. Louis, and when I came to the old quarry on Sibney Street, my eyes fell on a lonely, beautiful, high brick house, on which was written in gold letters: "Lutheran Hospital and Asylum."

Andrew. You must have taken long strides to get this house behind you, because you don't usually stay long in places like this.

Karl. How! That would be the first time in my life that I had not visited a hospital! No, Andres, I boldly approached the staircase through the low, green-painted iron gate, and soon the knocker was answered; and how struck! - By chance, the president of the institution, a spiritual gentleman of our faith, i.e., a Lutheran pastor, arrived, and he immediately prepared to show me and another fellow visitor around.

Mrs. Anna. I'm curious, Karlvetter, what all there is to see; tell me something.

Charles. There are no hoop skirts and high tower hats, nor gold and silver jewelry, which you women love to look at; and yet, much greater treasures of God are to be seen here.

Daughter Babethe. Mother, the cousin means the sick, for in them the Savior comes to us, our teacher said this week in class, and we had to learn the saying firmly: "I have been sick 2c."

Karl. Listen, neighbor, a fruit from the school lessons; the little one already knows where it's going; and now pay attention, I want to show you the treasures a little bit at a time. The friendly president - a beautiful treasure and a gift from God - led us first down to the ground floor, where there is a nice little kitchen and a couple of adjoining rooms, and

Behind them is the coal room, a laundry room and a porch covered by the porch, where washing machine and other equipment may stand dry and shady. There are two ways to get upstairs, from the kitchen in the house, or outside on a staircase to the hallway.

Andreas. I mean, I can already smell that we are standing at sickrooms.

Karl. How the conceit is so great. We are not yet that far. For now a door opened on the left, but it is not a sickroom, but the parlor of the guard's family, from which one can go left and straight ahead into the adjoining rooms.

The left door near the house door opened, and behold, we entered a high, friendly room, which serves as a visiting room; for you must know that in large cities one does not, as with us in the country, walk from the street to the door into one, namely into the bedroom, living room and kitchen; noble people have antechambers, and so it is also in the hospital, for they are also noblemen who lie inside. Isn't it true, Babethchen, that your teacher also taught you in the saying: I have been ill 2c.? Now we go on, because there are no sick people on the sofa. Straight from the anteroom, a door leads to the female sick room; I say room, because the room is as large as the two before it together; a high, beautiful room, in which 8 bed-rooms are available.

ften stood, almost all of them occupied. Then our dear guide pointed out to us the treasures of the house (like that bishop pointed out to the assembled poor of the city). Here I noticed an elderly person who had been carrying a great burden for many years, namely a growth in her body, and was now so helpless that she had to be fed. Others sat and lay around; still others slept, ate or chatted. And so that no harm would come to these weak tools, or that they would not be stolen, "faithful guards" were posted on both sides of the porch at the exit of the butt door, who put one on tightly under their hats. In fact, there are two very well met sweat bubas leaning their arms on their guns (of course, not live ones, but made of gypsum). These guards were left at the house when it was bought and used as a hospital. Here on a wide porch, from where one can go into the other rooms and down into the courtyard, we looked at the surroundings, and certainly, a more beautiful place could not have been chosen. For in front is the street on which one can go by rail to the Arsenal and College, and in again to New Bremen. To the left is Sidney Street and the beautiful view down the river, downward one sees the small but beautiful hospital garden, in which there are some trees, and a cistern for domestic use. We can see it below.

F r. Anna. Hold on, Karlvetter, don't be so hasty, I still want to hear something from the women; where were they from?

Karl. I heard something casually from two of them; an elderly woman from the neighboring community of C. was suffering from rheumatism, groaning and complaining; another was sitting in an armchair, from which she could no longer stand because of her heavy body, which I told you about earlier. Because she was all alone in the world, she was given to the hospital by a parish in St. Louis, at their expense, to be cared for until her death. And that is why the name "Hospital" is not only written on the door, but also "Asylum", because miserable, decrepit or helpless persons find a friendly place of refuge here.

Andreas. I guess you didn't come to the men's hospital?

Karl. One flight up the stairs we were led to the male section, which consists of two large and one smaller room. There, a venerable old man sat in a bar stool and held his very sick arm, which had been crushed in a brass workshop. There one lay with a fever, here one with a chest ailment, there again another began to leave his bed. Later, I came to this place of suffering and saw four poor motherless orphans, yellow and emaciated from fever, because as long as the orphanage is not built, such poor little worms are also looking for shelter and care, and takes

If they are not accepted, the Romans will gladly take them and make them papal.

But what makes one happy when one looks at these suffering brothers and sisters in our hospital is that they show by their friendly faces that they have found a pleasant asylum here and are treated quite kindly.

Andreas. Is the room enough when there are many sick people?

Karl. So far it has had no need, and if it should not be enough, there is a nicely plastered attic upstairs, where 6 to 8 beds can be placed.

But where on earth do people go with their contagious diseases? Surely such diseases also occur.

Karl. As our guide led us around in the green bushy garden and explained everything to us on a resting bench, he directed our gaze to a cottage at the end of the garden on the alley, in which cottage 3 to 4 beds can be placed, for people with foliage diseases, cholera people 2c.; for this is the place for contagious diseases and dangerous epidemics. It is clear that this room is much too small and, since it has only one room, can only be used for one sex; therefore, this little hut must now be transformed into a two-story house divided for both sexes, otherwise the sick will not be sent away with their various epidemics.

Daughter Babethe. Mother, why don't you ask your cousin where the dead are put?

Karl. See, you remind me of it, because I would soon have forgotten this secret place. But of course it is not as elegant as the noble death houses in Nuremberg, Würzburg and Frankfurt, because the death house at the hospital in St. Louis is in a shed attached to the infectious disease house on Alley. But this should also get better with time.

Ms. Anna. So who is treating these sick people?

Karl. A Christian family is employed, which provides the care for a reasonable wage. And a philanthropic doctor from the city comes daily, and with great conscientiousness sees to the recovery of the sick, year in and year out, for nothing. To ensure that the sick are also spiritually refreshed, two Lutheran clergymen who live near the hospital have taken over the pastoral care. In addition, a member of the so-called Saxon congregation diligently visits the hospital and, as they call it, "inspects" it; and all of

these do such services not only for free, but also provide some refreshment for the poor sick; and so do many friends of the city.

Andreas. Will still cost enough, because -

Karl. Yes, if it were only that alone! But, but the eyes of the president see always a something, and that costs money. There is an empty lot next to the hospital, which he would like to buy, so that no noisy business could be conducted in the vicinity, thereby disturbing the often seriously ill, but rather a house could be built on it, in which the poor orphans could be accommodated; for such poor people are also brought, in which the Savior calls: "Say, little Babeth, How?

Babeth. "Whoever receives such a child in my name receives me."

Karl. But all that stuff costs money, a lot of money; because in a city like this, a piece of dirt that we would gladly give away for free here in the country costs thousands of dollars.

Andrew. Don't the sick have to pay anything to find accommodation?

Karl. Whoever can, of course; but, good heavens, there are many of them who have nothing but their clothes and a sickly body, and often no home or relatives. Should we send them away because they have nothing?

Andrew. But only Lutherans are admitted to this house?

Karl. How you can come up with such narrow thoughts and interpret the title page of the hospital in such a one-sided way! If it were as you think, then the chaplains of this institution would have to stop preaching about the Good Samaritan and universal love. It is indeed asked whether the sick person is a fellow believer, but not acted upon alone; for the principle is: "Let us do good to everyone, but most of all to fellow believers.

Anna. They must come running from all sides, especially when times are bad; perhaps even healthy sick people!

Karl. Indeed; but one is also careful. When I later visited the president of the institution, who is also our district president, I had the opportunity to hear how such people are treated. First, a young widower who did not belong to the Lutheran congregation came and asked quite decently for admission of his motherless orphan, who was one year and one month old. And soon an agreement was reached, with appropriate compensation, to bring his child to the asylum; and in addition he received a heartfelt admonition, which he accepted with thanks. - No sooner had he left, full of joy, than a four-haired, good-looking, recently immigrated Lutheran came with aches and pains, sighing and crying. He had unbearable pains, tearing limbs, and does not know what else; in addition, his wife had left him and entered his service. 2c. 2c. - But the president dismissed the complainant roundly and told him to work as long as he could, and to bring his wife home to take care of him and keep her as long as he could.

He was told that the hospital was not there for people like him.

Ms. Anna. Oh, my goodness, to be turned away and told to work! But that is no Samaritan way! Who could be so hard-hearted as to turn away a weeping man who is also abandoned? Oh no! That must be -

Karl. Take it easy, too strict woman. The priest had reason to do it, and you wouldn't have done it any better. Good reasons were brought forward, against which no one can object. Only one of these reasons. If we were to take in such people, said the gentleman, who can still help themselves in some other way and look like life, our hospital would be discredited; for it would then be said that lazy people were put into the hospital, who eat up the cents they have so laboriously collected. No, as long as they can work and be cared for by their families, they should make no claim on the hospital; unless they pay in advance. But if they can no longer work and have no care at home, we will gladly accept them, even if they cannot pay anything.

Andreas. Listen, Anna; I'm glad for my part, because now I know that only the needy and not crooks enjoy this benefit.

Ms. Anna. Surely the hospital has a good fund?

Karl. Yes, but not one like the Julius Hospital in Würzburg, since the annual interests of thousands and wine and grain in abundance cannot be fueled by the countless idlers; nor like the Windsheim Hospital, since money and fields are enough. But I think the fund should be called "mercy," and this word should be above every door to a sickroom. For this hospital was founded out of mercy toward the needy; mercy is practiced here, and out of mercy flow the gifts. And for this very reason I am also trying your mercy, dear cousin Andres, to see if it has anything to spare for the poor sick man.

Andreas, deeply moved, pulls his deep-thinking Anna to him and says softly to her, "What do you mean, what do we want to give?"

Anna. That's none of my business. If you have a lot, give a lot. Do good and share, do not forget, for such sacrifices are pleasing to God. It does not fall into the sea. Let not the left know what the right does. - I am just thinking if our one cannot do something too.

Andreas pulls his beggar to the side and presses a piece of paper into his hand, which is no bigger than a dollar bill, but next to the one there is a zero, which is otherwise worth nothing, but which increases the matter tenfold. Here, Karlvetter, a mite from an unnamed person; it shall follow its equal every year on this day as long as I live.

Anna. And what can we women do in this matter? asked Anna with joyful eyes.

Karl. Dear ones, listen to my plan. I have resolved to go to the pastor and ask him to speak a good word for the hospital and give it a nice color, because the gentlemen can sell it better than our one man. And then, if no one better can be found, I will make the rounds in our congregation to beg from everyone; and I think that if every congregation member gave 25 cents every quarter (some will probably give more, and, when they make a vow, remember the hospital), there would be a nice sum only in our congregation, and would really not be hard on anyone, and I am his guarantor for it, at New Year's he is not poorer. And if all the congregations in our synod did the same, what could be done! For one can always count at least three hundred congregations, and if then each would give on average only twenty dollars per year, it would be how much, you little Babetha?

Babetha. Well, six thousand dollars; that would be a lot!

Karl. Of course a lot, and then you could also quickly go to the orphanage and look for orphan fathers and mothers, and they could give the poor orphans the Christ Child, teach them fine arts, and so on.

Andrew. I think the gentlemen of the hospital should also send out a traveler to collect funds for this purpose.

Karl. This has already been done, and with good success. But such a traveler is too expensive in bush communities, where it would take him eight days to get around.

Anna. Well, Andreas, let's hear your advice on what we can do!

Andrew. You women can also become sisters of mercy at the hospital, because there you need beds, quinces, covers, sheets and towels, hoods, soap, lights, potatoes, dry and green fruits, etc.

Anna. And preserves and honey to take the bitter medicines.

Andrew. You'll need more if you think about it, because love is inventive. Hey, what do you need when one person is sick in the house? And, I think, because we should love our neighbors as ourselves, we should also send the nurses (hospital people) what we would like to have ourselves. And I mean, you, Anna, start to persuade the women - girls may also be present - that they sometimes hold a wreath; and

when you have talked quite a lot about the hospital, and worked even more for it, and given quite well, then I come, you understand me, with my wagon and drive ours and yours to the landing; and if the boxes and barrels are well marked, they will probably be sent to the hospital. because no one is going to steal anything from the Spittellers.

Karl. With pleasure I will give you a very safe address; it is:  
For the German Lutheran Hospital and Asylum in St. Louis, ears ok Ussrs. Uikniclcs 8e Uswl, Ro. 26  
Hortü Alain str.

8t. Douis, Zlo.

Dear Reader! Have pity on the Lutheran Hospital in St. Louis and do the same as Karl, Andreas and Mrs. Anna!

(Sent in by Past. P. Beyer.)

## Two evening entertainments with and without dancing.

(Conclusion.)

### II.

J.: Good evening, Pastor! Will you have time to explain Dr. Luther's words about dancing to me today?

P.: Well, I'll take my time. But sit down first; let's light a pipe first. There's tobacco.

J.: Pastor, no, I don't think I'm allowed to do that.

P.: Why? Do you think smoking is a sin?

J.: Not that; but I mean, here with you it's not convenient for me.

P.: But if I am satisfied and allow you to do it, then you can do it?

J.: Yes, then I will light one with great thanks.

P.: But how, if my tobacco were too strong for you, that you would get sick from it?

I. (withdraws the pipe again): Then I'd better leave it alone.

P.: Just stuff brazenly. It was just a thought of mine. My tobacco is very light, although the tax is heavy on it.

J.: Yes, smoking is an expensive pleasure now. One is almost forced to give it up completely.

P.: Wouldn't it be better if you bought your tobacco from smugglers? Then you would have a cheap smoke.

J.: You are just saying that. If I had said it, I would certainly have read the text: "You shall not steal, nor lie, nor act falsely" and: "Therefore you must also give womb, for it is God's servants who should handle such protection", with attached good advice to rather leave smoking altogether.

P.: We always advertise better known. Now you can already guess my thoughts. - How is your aunt today? Is she better?

J.: Oh, she's just lying there. Breathing is becoming more and more difficult for her. She will probably go out like a light in the spring.

P.: Do you also smoke when you are with her in the hospital room?

J.: But Pastor! That would be a real sin if I wanted to do that.

She already coughs so badly that she takes a long time.

P.: Now I have heard enough to know that you are a strange person, Johann. At one time you think smoking is good, an honor and not a sin, and at another time you think it is harmful, illicit and sinful.

J.: Yes, Pastor, it all depends on the circumstances.

P.: Very true. Just remember it for another occasion. But now let's take the passage that is not clear to you. There it is, read it once.

J.: "Whether it is also right . . . not allow the children."

P.: Now indicate what you would like to see changed or omitted at this point.

J.: I would rather not say that at all, because it is too strange that I, stupid Johann, want to tinker with Dr. Luther's speeches. But I only do it to be instructed, and no one hears it more than you. First of all, I cannot understand how Dr. Luther can say that dancing is not a sin. Because, he says, it can happen because it is the custom of the land. I mean, if something is bad, it is even more useless if it has become the custom of the land. Then he says: Faith and love cannot be danced out or sat on; then . . .

P.: Well, you really have a lot to remember, so that it becomes too much for one bite. Therefore, let's leave it at that and take one thing after the other. First of all, you think it is too much to say: Dancing is not a sin. If you now take another look at Dr. Luther's words, you will find that he did not say that at all. You have left out a few words that are most necessary for a proper understanding of the whole. If you add these, it says: "Where dancing would be a sin in itself. And about dancing at weddings he does not say that it is not a sin, but: "I do not know how to condemn it.

J.: Of course, I cannot yet see that the matter is made better by this, for I do not understand the words in himself; and if he says he cannot condemn it, he must believe it is not a sin, otherwise he would have condemned it.

P.: There is a greater difference than you think, whether I say: I do not know how to condemn an action, and: it is not a sin; because even if I cannot condemn it, I still leave room and right for others to look at the matter differently and to see and naturally prove the sinfulness of it. With this expression, which he certainly did not choose thoughtlessly, Dr. Luther wanted to indicate that he did not want to give a final judgment about dancing at weddings - did not want to establish an article of faith, but only to speak of it as he saw it now, without getting into long discussions about it. But when he talks about dancing on himself, he is already talking about something quite different than dancing at weddings and therefore also needs renewed worth more decisive expression, says flatly that this is not a sin.

J.: What's the difference between that?

P.: Quite the same as between your smoking and that at my place or at your sick aunt. Look, if one considers an action in itself, then one thinks away all circumstances that can be connected with it, but do not necessarily have to be there, and considers, as far as this is possible for us humans, the action alone: thus, in the case of dancing, only the regular and rhythmic movement of the body and its limbs. Now God has nowhere said in his word how we should move the limbs of the body, whether quickly or slowly, whether in time or without time; he has revealed no rules about this. Therefore, it is neither in accordance with his holy will nor a transgression of it whether you jump up to the ceiling or remain seated on your chair, as long as no other circumstance comes into play.

J.: What dancing is in itself, I now understand well, and also see that this cannot be sin. But Dr. Luther does not speak of this dancing at the beginning of the passage, but of dancing at weddings. There we have already all circumstances in the purchase, as we find them again on the today's balls.

P.: Stop, peasant! Where from? Do you know that for sure?

J.: Well, I will read it to you. Just before our passage, he says: "But such excess as happens in our times is from the way in which one does not eat and drink, but eats and drinks, indulges and feasts, and behaves as if it were art or strength to eat and drink much; since one does not seek to become happy, but to be mad and full. But here he is talking about dancing at such weddings.

P.: O good Johann! I wish Dr. Luther were here to hear this. In view of your simplicity, he should give you insights that would be of great benefit to both of us. But such a wish is foolishness and, what's more, unnecessary, for he has already given the information. Listen to what he says in another passage about such dances as you have just read, whether they occur at weddings or elsewhere: "Whoever engages in eating, drinking, dancing, and unchastity, he accuses of breaking the third commandment. And of Judah he writes: "He has gone about dancing, leaping, and courting; he has set his date for good days, air, and joy. This is the course of the world." So you see, such dancing, as you thought, he counts among the

works of the flesh and rejects it. But he does the same in our passage itself; for though he does not know how to condemn dancing at weddings, yet he rejects and condemns "excess, and so it is lewd and too much!"

J.: I see now, Dr. Luther is talking about a completely different kind of dancing than one finds at today's balls. Dancing on himself

is not a sin, nor is the dancing of small children, because otherwise they also run around with and through each other and still think nothing of it. But we have to stop there, I think. Isn't it true, Pastor, that as much as we like Luther, we don't agree with him when he talks about dancing at weddings?

P.: Don't be afraid, Johann! With smoking you said: it depends on the circumstances; now with dancing I say the same.

J.: Ei, you're not going to allow adults to dance now, are you?

P.: Not without first proving that God has not forbidden them. You have already seen that dancing in itself is not yet either a good work or a sinful act. Therefore, circumstances must first be added that make it one or the other. Now think of David, who is so full of holy joy over the return of the ark of God that he plays and dances before the Lord with all his might, 2 Sam. 2:14, 16. Did he commit a sin in this?

J.: No, it was not a sin; it was holy joy over God's good deeds.

P.: You will have to say the same about Miriam, of whom we read in Exodus 15:20: "And Miriam the prophetess, Aaron's sister, took a kettledrum in her hand; and all the women followed her out with kettledrums in the round dance."

J.: Of course, because they and all the women only showed their joy in the glorious deeds of God. Yes, if Christians danced with such a heart today, they could make the greatest leaps.

P.: Think further of the women of Israel, of whom we read 1 Sam. 21, 11.: they sang at the tilt, i.e. to the row dance; in addition take that God himself does not disdain to take the dance as an expression of high joy in the mouth, since he says Jer. 31, 4.: "Well, I will build thee again, that thou shalt be called built, thou virgin Israel, thou shalt still cramm happily and go out to the dance." And in the 13th verse: "Then shall the virgins be merry in the dance, and the young men and the old men with one another": so it will be clear to you that this dance was not sinful either, although it was only born of joy over victory.

J.: Of course, there is not much to say against it; only I think that the women of Israel could have done something better and could have announced their joy in a more decent way.

P.: You think so, but they and all their contemporaries thought otherwise. Yes, if you had lived yourself at that time, you would have found it quite all right; for apparently it was the custom of the country at that time to celebrate victories in this way. Therefore, everyone considered such a dance to be the natural and rightful way to express their joy and at the same time to honor God and the victor. Now the truth of God is not of such a kind that, wherever it comes, it can also change existing customs.



It does not overthrow the customs and traditions of the nations and introduce others, of which God has not commanded anything; but it lets the outward being exist, where it can always exist without sin. Now dancing as an expression of joy is not a sin, so Luther gives as a reason for not condemning it that it is the custom of the land.

J.: How might they have danced there in Dr. Luther's time?

P.: Luther says: Whether there were dances among the Jews, I do not know. Similarly, I must also confess to you: How they danced in Luther's time, I do not know exactly; but so much is clear from his words that it must have been a moderate and chaste dancing. So it was not such a dance, where at night time, often beyond midnight and in secret corners, men and women, young men and maidens, sober and half-drunk people embrace and mingle. Augustine had already said of such a dance, and Luther also knew: "Every leap in such a dance is a leap into the abyss of hell." Not even such a dance, which was arranged for the day of the Lord, because Augustine had also said: "It is better to dig on Sunday than to dance. In general, it is known enough from Luther's writings, what he understood by chaste and therefore still wants to be understood by it today.

J.: Now, I think, I also understand a little bit what Dr. Luther is trying to say, that faith and love cannot be danced out.

P.: Well, let's hear it! How do you understand that?

J.: Dr. Luther, I think, is also talking about dancing, since there are no circumstances that make it sinful, for example, when children dance, or when bride and groom, where it would be the custom, perform a dance of honor on the wedding day.

P.: You have hit that well, Johann. For as surely as they come arm in arm to church, and no one says it is lewd, so surely they can jump and leap arm in arm at home without sinning. And to your examples you may add as many as you can bring under the rule "moderate and chaste" in truth.

J.: Pastor, I don't really know how I feel about this. On the one hand, I am inwardly quite happy that I can and am allowed to look at things differently than before, when I was annoyed when the children danced, or when even Christian people allowed the young people to dance for a few hours at weddings"; on the other hand, however, I am very afraid that the young people in our congregation, if they were to become aware of what we have just said, would all refer to it and call everyone's dancing moderate and chaste. But that would be bad, because it would open the door to dancing mania and all the mischief that comes with it.

P.: You are not alone in having such fears, and the fact that you have them is not your guilt alone. We all live now in a time whose children want to live without law on the one hand and therefore without discipline, which would be able to drive the Christians to the other side and into unlawfulness, so that they, out of sheer fear that the ungodly, unlawful being would also break through their ranks, no longer want to let free even that which God himself does not call sin. This happens most easily to us preachers, John, who are supposed to watch over the souls and give an account for it; therefore, it is also easiest for us to forgive our church kings, because we are zealous out of good opinion and in serious concern for their salvation. Nevertheless, it is wrong and therefore without true blessing to use this sin-mongering in one's pastoral office. The zeal against sins, which God does not call so, either bounces powerlessly off the conscience, or we are supposed to prove, to demand and to forbid in the place of Christ, and then we are in a fix, from which we could save ourselves only by further fallacies. Therefore, away with all false narrow-mindedness, away with every prohibition that does not come from heaven! Christians should be free to do everything that God has left them free to do, even that dancing moderately and demurely is not a sin. You are right in saying that some people will be attracted by the balls that this world arranges for their pleasure, and will try to call them modest; but you have already heard and recognized how easy it is to prove to him that he is in grave error. But such a proof is all the more emphatic and is more likely to be accepted, the more willingly one admits everything that God leaves unprohibited. Therefore, far from the truth that dancing in itself and under circumstances, since it can be done in a chaste and moderate manner - admittedly also without the annoyance of the weak - cannot be condemned, because it is not a sin, will bring disaster upon the church, it will only be a blessing to it, just as truth can have no other effect.

J.: Pastor, I must frankly admit, I have learned a lot at this meeting, and if you would not mind, I would like to be instructed about other things in this way, too, even bringing a few good friends with me.

P.: Come as often as you like, and bring as many as want to come, even if the whole room is full.

Tobacco should also not be lacking.

J.: Oh, just take care of the instruction; we will take care of the tobacco. Good night and thank you very much!

P. (to himself): Happy every pastor who has many such younglings!

### **To the ecclesiastical chronicle.**

**Pope and Turk.** A notable sign of this time was the journey of the Turkish Sultan Abdul Aziz on the occasion of the Parisian

exhibition through Europe, like a triumphal procession. Even the pope himself recently showed his gratitude by sending him precious gifts after the Turk had given an imperial guard of honor to a Catholic procession in his capital and residence city of Constantinople on Corpus Christi Day (Thursday after Trinity). When the pope had recently appointed a bishop in ancient Antioch, the sultan issued an order that all his dear Catholic subjects should obey him. A patriarch of the Orient is said to have said just now in Rome in an address to the pope: "Holy Father, long live the sultan! There is still one prince who recognizes the Church, its canons, laws and servants and that is - the Great Turk!" The Roman newspapers boast that the Catholic religion is now more honored in Turkey than in the Kingdom of Italy, and for the "first-born" sons of the Church (Napoleon...) they now set up the hereditary enemy of Christendom as a model. The Sultan is most highly celebrated in Catholic Paris, which probably feels most intimately related to him. During his presence in London, he was presented with a magnificent Bible full of the reformed English Bible Society, and he naturally accepted it most graciously as a highly esteemed book. For the splendid reception in Coblenz by His Majesty King Wilhelm of Prussia, the highest bishop of the united church, the Turkish emperor thanked the mayor Cadenbach by sending him 1900Thlr. for the city poor. In his letter to the mayor, the Turkish envoy Aristarchi Bei, \*) expresses the undoubted hope that the Coblenz poor will pray for the health and happiness of his lord and emperor. This is different from the sound of the Turkish prayer bell, which is still remembered in many places in Germany, and which daily reminded the Christians to direct the old prayer song to God:

Keep us, O Lord, by Your Word

And steur' des Pabsts und Türken Mord . . .

Now they celebrate the Turk and the Pope.

(Immanuel.)

### **Church consecration.**

On the 17th Sunday after Trinity (Oct. 13), the Lutheran Church in Chicago once again had the opportunity to celebrate a festival of thanksgiving and victory. On this day, the new church of the St. Johannis congregation was consecrated, which was built in the westernmost part of the large city, in the midst of an entirely German population. The majority of the members of the present St. Johannis congregation had hitherto belonged to that of the Rev. Wunder, whose assistant preacher was Mr. Past. Große, who was now appointed by the new congregation as its own pastor. The number of Lutherans in the western part of the city increased from week to week; the schoolhouse, in which services were held almost every Sunday, was no longer able to provide the necessary space.

\*) Son-in-law of the Pruss. General von Bonin.

With the consent of the mother congregation, it was decided to organize an independent congregation and to build a new church. This church is simple, without a tower, but it contains space for many listeners and its construction is an excellent testimony on the part of the Lutheran church against unbelief and unrighteous fanaticism. In addition to many members of the mother church, a large number of Germans who had previously been distant from the Lutheran church attended the inauguration of the church. Even though they did not take part in the procession preceding the service, they had the opportunity to hear a threefold testimony of the beatific truth. In the morning Pastor Wunder preached on Pf. 84, in the afternoon the undersigned on Hohel. 1, 5. 6. and in the evening Rev. P. Beyer on Epbes. 4, 1—6.

St. Johanniskirche is now the fourth Lutheran congregation in Chicago. The fact that it has come into being is a testimony to the fact that in the great city of mammon service and worldly lust there are still many souls who want to remain with God, as well as to the fact that God's Word is not preached without success. May God shower his blessings abundantly on the young congregation; may he sustain it against the fierce enemies of his word and give it one victory after another, so that his name may also become great in that part of the city!

Addison, Nov 1, 1867.

J. C. W. Lindemann.

### Ecclesiastical message.

On the 15th Sunday after Trinity, Rev. Ch. W. Hochstetter, having accepted a regular appointment as second preacher of the first German Lutheran congregation at Pittsburgh, Pa. was publicly and solemnly installed in his office.

May the Lord make His servant a blessing for many!

Address: Uev. Ch. W. Hochstetter,

No. 74 Webster St., DittsllurZll, Da.

(Submitted.)

### General assembly

of the Evangelical Lutheran Church in North America.

Since the required number of Synods has adopted the "Fundamental Articles of Faith and Order" and the proposed Constitution in accordance with § III. of the "Draft Constitution" as adopted by the Church Assembly held in Neading in December of last year, the delegates elected by the various Synods will meet

Wednesday, Nov. 20, 1867, morning meeting at 9 o'clock in the Trinity Lutheran Church at Fort-Wayne, Ind.

The presidents of the synods sending delegates may kindly send the names of the same without delay either to the Rev. I. A. Kunkelmann at Fort Wayne, Ind. or to the undersigned. Brethren who wish to attend the meeting may likewise send their names to the pastor loci, Rev. Kunkelmann to report it in time so that their accommodation could be taken care of.

We hope that the delegates will arrange to remain until the business before the convention is fully transacted.

Zelienople, Oct. 24, 1867.

Gottlieb Baßler, Chairman of the Convention.

Dr. Ph. J. Spener's

Short

### Catechism Sermons.

New edition. First main part.

St. Louis, Mo., 1867.

The first volume of Spener's well-known catechism sermons was published under this title by L. Volkening here. It is true that, as in all of Spener's writings, so also in these sermons, the germs of the later wildly rising Pietism can be found. But this in such a way that he who knows the pure doctrine can easily recognize and separate the incorrect; besides this, however, the sermons contain a rare great wealth of thorough doctrinal development in a beautifully clear disposition, which often makes the latter particularly difficult for beginners in preaching. We therefore believe that we can recommend this book to all orthodox preachers as a highly useful and valuable one.

The volume, which has already been published, contains 21 sermons on the first main section in 170 pages in small quarto, and costs 60 cents, with postage 65.

The second and third main piece follow together in one volume towards New Year's Day; the latter, because it is stronger, will be placed somewhat higher.

Everything possible will be done so that next year the sermons on the other main pieces, the house table and the festival material will also appear in print for relatively the same price.

Whoever desires the work, report it to the address: Ur. D. Volkening, 8r. Douis, No.

## The Lutheran calendar for 1868,

Edited by Rev. S. K. Probst, Allentown, Pa.

This old house friend of all local Lutherans with its practical equipment has appeared again. The contents are as follows:

1. all the astronomical calculations usually found in good German calendars.
2. bible lessons for every day of the year.
3. historical memories.
4. the time to decide has come! (Yes or No!)
- Luther read the Bible to the Elector John the Steadfast (with a beautiful picture).
6. some things about Luther, the Reformation and the Lutheran Church.
- Luther's wedding with Katharina von Bora (with a beautiful picture).
8. Luther on the blessing of a Christian household.
9. devotional grace (with a beautiful picture).
10. Melancthon as a house father.
11. home instruction.
12. the educator office of the parents.
13. the Tauspathen office.
14. Dr. August Hermann Franke (with a beautiful picture).
15. lessons, hints and examples.
  - a. What confession means, d. Private pastoral care.
  - e. The name Lutheran, e. Hypocrisy.
  - e. Great foolishness. k. Communal church", x. What is the liturgy?
16. list of all Lutheran synods in America, with the number of preachers, congregations, and parishioners.
17. the names and post office addresses
- ssen of all Lutheran preachers in America.
18. the names and ages of the Lutheran preachers who died in the past year - September 1866 to September 1867.
19. list of Lutheran teaching and educational institutions in this country.
20. advertisements of church - and school books.
21. the great one-time-oneS.

The price of this Christian home book with the "many" important things to read is nuZ

10 cents the copy.

70 " " dozen - with postage 80.

H1.00 for fifteen copies.

Z5.00 the hundred - with postage 15.80.

Zu hoheri bei M. C. Barthel und A. Wiebusch und Sohn. 631 Loutll 4tll str., 8r. Douls, no.

## English calendar.

Pastor Brobst has also published an English Lutheran calendar for 1868 with instructive content, which is sold at the same price as the German one.

## Display.

The Synodal Report of the Eastern District is ready for mailing. The price of the same is 20 cents per copy, the dozen H2.

According to the decision of the District Synod, the same is to be sent only against submission of the amount and I ask the honored purchasers to enclose the amount of their order.

In particular, I request the pastors of the Eastern District to give me their orders as soon as possible.

I. Birkner.

New York, No. 92 William Street.

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### Receipt and thanks.

For poor students received through Past. Schliep- siek in Dwight, Ill, by Mr. Fr wirth I5 and by Mr. P. Kraft dl. Through Past. B hl in Massillon, O., by Mr. G. D nner L2, Louise D nner Ski, by Marg. Dau- ncr T2, Collecte der St. Paulusgemcinde am Erntefest §17 and von der St. JohanniSgem. zu Canal Fulton, O., 53. Durch Frau Anna Koch von dem werthen Frauen-Verein in Minden, Ill, S33, 19 Gebinde Wollengarn und 2 Paar wollene Socken.

For Past. Brunn's proseminar by Mr. Th. G nther in St. Louis §2. C. F. W. Walther.

Seminar supplies: from the Bremen Women's Association 85 gallons. From Mr. Blumenberg and Mr. Strafmann of East St. Lvnis H1 and 2 barrels of potatoes and vegetables; from the millers Kalbfleisch and Lange here 12 barrels of flour; from the congregation in Pleasant Mge 14 gallons of peach jam. Peach puree; by Mr. Past. Matuschka from sr. Gemeinde K8; by Mr. Waltke from Mr. Past. Claus' parish 2 boxes of soap; by Mr. Lange from the Zion District for 82 coffees, for 82 sugars and 1 ham ; by the Woman's Club in Lowell 14 underpants and 2 pr. stockings; by the Woman's Club in Lowell 30 gall. Apfelbuttrr; from Mr. Fetter of Collinsville 1 barrel of sweet potatoes.

For poor students: By Mr. Past. Wagner by Mrs. H. Gr nemryer ri; by Mr. Past. Klocke- meier P3; by Mr. Past. Sondhaus by sr. Gemeinde

53.82; Collecte at mission feast of Port Hudson congregation for inner mission 546; by Mr., Baumeister Griesse of Cleveland 55; by Mr. Past. Link at a highZeit collected 56 for Siegler. A. Crämer.

From Addison: Don the congregation for a seminary car collectirt 560. From Mrs. Weiß-1. Mr. Kornhorst 52. Nodenberg: From the congregation 53.62. Provisor Pfingst-Collecte 59.33. Kendallville: By Rev. Schumann 53. minerötown: For E. F. 55. minden: W. A. F. for poor students 510. Milwaukee: by the Jungfrauen-Verein in Past. Steinbachs Gcm. 513. sheboygan: From the Young Fr. Verein für T. 512. Detroit: C. Plumhoff 56. Cleveland: I. Fortlage 55. Chicago: By teacher Fischer HochzeitS coll. at Mr. Höht 57.71. Springfield, Ill.: By C. C. Seifert at children's festival coll. 56. Kendallville: By Jungfrauenverein for W. 55. Cincinnati: Vsw Virgin Society for Tbcis 5t; Mrs. Jcdder 51Z from d. parish s for Schröder 515, s for Theiss 515 ;Z for deuf. from Virgin Society 2 undershirts, 1 pair woolen stockings, 1 bedspread; 1 do. for Schröder. Cape Girardeau: from the women's club 6 shirts and collars, 3 blankets, 1 pair of stockings. La Porte: From the women's club, 3 bust shirts. By Past. Speckhard: 3 bust shirts. Through Past. Lüngel Wedding - Collecte at Nordmann and Nontrup 522.75. Grafton: From the congregation 57th Durchrast. God-loving communion - Coll. 58.05. By teacher Rousseau Schnl-Coll. 51. by Mr. C. Griesse 510.

Addison, Nov. 1, 1867. i. C. W. Lindem>inn.

For Past. v. Kienbusch's congregation in Halberstadt

from Past. P. Rupprecht's parish in North Dover, O., 56.60 to have received, attested.

Cincinnati, Nov. 4, 1867. F. r. King.

For the sick teacher Weigle baden the following brothers sent in support: A. Zinke in Juncöville 55, Past. Jox and teacher Röker 51, N. N. through teacher Damköhler in Freistadt 55, N. N. in Fort Wayne 52, Prof. Selle in Addison 55, teacher H. Bartling 52, N. N. through teacher Grothmann 51.40, teacher Fathauer in Crete 51, N. N. by teacher Brandenstein in Mayville 53, teacher Hesse in Cleveland 52, teacher Lütje in Chicago 55, teacher Wilk in Sheboygan 51, teacher Hoffman in Milwaukee 53, N. N. by teacher Himmler in Frankenlust 512, N. N. by teacher Rolf in Marysville 55.50.

Chicago, 14 Sept. 1867, Th. E. Bünge.

For our church building the following contributions, namely: from Past. Sprengeler's congregation 510, from Past. Fischers Gern. 517.10, from Pastor Schutzes Gern. 513, from Past. Damms Gern. 57, from the congregation at Hall Wood 57, I hereby certify with thanks in the name of my congregation.

Waconia, Minn., Oct. 17, 1867, I. Horst.

With heartfelt thanks, the undersigned, on behalf of his congregation, certifies receipt of the following gifts.

zn their church building:

From some members of Past. G. Markworth's congregation in Danville, Ill., 510.50. Of Past. Fick's congregation in Collinsville, 522.50. Don Past. Citizens Gern. in Washington, D. C., 5160.75. Don Past. Stephen's congregation, in Echester, Ill., 59.75. of Past. Brohm's congregation in St. Louis, 540. don Past. Ch. Markworth 51st Don Past. Trautmann's congregation in Adrian, Mich., 512th Don Mr. Past. Hudtloff 51.

Egg Harbor City, N. I. E. T. Judge, Past.

Get

to the construction of theSchulseminarS:

By Mr. Kassirer C. Bonnet at Fort Wayne 5131. By Mr. Kassirer I. Hirkner at New York 537.75. Don the congregation at Saginaw, Mich., 516. By the congregation at Farmington, Mo., 54.55. By the congregation at Irvn Mountain, Mo., 52.40. By Mr. Past. Klinegees '53.05. From the Gcm. at Fort Dodge, Iowa, 57. From the congregation at Liverpool, O., 510. From Mr. Rev. Wyneken's congregation at Elve! nd 5140. From the Gcm. Day City, Mich., 532.75. from the Gern. in Cumberland, Jud, 526. from Mr. I. G. Kunz there 55. summa M5.50.

Addison, Ill., Oct. 26, 1867, H. Bartling.

Dr. Sihler 51<0 for the acquisition of a mission horse, hereby certifies sincerely thankingE.

C h. Georgii. '

Receipt, thanks and request.

With heartfelt thanks to God, the giver of all good and perfect gifts, and with heartfelt thanks to the dear brothers and sisters of the Lutheran congregation in Carondelet, Mo., I hereby certify that I have received 525 from the church collection held on the 5th Sunday after Trinity and 510.50 from the valuable women's association there through Pastor Sapper. This is the first congregation that offered us a helping hand in our very distressed situation. Our joy about this was very great, since this gift came just at a time when we generally believed that our congregation was close to ruin, because all the brethren had kept their hands closed until then. But would you dear Missouri brethren let a needy brother from Hermannsburg perish with his congregation? Where would that leave the love that made us willing to cast out the net in One SirA unk Spirit according to the one, sole rule of faith? Certainly you cannot. I have no doubt that many and many who know the plight of the poor church at Atchison, Kans. will bend their knees and ask God to preserve and build up this poor church. But true love is also active, like faith it cannot rest, it is always in action. What we do, we do to your Lord Jesus Himself, because the church is His body. The reproach of his church is therefore also the reproach of our Lord Jesus. Now I will only mention here that our poor, blinded countrymen have long laughed at our plan to build a church, because we are poor and despised. The gymnasts are willing to build a gymnasium, uH have raised several thousand dollars in a few days. This is held up to us and then we are told: "Look, here you will find a willingness to sacrifice! -Who is the object of this scorn? It applies to us, it also applies to our highly praised Savior Jesus Christ. Shall the head, shall the members be blasphemed any longer? No, certainly not! »

So then, let your hands be busy, your feet hurried, and your love warm, and it will not fcbl that even here in Atchison God's Brünnlein will have water enough.

Atchison, Kans. 14 Aug. 1867.

Lorenz Menge, Lutheran pastor.

Received:

For poor students: Through Past. Frderking by Mrs. Mitschel 50 Cts. Collected at Mr. Leaser's wedding at Fort Wayne 521.48. By Teacher Kiczle of the Young Men's Association at Dundec, for "Riches" 55. Don Teacher Mein 51. By Past. Schliepsiek, thank offering by Mrs. Krug 51. by Mr. W. Duerfen, Crete, 55. for Möh- lenbring, by the Gcm. at Rich 526.50. by the Gcm. at Galcna Junction 52.45. by dcrGem. at Whraton 51.02. by Hcrrn Bonnet 512.50. for Backhaus on the school test at Laport gcs. 515.02; dcSg. 3 shirts from Laport; for

same from Venedy 515.36. By Past. Mcnickc, on Mr. W. F. Schroeder's wedding gcs. 56. for Schmidt from Juugf.-Ver. in Past. Wunders Gem. 510; for the- same by Past. Schaller 516. for Nahrwold by Mr. Kanne, F. W., 520. for Hild by Past. Müller, Pittsb. 530; for Müller by Past. Große by Mrs. N. N. 510. For Klünder by Past. K. Löber 510. for Strobcl by Hcrrn Bonnet 516.50. for Rechlin by Gem. Franken- lust 53. 50. by Past. Klockmeier the estate of his blessedly deceased son, previous pupil in Addison.

For housekeeping: By Mr. Bannet 518. At teacher Wegner's wedding at Ehester sent 515.50. From N. N. in LoganSport 2 sheets. From Messrs Heinicke L Estel in St. Louis plates and cups, 3 dozen each, dinner spoon knife and fork, 2 dozen each, butter plate, 1 dozen. GrmLseschüssel, soup spoons, saltnäpfchm and vinegar bottles 6 each and 4 soup bowls.

Addison, Nov. 6, 1867.

A. Selle.

Entered the race -co western districts:

To the synodical treasury of Western District: from Past. Markworth's congregation at Danville, Ills., 57. offering of thanks for happy delivery of Iran Past. Schuricht, Petersburg, Ill, 55. teacher Burgdorf in St. Louis 51. from JmmanuelS district there 55. past. Wun ders Gem. in Chicago 512.15. Teacher H. Fischer das. 52. Past. Johns Gcm. in Listen, Mo. that, 52.75. TrinityS- Distr. in St. Louis 521.85. Past. Sappcrs Gem. in Ca- rondclet 514.30. Past. Geyers Gem. in Carlinville, proceeds of tractate" on Methodism 52.80. Teacher Weisel in Qnincy 52. Mrs. Kratz in Rechtster, N. I>, 53. Past. Kähler in Berlin, Pa, 52. past. Traubs Gem. in Crete, Will Co, Ill, 514.27. Past. Gotsch in Memphis, 51st Past. Stephen's Gem. in Ehester, Ill, 55.45. Pa- stör Do'mann's St. Petrigem., Randolph Co., Ill, Harvest Fest-Coll. 517.80. whose St. Paulsgem. there, deßgl. 516.25; further, 513.14. whose Jmmanuelsgem. there, deßgl. 55. past. Eirich's congregation in Minden, Ill, 534.05. Of the Trinity District in St. Louis 527. Of the Con- rordia District 512.23. Past. H. Schmidt's Gem. in Elk- grove, Ill, Harvest Fcstcoll. 518.56, in Dunton, Ill, 512.61. From Mr. Past. Kleinegees, Pilot Knob, Mo. at 51, Past. Schillings Gem. of, California, Mo., 57.50. Past. SapprrS Gem., Carondelet, Mo., 512.25.

To the College UntertorhaltSkasse: From the Drei- einigkcitS-Distr. in St. Louis 511. From the JmmanuelSdistr. there 511. Past. Kösterings Gem. in Altenburg 514. past. F. Schaller's Gem., Red Bud, Ill, 513.30. Dom Dreieinigk..Listric in St. Louis " 1. Of the JmmanuelS- District 511. Past. Ficks Gcm. in Collinsville 514.60.

To the Synod Mission Fund: Don the school children of Teacher Tröller in Thornton Station, Ill, 54. Mifsionsfest-Coll. d. Gem. Rock Island u. Hampton, Ill, 526. From the Trinity District in St. Louis 53.50. By Past. H. Schmidt of Conr. Kruger, RusselSgrove, Ill, thank offering for preservation from major fire damage 52. From the Norwegian comm. of Past. H. Duborg in Whitewater, Wis, 512th Trinity Distr. in St. Louis 56.25.

For inner mission: Past. Richmann's Gem. in Schaumburg, Ill, 515.50. Missionssesst-Coll. in Rev. Biltz's Gem., Lafayette Co, Mo, 569. by Ph- Deuser in Carondelet, Mo, 50 CtS. From Ch. B. by M. Barthel in St. Louis, 53; from I. C. Drager, West Valley, N. I., 51; by Rev. H. Schmidt by Conr. Kruger, RusselSgrove, Ill, as an offering of thanks for preservation from greater fire damage 53. By the school children of dr. Nickel, Richton, Ill, 52.72. Past. Fick's congregation in Collinsville, 510.65.

For Past. Brunn's Institution: MissionSfcst-Coll. in the parishes of Rock Island & Hampton, Ill, 56.80. From Ph. Deuser, Carondelet, 50 Cts. Wedding - Collecte at Stürkcñ, Lafayctie Co, Mo, 56.75.

On seminary building in Addison: from Rev. Ficks Gem. in Collinsville, 539.90. Rev. Stephen's Gem. in Ehester, Ill, 540.50. Don Herm. Langbein in Memphis 51st, Past. Lehmann's gcm. in, St. Louis Co. in, Mo. 510. past. Wagner's gem. in, Pleasant Ridgc, Ill, first consignment 5113. Whose gem. in Troy, Ill, 58.

On college construction in Ft. Wayne: Past. Hahn's comm., Bcñton Co, Mo, 571. past. Schmidt's gem. in Elk Grove, Ill, 511.40. Whose gem. in Dunton, Ill, 56.09. Past. Ficks Gem. in Collinsville, 539.90. Rev. Holls' Gcm, Columbia, Ill, 528. of Trinity District in St. Louis, 5550. Rev. Hoppps Z onsgemcinde in New Orleans 5100. past. Hahns Gem. of, Benton Co, Mo, 510. past. Lehmann's Gem., St. Louis Co, Mo, 524.50. From " ügustin Klöpfer in New York 51. From JmmanuelS District in St. Louis 5272.80. Past. HahnS Gem. in Benton Co, Mo, 544. past. Wagners Gem. in Pleasant Ridge, first mission 5224, in Troy 515.

On church building in Philadelphia: Don Past. Holls' Kreuzgem. in St. Clair Co, Ill, 57. Past. Bur- fcinds Gem , New Waldeck, Ill., 53.

For H ern Past. v. Kienbnsch: DonHrn. Karl Lange in St. Louis 55.

For poor students: ByJ. Eckhardt, Reister- town, Md., 53.50. From Mrs. Schrader through Past. Dor- mann, Randolph Co, Ill, 53. from M. S. in St. Louis, Mo, 55. past. Ways Gem, Augusto, Mo., 55.50.

On the Egg Harbor church building, Don Pastor Hcincmann's Gcm, New Gehlenbeck, Ill, 513.70.

E. Roschke.

Received in -er Raffc -es eastern District:

For teacher salaries: From the parishJohanniS- bmg 510, MartinSville 55.55. from I. Schläger 55, from Past. Ruhland 51, from F. S. in Boston 52.

To the synodal treasury: Don F. Körber thank-offering for happy delivery of his wife, incl. agio 82.76. From H. Söhner, deßgl. 82.76. Wedding coll. at W. Söhner 82.76. Leßgl. at P. Orth 81.38. From the congregation at Eden 85.35, S>rattonport 85.56, Elmira u. Flora 818.38. Past. Stüekcns Gem. 819.50, Past. Ruhlands Gm. Pro, Past. Grätzels Gem. 812, Gem. Olean 85. Wolcottsville 85.32, Wolcottsburg 84, Reserve 8>33 2, Longgreen 84, Kingville 53.50, Boston 842.63. From Past. Ruhland Ueberschuß an verkauften Colloquien 815.50. From d. Messrs. Pastors Groß, Ruhland, Rcnz, Röder, Engldrr, the teachers Piirncr, Bürger, JIze and from Mr. Schaumlöffel each P2, together P18. From the pastors Bürger, Grab-ner, Müller, Ernst, Grätzel, Föhlinger, Keyl jun. each Pl, zus. P7. From the teachers Hilt and Feiertag each 51.

To college maintenance fund: from New York comm. P 11.50 u. P11.55, add P23.05.

On the widow's fund: From Mr. Past. Great P2. Collecte at P. Rochens funeral in Wolcottsville P6.50.

On the orphanage in St. Louis: From Mr. Past. Great 82.50.

To the hospital in St. Louis: Mrs. Moses P1.

For Mr. Past. v. Kienbusch: From Mr. Past. Groß and M. G. Pi. By H. Haas P2.26. By C. Müller Pl. Don O. H. 82.

On college construction in Fort Wayne: From the Gem. Port Richmond P70.50, in Wolcottsville 865. from G. Wicdemann 85. from Past. Ahrcnds Gcm. 87. by C. Rothe 825. by F. Schlotterbeck 810.

For Past. Brunn's seminary: Don Mr. Past. Ruhland Pl, from whose congregation 810th comm. in Boston 89th Bon the confirmands A. Dörr, A. Bessert, I. Lau- benstein each Pk.

For inner mission: from the congregations of New York 810, Alleghany 84.13, Olean 83, Past. Stürkenö Gem. 85, Gem. on reserve 81.15, Past. Ahrends Gcm. 81, From G. A. Wicdemann 81. From Mr. Past. Ernst 70 Cts. From Miss. M. Schwaar 82.50.

For heathen mission: From Aler. Gräf 81. from Mrs. Rodel 25 Cts. From Tabea 50 Cts.

For poor students: G. A. Wicdemann 82.

On seminary construction in Addison: From d. Gem. to reserve 813.50. Don G. A. Wicdemann 82.

Correction. Page 16 of this volume read instead of "82 from the Gem. zu Cumberland to the Synodal-Kasse : P12 fürPast. Brnnns Austalt. New York, Sept. 15, 1867. I. Birkner.

#### **Received in the Raffe of the Northern District:**

For heathen mission: From the confirmands of Mr. Past. Steinbach in Milwaukee P7 57. past. Mark- worth u. Hofmann, Psinöstcoll. 8175. congreg. in Berlin. Missionsfest'Coll. 85 75. comm. Plymouth, deßgl. 848 48 By Mich. Muller in Detroit 82. w. Kencr 82. pastor Daib's Gem. 87.33.

For Mr. Past. v. Kienbusch: From Carl Lau- don in Milwaukee 81. From Past. Wambsganß' upper congregation at the laying of the foundation stone of the church 821. I. Müller in Detroit 82.

For Past. Brunn's institution: Wedding coll. by Past. Beiner in Olkhosh 88. by C. Bieth in Detroit 82. by I. Gänsbauer in Saginaw Pl. by N. das. Pl.

To Collegchaushaltin St. Louis; By Past. Rohrlack for sold camp meetings 83.05.

To the seminary household in Addison: from N. N. in Saginaw 83.

To the W.aisrnhaus in St. Louis: Wedding Coll. at C. Hilgendorf P11.50.

To the Widows and Orphans Fund: From Mrs. Spubler in Monroe, thank offering for recovery of her children 82.50.

To the hospital in St. Louis: same, deßgl. 82.50. P. Deibel in Saginaw Pl. Mrs. N, N. 81.

On college construction in Fort Wayne: Rev. Rvhrack's comm. in Oshkosh 825. C. Froh in Burr Oak, Mich. pl. I. Schmidt in Hillsdale 83. H. Bessert jr. in Logansville 810. Jak. Jäger in Milwaukee 83. from Trinitysgem. there 8156.75. from Jmma- nurlsgcm. there 847.80. gem. in Oshkosh 811.50.

To seminary building in Addison: congregation in Oshkosh 815 50. by C. Froh in Burr Oak, Mich, 81. by O. Schmidt in Hillsdale, Mich, 82. past. Hahn da

self 81st Franz W Schmidt in LiSbon, Mich, 84.60. Joh. Wollschläger in Logansville Pl. H. I. Geffert 81st Fr. Huebing 84th Nik. Hasz 85th Gco. Kruse 82nd Joh. Schulz 82nd A. E. Winker 85th Past. Steeges congregation 83.25.

For Lchr'cr contents: Past. Steinbach's congregation, Easter Clllecte P25.91. by himself 81. congregation in Monroe, Mich., 820, u. zw. Collecte 813, by I. Schmidt thank offering 85, Mrs. L. Eichbauer Pl, gray Nicking 81.

To the synodical treasury: from the Jmmanuels District in Milwaukee, Pentecostal Coll. 89.50, Gcm. Rantoul 72 cts. Past. Steinbach's Gcm, Pentecostal Coll. 833.23. by himself 82nd comm. in Ntica, Minn. 88th Past. Wambsganß' lower comm. 812.80, upper 85 80. St. John's comm. in Fall Creek, WiS., 836. church loll. in Franken- lust 810.96. Deßgl. in Freistadt 812.48. Gottlkeb Buettner in Mequon, WiS., 83. Chr. HenSlrr, Grand Napids, Mich., 81. Past. C. Stecgc Pl.

Znm Kirchbau inEggHarbor,N. J.: By C. Schatz in Oshkosh 81. Past. Rohrlack there 81.

For Mrs. Past. Röbbelen: From I. Gänsbauer in Saginaw, Mich , 8>.

For inner mission: Psingst - Coll. of Pastors Markworth and Hofmann 81.75. Mission feast - Collecte in Town Berlin 85.75. Deßgl, in Plymouth, Wis., 851.91. Bon N. N. in Saginaw, Mich., 82. Past. Daibs Gem. 85.67. Bon himself 81.

ToSynodaldebtcnpaymentScash: Collecte in Hilledale, Mich, 82.05. Deßgl. in Grafton, Wis, 86 63. Deßgl. in Cetarb rgh, WiS, 86.43. Ämdtanf-Coll. at Egercr 82.25. Gem. in Jda 85.75.

For poor students in Fort Wayne: For W. and I. Hattstädt from Mrs. Spath in Monroe 84.50. Wedding coll. at F. Beck 84.50. From W. Stumpmcyer 50 Cts. From N. N. in F. 810. from Past. Daib 81. childScoll. at A. Wagner 81.36. from Mrs. Seubert Sr. 81.25. from K. Slentz 81. collecte a n F auenfcste 813 80. from Women's Club 818 05. weddingScoll. at Grünwald for F. Damköhler 86.75.

C. Eißfeldt, Kassirer.

#### **Received at the Middle District Raffe:**

To the synod treasury, Bon Past. Jor' congregation in LoganSport 82>. Past. Detzcrs Gem. at Florida 86.83, Past. Kuehn's Gem. coll. for May 83.33, Psingst-Collecte 85.87. Past. Wüstemann's gcineindc, Pentecost coll. 820, Past. Hörnickes Gem. 82, by himself 81. Past. Jäb- kers Gem. 825. pastor Vode Pl. pastor Jüngel's Gem. at W ite Creek 820. past. Schumms Gem. 87. past. Jor' Gcm, in Peru P11. Rev. Schwan's Gcm. 874.47. Past. Zagels Gcm. 810.06. By Prof. Lange of the Gcm. Laporte Pentecost coll. 89.82. pastor Bauer's gcm. 88.50. past. Sallmann's congreg. 811.33. Past. Jor' Gem. in Logansport 812.75. from Dr. Sihler 85. from Past. Fleischmann's Gem. 810. past. Bodcs Gcm. 86.50. Past. Evcrs' Gem. 86, monthly coll. 89 50. past. Jä'b- kers Gem. 832.50. Past. Siegers Gem. 820. past. Kühns Gem. 812.73. Past. Stcger, Past. Fleischmann, Past. Bauer 81 each. past. Kunz's Gem. P>2, by himself 81.50. Past. Schmidt's Gem. 811.70.

Past. Wichmann's Gem., Pentecost coll. 815.55. Past. Tramm's congreg. 83.02, by him himself 81. Past. Hußmann's Gem. 820. past. Schumann's Gem. 814. past. Jor's Gem. in Peru 810.18, by himself 81. Past. Michael 82, teacher Kors, Past. Bübl, Past. Friedrich 81 each. By Rev. I. Nupprecht of rincm unnamed 81.12. Rev. H. Crämer 82. teacher Brust 81. Rev. Dnilitz' Gem. in Huntington 86.25. Past. Sauers Gcm. 828.25, by himself 81. teacher Herpolt's Gcm. 81 in Gold. Rev. Schäfer's Gem. 85.55, by himself 82. teacher Röck, Rev. Runkel, Past. Husmann each 81. past. Wynekens Mm. 82983'5. pastor Frick's Gem., Coll. 828.55, from the bell bag 8100 06. teacher Albrecht 81. past. Nützel's Gem. 833, from himself 82. teacher A. Geyer 82. past. Nerchardt's Johannisgcm. 84.45. Zionsgemeinde 84.75, by himself 81. Rev. Schuster's Gem. in Bremen 85, by him himself 81. Rev. Jüngel, Rev. Brackhage each 81. pastor Merz 81.50. past. Horst's Gcm. 84.50, dess. Filial 82.30, by himself 81.50. Past. Jungck's Gem. 86, dess. Jacobus- gem. 81.45, branch in New Bremen 82 35. teacher Nolting 81. by Past. König v. Frau Meier 81, by himself 81.50. Past. Zagel, Past. I. Nupprecht, Past. Seurl Past. Saupter, Past. Sallmann, Past. Schwan, August Krome, H. Rolf, Past. Jäbker, Past. Kühn each 81. past.

P. Eirich, teacher Kirsch, Past. Wichmann se 52. pastor Schumann 51.50. past. Kühn's Gem. for July 52.24, for August 54 49. F. Schinncr 55. Past. Junge's Gem. 546. past. Jungck 51.

Zur Synodalschuldentilgungskasse Von Past. Kunz' congregation 56.

For Mr. Past. v. Kienbusch: Lurch Pastor Jor by Wittwe Rauch 55. past. Lehnigk 51. by Past. Wüstemann 51 in gold. Past. Jäbkers Gem. 53. by Karl Westcnfeld 51, for whose congregation 51. Kindtauf-Collecte by F. Bullermann 52.40. by Karl Griefe 55. by Past. Merz by H. Huhnfeld 50 cts. Benj. Schulthes 51.

For teachers: From Past. Dnilitz's congregation in Huntington 56. Neichhardt's St. John's parish 57.25. Past. Dulitz's congregation in Lancaster 52.15.

For inner mission: From Past. Lehner's school children 50 cts. At the mission festival in Laportc 522.51.

For heathen mission: From Past. Lehner's school children 50 Cts. Past. Schwan's Gem. from Mission's- biichse 51.53. From an unnamed 51. From Mrs. C. Kahle thank-offering for happy delivery 55. By Pastor Friedrich from Lonjse Rabe 25 Cts. in silver, from E. Kicnle 25 Cts., from himself 25 Cts. Past. Brackhage's Gem. 522.30. By Past. Schwan by Wittwe Westcrfeld 52.

To the parish & Lebrerwittwenkasser By Karl Westcnfeld 51. By Past. Evers Hochzeits-Collecte bei H. Horstmeyer 58.04. By Past. Lotdmann from the women's club in sr. Gem. 54.20. Teacher Albrecht 51.50. Teacher A. Heyer 53. Kindtauf.Coll. at Karl Staus 56.

To the college household in Fort Wayne: By Pastor Schaefer from W. Reinhardt 51. From Pastor Wyneken's congregation 566.18.

To the seminar in Addison: By Past. Friedrich von C. Wagenhals 51.

To the seminar building in Addison: By Past. Friedrich von C. Strebe! 51. past. Ho.sts Gem. 51.00. Past. Jüngel's Gem. 584.25.

To the orphanage in St. Louis: By Rev. Friedrich, thank offering by Mrs. L. Gerken 51. By Rev. Lothmann by N. N. 51. Thank offering by Mrs. Westcrhausen 54.

For poor students: By Rev. Friedrich Kindtauf-Coll. at H. Werken 52.70. By Rev. Wyneken Hochzeit's-Coll. at Fr. Heil 513. By Rev. König from Mrs. Werner 51.50. By Rev. Stock Hochzeitscoll. at Pape for F. Kiigele 55.37. From Rev. Nupprecht's congregation for H. Sprngclcr 51.85. By Past. Lochmamnt Kindtauf-Coll. at Jung for F. Johl 51. Past. Schäfer- Gem. for H. Käppel 54. by Past. Sallmann for L. Höltcr: ans d. AbcndinahlSkassc s, Gem. 57, by H. Tön- sing 55, wedding coll. at Fr. Borges 57, Kindtauf Coll. at I. Böhning 54, by I. Böhning 53, Mrs. H. H. Böh- ning 55, Kindtauf Coll. at I. Fr. Tönsing 53. By Past. Michael by Mrs. Wittwe Reitz for D. Next 510.

For poor school seminarians: Through Pastor Wyneken Wedding's-Coll. at Fr. Dres 510.

For Past. Kahmeyer's Wittve: By Past. Wyneken by Mrs. B. 55.

For Past. Hufe mann's Wittve: By Past. Wyneken by Mrs. B. 55. by Past. Schwan, thank offering from an unnamed 55.

For Past. Birkmann's widow: By Past. Wyneken by F. W. 55.

School fees from colleges: Don E. Wichmann 548. A. v. Schreck 512.

For Past. Brunn's seminar: From Past. Mi- chael's Gem. 58. past. Duliy' congregation in Hnniingion 55.60. By Past. Schwan by Wittwe Westcrpfold §2. Past. Königs Gem. 510. by Mrs. Werner 52.

For Brunn'sche Zöglinge: By Past. Schuster, Kindtauf-Coll. bei Hoffmann 52.

For the general pres.: From Past. I. Nnp- prechts Gem. 57.50. Past. King's Gem. from d. CeniH 515. C. Bonnct.

Changed address: Hev. 6r. Orubkr,

Lox 399. ^Vur8arv, III.



Volume 24, St. Louis, Monday, December 1, 1867, No. 7.  
Emigrant Mission.

Ps. 146, 9.

At our last general synod in St. Louis, the establishment of an agency for German immigrants in New York was brought up. The Synod immediately recognized that we should take up this matter, and requested the undersigned to insert a report in the 'Lutheraner', which would explain to the readers of the same the necessity and the benefit of such an agency, which would take care of the unadvised immigrants in general, and of those who call themselves Lutherans, in particular, in a somewhat more detailed manner.

As for the necessity, that will not need much proof. It is true that we in New York, who live at the gate of America, through which the thousands of immigrants flow in every year, have more opportunity to perceive the crying misery of them, since their distress is daily before our eyes, than the brothers in the West; but thousands in our communities have also experienced it themselves, whether in their own persons or in others, into what hardships the poor immigrant comes when he steps on the shores of America.

Who would be among the readers of the 'Lutheran' who would have forgotten all the various experiences, hardships and sorrows that an emigrant has to go through as soon as he embarks? Who could not

Who would have remembered the voyage across the great ocean and all that he or his fellow travelers were subjected to on the crowded and unclean ships? Who would have forgotten the feelings of gratitude and praise to the faithful God and Lord for his gracious help on the sea, when he finally reached the long-awaited land after weeks, even months of sea voyage? But who will also remember the experiences of the days and hours he had to endure in the German inns and lodging houses in New York, New Orleans, or wherever he may have stepped ashore, after his landing? While the poor immigrant was hoping for rest and recuperation after the arduous sea voyage, the bitter hardship was just beginning. How many frauds, drudgeries and losses was the ignorant and trusting stranger not exposed to here? How happy he would have been if a loyal friend had met him on his landing, who would have stood by him with advice and action and would have warned and protected him from the unworthy activities of the so-called "compatriots", those "German brothers", whose far-reaching perfidy and wickedness can only be judged in its full extent by those who know them from their own experience, from their treachery and deceit, by which the immigrant was often robbed of his last means of subsistence! For unfortunately it is a sad truth that

the greatest enemies of the immigrants are usually to be found among their own countrymen in this land. This outcast of human society and blot on the German name, who in the capacity of "runners, loafers and rowdies" do their mischief and besiege the landing places by the hundreds, and greet the good-natured arrivals in their native language sweetly, torment and plague them the most. This is a class of cunning swindlers and scoundrels, who cling to the arrivals with astonishing tenacity and will surely bring them to ruin, if they do not get rid of these people with all their might at some point.

It may be an exaggeration when an American recently said in a speech about the misery and hardship of immigrants that the tears wept here by immigrants, especially Germans, would fill a canal on which ships could sail, but it cannot be denied that countless tears have been shed here by helpless immigrants, helpless women and children who are pleading loudly for help.

It is true that we will not be able to meet all needs. Many a cry of distress will fall on our hearts and ears without us having the means to remedy it. But there are a lot of minor embarrassing problems.

The problems of the arrivals, which nevertheless often cause them bitter hardship, loss of time and money, and can bring them into great misery; and much could be done even by small services. I will mention only a few such cases, for which I could cite plenty of evidence from my own experience. There are boxes and crates to be shipped, which the carrier often takes to a different depot than the immigrant wants for exorbitant prices, which of course causes him a stay and expenses in the best case, if he does not lose his things. There is valuable luggage to be redeemed and sent on, which had to be left with the landlord as a pledge because of lack of money to cover the boarding fee; whereby it often happens that the fraudulent landlord denies having received the redemption money, and the deceived person has to have the things procured for him by a friend, if he has one, against repeated payment. How horribly people are often deceived when exchanging their money, when they are led into a den of deceit by an accomplice in the person of the servant landlord, instead of into a real exchange transaction. How often do people who have already settled here have their relatives, often even underage children, follow them, who then sink helplessly into ruin. How much fraud is perpetrated on the arrivals with false "tickets" (travel cards) in innumerable guises, cannot be expressed at all. The swindlers try to get the ignorant immigrants into all possible dens of deceit, but not into the legal offices; and no matter how much warnings have been and are still being issued against these scams, they are still the order of the day. How desirable it would be to many if a proper hostel could be recommended to them! For those who stay here in New York and seek employment, a great danger lies in the fact that, lured by advertisements in the newspapers, they fall into the hands of swindlers and rogues, who torment and plunder them in all kinds of ways. How many are expecting money for their onward journey, and how good it would be if it could be put into safe hands, so that they can find it when they arrive, and while waiting do not fall into the greatest distress or perish miserably!

And how could I cite the army of such cases, which, insignificant as the matter may seem at first sight, can lead to the most miserable situation? In all such cases, how grateful would the ignorant arrivals be if a faithful friend were at their side to warn them against wanderers and swindlers and to give them good counsel! For even if the missionary cannot concern himself with the onward transportation of the emigrants, his instructions on how to reach their destination in the cheapest, most comfortable and safest way are often of unspeakable value.

Hopefully, this brief reference to the crying misery of the immigrants, especially of our German brethren, who so often become a victim of greed and fraud, have demonstrated to every reader the necessity of such a missionary, and have forced him to agree that this physical need of the immigrants is already crying out to us day and night for help, and all the more so since the stream of German immigration from the old fatherland to America, which has been stronger this year than ever before, is likely to increase rather than decrease in the years to come. \*)

As great as this physical need of most immigrants is, however, as loudly as they call for our help, this need is only a shadow compared to the spiritual misery in which they either already arrive or which they are heading toward. It cannot be denied that most of them have already suffered shipwreck in the faith before they arrive; others completely lose the last weak thread that tied them to their mother church; either they become a prey of the sects that greedily stretch out their arms to them, or they soon sink into such an earthly sense and such indifference that they ask neither for church nor school and seek only their external advancement and earthly happiness. How delightful it would be if we could keep them with the mother church, direct them to orthodox congregations and help them, as much as we can, to the heavenly treasures; if we told them that the world and all its glory cannot give man perfect happiness, the rest of the soul and the peace of conscience; that we find true happiness only in Christ, who calls the weary and burdened to Himself, refreshes them and gives them rest and peace for their souls. How many people's view of the future, which often lies so gloomy and hopeless before their eyes, would brighten up if they got to know our faithful Father in heaven, who also wants to care for them, into whose bosom they too can confidently cast their worries. How many who are oppressed by the unspeakable sufferings of this time and go weeping through the valley of tears know nothing of the consolation that those who sow here with thirsts shall reap there with fruits, and so cannot lift themselves up in their despair and despair. How many, when they come here to the land of freedom and chastisement, fall, because they have no strength to resist sin, as if bound hand and foot from sin to sin, from vice to vice, from abomination to abomination, and are defenseless slaves of the devil, who leads them according to his will. And when their conscience

finally awakens, they cannot quench the gnawing and biting of it, but then carry the torment of an evil conscience around in their bosom like burning flames of fire; for they

From January 1 to July 31. From January 1 to July 3, 148,931 emigrants landed here, among them 71,313 Germans. do not know or have forgotten that the Lord Jesus atoned for their sin and reconciled them to God, earning them grace, rest and peace.

How comforting it would be for them, who feel so miserable and unhappy, if they could open the Word of God, lift up their hearts in believing prayer to God, our Savior, feast on the banquet of grace and refresh themselves with comforting absolution. Should not this crying need, since so many of the arrivals are going without God and His Word, without a Savior and His grace, without comfort and hope in the misery of life, in the misery of sin and in the misery of death, move us powerfully to provide help and salvation? Should we see the German immigrants, of whom certainly half are Lutherans, hurrying toward their ever greater spiritual ruin and America, otherwise so richly blessed, become their pit? Certainly not. How could we call ourselves Christians if we did not try to remedy this misery, as much as it is in us! Say yourselves, when we see a man hanging on the edge of a terrible abyss and hear him wailing miserably and pitifully: Help, help me for God's sake, and we were able to free the poor man from his terrible danger and distress by a small effort, but we passed by your misery coldly and indifferently, looked at the dangerous situation in which he was suspended, but left him hanging callously, did not reach out a hand to him, and watched without pity as he plunged into the abyss before our eyes and rattled out his life with a shattered head: how? could we then be Christians? Yes, what am I saying, could we then carry even one human heart in our bodies? Truly not. Neither do we deserve to be called Christians if a miserable thaler would be too dear to us to sacrifice it for the relief of the physical and spiritual needs of our German brethren. St. John writes: "If anyone has goods of this world and sees his brother in need and closes his heart against him, how will the love of God remain with him? (Compare also the story of the Good Samaritan, and how he behaved toward that wanderer. Luc. 10, 30 ff.)

Think of your own life and go through it from beginning to end and remember what miracles of love God has done for you. How he has always had his gracious regard for you! How he has followed you across the sea, and even though he might have had the power to bury you in the curses of the ocean, since all those who were still in their natural state had descended not only into the depths of the sea but into the depths of hell, he has not done so, but has led you safely across as on eagles' wings; he has let you find a new home here, and has provided you with all kinds of temporal comforts.

He has blessed you with goods. Yes, even more; he has sent his messengers after you in the solitude of the forest, as well as in the hustle and bustle of the cities, and has had his holy, precious, beatifying word preached to you and has gathered you into congregations of the pure, scriptural confession, has had his sweet gospel preached to you in abundance everywhere and has opened up the treasure of grace of his holy sacraments among you and has so far graciously preserved them. He has opened the treasury of his holy sacraments among you and has graciously preserved them until now. Let this undeserved kindness and faithfulness, grace and love move you to lovingly assist the unadvised strangers in their physical and spiritual misery.

Furthermore, remember the glorious promises that God gives to those who take care of the stranger. Let this move you to offer with all the greater joy a small sacrifice for the relief of the need, not of the strangers, but of our brethren in the flesh, indeed for the greater part of the members of the same church. God promises that the cup of cold water, which we offer to a bodily thirsty person in the love of Jesus Christ, shall not remain unrewarded; this promise is based on the bodily help; even more glorious, therefore, will be the reward of grace, which follows when we offer the water of life to the fainting souls. God the Lord will not forget when we break the bread of the hungry, clothe the naked, and lead those in misery into our earthly home. "Then," writes the prophet Isaiah, "thy light shall break forth" like the dawn, and thy correction shall speedily increase, and thy righteousness shall go before thee, and the glory of the LORD shall take thee." What, therefore, must "await" those here and there who "come to the aid not only of the bodily but also of the spiritual need of their brethren according to the flesh; who in faith have broken the bread of life to the "hungry" hearts, have clothed their naked souls with the garment of Christ's righteousness, and have led the homeless "into" the house of the heavenly Father, here into the house of grace, and there into the dwellings of the "blessed," or have helped to do so by their gifts?

Well then, dear reader, let us make you willing to begin this work vigorously and to continue it diligently. We will not only create the support to help avert the hardship of the immigrants to a large extent, but also "feel" the "blessing" of it in our hearts, in our homes and in our communities. What a blessing it would be if such and such a family were directed to a Lutheran congregation through the service of the emigrant missionary to be hired, where they would hear the truthful preaching of the Gospel. This would put them in possession of the greatest treasure that they can find only in America, while at the same time giving them the right to care for their temporal advancement. While thousands of land

If the people, who are only looking for fertile land, go wild and waste away in their lonely settlements with their wives and children, or if the craftsmen sink into the hustle and bustle of city life, which is fraught with a thousand dangers. If the craftsmen and women of the towns and cities sink under the turmoil of a thousand dangers, and either let their senses be taken in by the impudent deception of freedom, or are swallowed up by anti-Christian secret societies or enthusiastic sects, both could be helped for body and soul by introduction into Lutheran congregations; the children could also be preserved in this way for the kingdom of God, while otherwise thousands grow up without any schooling, or are completely alienated from their mother tongue and their mother church by untimely attendance at the English elementary school. In a word, through the work of a faithful, understanding missionary and guide, America could become an exuberant blessing for the Lutheran immigrant, which would also flow abundantly over our synod.

Thus, the necessity and usefulness of this work is certainly undeniable.

Let me now meet a few more objections. Some will think: there are already institutions in New York for the relief of physical needs; can't the immigrants find help and support there? It is true that the government has a commission for the protection of immigrants, and there is also a German society, both of which provide essential services to the immigrants. However, as much as the establishment of "Castle Garden" as a landing place for all emigrant ships has put a stop to the earlier impudent influx of all kinds of swindlers to the ships themselves, these enterprising villains still know how to get their hands on the arrivals in order to swindle, rob and plunder them. Thus, the protection of the two institutions is not at all sufficient; and, of course, nothing can be expected from these institutions for the relief of the spiritual distress. Others may think that missionaries from other ecclesiastical communities and also from Lutheran synods are already employed there to take care of the arriving Germans with advice and help. This is also true; but even they have their hands full, so that it would be unreasonable to increase their work by having so many members of our synod direct their arriving friends with their many questions and various needs to them and not rather want to drive the work along vigorously themselves. Moreover, it is certainly more

desirable for the members of the synod to have their own agent here, who is familiar with the circumstances of our synod and has a heart to recommend the immigrating Lutherans, if they want to go into the interior of the country, to such places and regions where they can find, besides suitable sources of income for themselves and their children, orthodox churches and schools, which, of course, the other emigrant missionaries partly cannot do, and partly, since they, particularly here in New York, do not want to and are not allowed to consider us a sect.

Nor should we be deterred from our duty to immigrants by the objection that some may fear that we run a great risk of giving help to people who are not worthy of it, and of recommending godless, unbelieving persons, lazy people, "Europe-weary" and the like to congregations, and of being deceived by hypocrites of all kinds. It is certainly true that some emigrate out of carelessness, laziness and indulgent life and hope to find a land of milk and honey here, and when they find themselves bitterly deceived, they take on the mask of Christianity and can cause a lot of damage when they are recommended to congregations. But this objection cannot be taken seriously by any Christian, for "we should do good to everyone, though mostly to our fellow believers. In addition, the missionary may exercise all caution and request in his Circulars to the Lutheran pastors in the German homeland that they provide those emigrating from their congregations with letters of recommendation, or else warn him against unworthy persons of whom it might be feared that they would want to deceive him.

Finally, some will object: in order to help in all such needs as those mentioned above, we need such important means that we cannot think of procuring them. This, too, cannot be denied; but we are also far from wanting to propose and carry out grandiose plans; for the time being, we will be content to serve our German immigrants, especially our dear fellow believers, on a small scale. Therefore, we should not let ourselves be deterred from immediately attacking the good work and still send in our contributions for this year 1867, even though the Synod has a lot to do right now. The success of the work is in God's hands. Should the Lord bless our small attempts with good success and the field of work expand in such a way that more means and forces are required than our preliminary plan (a missionary or agent with office) contains, the Lord will also guide the hearts of the congregations in such a way that they will get willing hands to procure the necessary means.

Let us then attack the work in God's name. If all those who take an interest in the welfare and well-being of the immigrating Lutherans participate in it, there is no doubt that with divine assistance and united forces we will be able to render fruitful help.

As far as the execution of the plan itself is concerned, the explanation of this does not belong here. I only have the following to say. The treasurer of the eastern district is authorized to receive contributions for this purpose. His address is: Joachim Birkner,

92 ^Villiarn Ltreeet, Now Lork.

The second is this: If the matter is to last and progress well, the participation of all congregations (to which I also include the friends and acquaintances of the congregation members whose hearts are won over for the cause) is required. I would like to advise the dear brothers in the office to discuss the matter once in a special meeting (for example, in front of old and young, men and women) and to put it to the congregation's heart.

Finally, I must note that we have not yet found a suitable man, despite diligent searching. However, this should not prevent us from sending in gifts immediately, so that the local committee has the means in hand to attack the matter vigorously as soon as a suitable man is found.

May God the Lord, "who guards the strangers," soon assign us an experienced man who is able and willing to use his time and strength for the benefit of the immigrants.

F. W. Föhlinger.  
303 NinUr Ltreet, Lork.

(Submitted.)

My dear Gottlieb!

So you intend to enter the grocery business and also keep liquor and beer, not, as you say, a regular taproom, but so that when a farmer comes in, or any other decent man does his shopping with you, and asks for a shot or a glass of beer, he can get it from you; "your old trade is getting too hard for you, and does not yield enough to support your family decently, and there can be no question of overthinking. So you write, and only want to hear what I have to say about it.

My young heart, you could have saved yourself the trouble of writing, because you knew in advance what I would say about it, namely: "God have mercy that it had to come to this with you. I have little desire to write you any more about it, but you want to hear what I have to say, so I will do it, even though I know in advance that you will not listen. With inquiries of this kind, after one has already made up one's mind in one's heart, one is not far off; they are usually only made in the secret hope that the person asked will agree, so that one has a softer cushion of rest for one's troubled conscience.

I'm not going to plant one on you.

Already that you want to change your stand, I don't like, the reasons you spend, even less. "Your craft is becoming too hard for you." Well, I have often admonished thee not to resign thyself thus, for it is not commanded thee. It is said, indeed, in the sweat of thy face shalt thou eat thy bread; that is, the bones shall be stirred, and when the sweat breaketh out, thou shalt not be astonished, but thank God that he is with us.

The Lord wants to make do with the sweat of labor for wretched sinners and, thanks to the bloody sweat of our highly praised Savior, does not want to be paid with the sweat that the infernal fire squeezes out of those who despise His mercy. But there is nothing about drudgery in my Bible. But in the past, it was also avarice that you covered up with the excuse that you had to provide for your wife and children, since it says in the Psalm about the God-fearing: "You feed on the labor of your hands" and not: "on the drudgery of your flesh. And now, I fear, it is avarice again that makes you find your craft too hard, and the second reason will probably be the real one, that "it does not yield enough to support your family decently, and there can be no question of overthinking. Well, what is decent? I think, what is in accordance with your status and income. Whether the piece of wealth we carry around with us here on earth is covered with silk or cotton is certainly of little importance; at least it will neither inspire less nor more respect in the worms who will one day tamper with it, when they go about their business; and no purple or precious linen will save us from the infernal fire, as yesterday's gospel shows us. What does one care much about that, if one is only neatly, cleanly and daintily dressed, and I have found no lack of that so far with your wife and children. So far you have not starved either. But the "overthinking" for old age, or for the widows and orphans, "far" the father should die - that is certainly an object of worry and anxiety, and a cause of scratching and scratching! But, my dear Gvttlieb, who gave us the order to do this? Again, I find nothing of this in the Bible. In the sweat of our brow we should eat our bread, that is both a command and a promise; but that we should be especially careful to consider, of that I find nothing. On the contrary, I find it expressly forbidden to gather treasures on earth, and even to worry and fret for the morning. On the other hand, our dear Savior holds out to us the promise that everything we need will fall to us; we are only to strive all the more diligently for the kingdom of God and His righteousness. And so that we may the better keep it in mind and believe it, he introduces us to the birds of the air and the lilies of the field,

whose "decent provision," as you know, greatly overshadowed King Solomon with all his glory. By the way, your handicraft has already yielded a nice little property. "But he that hasteth to be rich shall not be innocent." Prov. 28, 28.

But why don't you create a so-called "drinking saloon" of course for decent drinkers? there you would probably reach your goal faster"? you say

perhaps: "that would cause too much annoyance" and you would be right, even the respectable world is offended by such an institute, and I consider it a real shame that almost all such locales are kept by Germans, and rarely "decent ones. Of course, you would not be able to remain a member of the congregation, at least I can hardly imagine that a truly Christian congregation would tolerate such a man among them, if only for the sake of annoyance. But whether you would really do more harm, at least as far as the community is concerned, I doubt it. In an actual drinking club, a Christian would always have misgivings about being seen, at least here in the country, even if he might exceptionally drink a glass of beer there to quench his thirst, but in the grocery store of a member of the congregation, that seems quite innocent, where several good friends can meet occasionally and drink one quite leisurely. For the young fellows in the community, for the drifters, for the "secret" drinkers, for the so-called "moderate" drinkers, who nevertheless consume quite a quantity, or better, an unseemly quantity, every day, without being seen to be drunk, but with whom one wonders how they gradually become so limp, childish, so washcloth-like, For all these half-witted people, who, by God's grace, can still become something, as long as they are kept in a certain outward discipline, the grocery is a main place, where the disposition to drink can develop quite harmlessly, and thus the grocery can become a "Christian preschool" for the "worldly saloon.

But you say you don't want to have a proper bar, no table, no chair should be in your store, so that a drinking company could settle there. The thought seems ridiculous to me. As if the devil, once he has you hanging on his linen rod, would leave you free to move about according to your will. Folly! Upside-down soapboxes, flour bears, etc. make an excellent kind of chair for those who feel like sitting, and a glass of beer or schnapps tastes just as good when you take it from the table or the floor as it does when you have it on a proper bar table in front of you. I have seen many a company of suspicious-looking noses passing the time in this way, and I don't know that the devil would have missed out. The drink went down smoothly, and the loose talk and dirty jokes flowed quite freely over the willing tongue into the eager ears, despite the fact that the bar table and chairs were missing. And that's why I'm so against the so-called groceries. You can't keep your store, and with it your house, clean, and a Christian should.

Otherwise, as a reasonable person, I cannot object to a man selling a pound of tea or coffee or soap, etc., or even a glass of beer,

although I find the saying of the wise Sirach worth taking to heart: "As a nail is stuck in the wall between two stones, so sin is stuck between buyer and seller. But, my friend, the groceries that serve beer and schnapps are like dancing. There one makes, and probably rightly so, the distinction between "the dance itself", which is not sinful, and "the dance in Prari", as it goes with the people in the Schwang, which is not to be approved of, and our congregations, the more they gain a healthy Christian shape, do not suffer dancers and ball-goers under their limbs. Now I have traveled around a lot, as you know, both here in Laube and in Europe, but I have not yet encountered the "dance itself" anywhere, but the "dance in practice" everywhere. And so it is with the groceries, where beer and schnapps are served. "In itself" one can have nothing against it, but the more, how such a thing looks in reality.

I say again: you cannot keep your store, and with it your house, clean, and a Christian should. Even the saying that one always hears from those who run this business: "The sale of the goods does not yield so much that one can exist, if beer and brandy are not served at the same time," sounds very suspicious, and means in other words: "The beer and the brandy must do it, the other things we just keep, so that the thing looks a little more respectable. So the bar is the real business, and the quicker it goes, i.e. the more is drunk, the more profitable the business. The wish - also the prayer for the daily bread - ? thus a completely natural: "If only quite much would be drunk!"; the drinkers - naturally only decent and moderate - are thus the best and most welcome customers. Now I trust you not to serve the professional drunkards anything, neither beer nor brandy, and to push them out of the store if necessary, although this is already an unpleasant and somewhat dirty business, which I would not like to undergo, at least for myself, but otherwise you must serve what comes, decently or indecently, Gentlemen or Jan Hagel, loafers, idlers, the moderate, decent daily drinkers, also other ragamuffins who need the half pound of cheese or the piece of chewing tobacco they buy merely as an excuse to pass the time over a glass of beer in your store with this or that good friend, who also under the pretext of buying a clay pipe or the like, is engaged in the same honorable business. who, under the pretext of buying a clay pipe or the like, is also engaged in the same honorable business of time-wasting. You must serve all these people, indeed they must be your most desirable people, because: "the beer and the brandy must do it, the other goods do not yield so much. You can't stop a man from looking around for a soapbox to sit on, and his friend from sitting on the flour bearrel.

A third and fourth can also be found, especially in the evening, especially in winter, and so you can easily get a nice little company together every evening, which makes itself comfortable with you, especially if such an old drifter full of juicy stories and jokes is your neighbor and often speaks to you. Nor can you prevent it, nor do you want it, when the spigot in the barrel has to be turned over more and more often, and the jokes and laughter become louder and louder and heartier; nor can you prevent it when the bell strikes 10-11-12, and the people become more and more fiery and do not think of going home; you are the obedient servant of your guests, serve the drinks, wash the glasses, have to listen to the old dalliance, answer to the quip directed at you by an otherwise outwardly legal rag who takes pleasure in embarrassing a Christian man, and have to twist and turn so that you just get through with your skin intact, and if you succeed, your Christian - yes, your manhood salvirst. If the business goes well, or if you are prevented by illness or other business, your wife, or even your eldest daughter, must take your place behind the counter and play your part, and also wait on your regular guests, and who can guarantee you that your wife or your daughter is safe from the greasy gallantries of your guests?

Look, my friend, such business is too low and dirty for me as a Christian. Understand me rightly how I mean it. A street sweeper, a sweeper of wastebaskets, a knacker, or, as they were called in our country, a drudge, also does an unpleasant, dirty business, but the dirt hangs on the clothes and on the skin, the first is changed, the latter is washed, so everything is clean and right. The dirt does not reach the soul, it does not humiliate itself at all, therefore it is not a low, dirty and greasy business, but a quite proper, useful, honorable business, in which the soul can keep itself quite noble, because the body is also in the dirt up to the ears. But I do not quite see how I can choose a business of my own free will, without humiliation, where such things, and even worse, cannot be avoided. How should I, a son of God, a heavenly royal priest, come to wash the devil's glasses, which he makes his boarders drink, and on top of that to give my wife and my child? How should I come to play the attendant and the servant for a vile profit, and to wet the throats for loose, idle gossip, idle jokes and immoral speeches, whereby the soul often finds itself not only in a sweating bath, but in a manure slurry. For what in the world often still applies to decency, is for a Christian also ohr Unflath and stank. For all this cannot be avoided



in a business where "beer and brandy must do it, because the sale of the other goods has nothing to do without it. You should leave the service of these people to the world, what has the Christian to do with such miserable joyful service of the lusts of others? You may say: "You have to go out into the world, otherwise there is no advice for a Christian ear and eye". That is unfortunately so. But there is a difference between getting one's feet dirty in a dirty street and carefully taking a broom and sweeping the dirt from the street into the house, and that is what you have in mind.

And now tell me: how do you intend to manage your household? How do you intend to manage your household from now on? Every time I visited you, I was always happy about the same thing. Everything was so nice, clean, neat and tidy, everything went its quiet, cheerful way. Your excellent wife understood, and also had time to keep not only the kitchen and parlor, but also the children clean and pure, without hindering them in their childish joyful romping. And, my old boy, how your face would light up with joy and delight when you came home from work in the evening and little droll Marie and thoughtful Andres met you with the news that they could tell you a story from Specter's Fables or about young Samuel or David and Goliath or the dear Savior who had healed another lame or blind man, and then little Sophie would come dressed with a lovely little verse! How proudly and cheerfully you greeted your wife, who, though she acted as if she had no time at all, was so glad to be greeted! And then the merry supper with the merry chatter of the children, and then the merry blessed evening service immediately after the table, before the food was cleared away, so that the children could still cheerfully partake of it, and then the pipe after the table, even if it was not exactly filled with canaster - hey! how did that taste to you, my friend, with a merry heart and a good conscience! And then, when your wife had put the children to rest, there would be a good book, or a piece from the "Lutheran" or the "Evening School" to read aloud, or you would entertain yourself otherwise in your God, until you also went to rest, in order to strengthen yourself by a healthy sleep for the work of the following day. Truly, you have had it good in the service of your god, your new idol, the Mammon, will not grant you that. All the glory is then over. And what will take its place? A miserable destroyed domesticity, your wife will be torn out of the circle God has given her, that is the house, the family, and not the store and beer and liquor bar. She is not safe for a moment, especially when

the business goes as you wish, or you are called away for shopping or otherwise, that she does not have to leave her work to serve the buyers. The cleanliness and order of the house, the cleanliness of the children will suffer. She will feel the humiliation of having to pour beer or schnapps for every rascal who comes along, and she will look friendly when it pleases him to open his unwashed mouth to entertain the young pretty woman, because your wife will not send herself into this disorder as easily as other women, and that is still a good thing. Then nothing goes its orderly course anymore. Everything is fiddled with in order to preserve at least, as much as possible, the appearance of order, and this does not succeed, the wife becomes slovenly, the children unclean, where is Specter or the biblical story? where is the lovely verse of little Sophie? There is no more time for it, the desire is also missing. On the other hand, the hearts and minds of the children, left to their own devices, are enriched in the store, but with what kind of material? There is no longer any question of home worship; the customers keep the father of the house behind the store, and when the mother wants to let the children pray before they are brought to rest, the coarse jokes, the lazy gossip and the loud, crude manner mingle with the children's prayers, fill their ears and pull their hearts away from prayer and their Savior. Thus the poor children's souls become poisoned, raw and desolate. But the happiness and peace of the house is driven away, and you, if you have not already hung up your conscience, are an unhappy man, even if you had taken the lum also pengeld for your beer and brandy by the tuft, because your conscience must accuse you, and shame and restlessness fill your heart, that you humiliate yourself with your business, destroy the happiness of your house (which can be paid for with no money) and, as much as you care for, your household, For what your children see and hear in your store does not serve to make them blessed, and even destroys what the mother may still work on them, especially since the children soon find out that the father basically does not have to think much of what he preaches to them, or even inculcates in them, since he himself is the servant and caretaker where it goes on like this, and makes his money with it.

But even if you should be able to keep all these aversions away from your house, which I consider impossible, except for the very worst, and that not always, and also always proves impossible, where one expects the actual profit from the bar - it is nevertheless certain to me that a Christian should not enter into such business.

Here in the country, where even the

If everything is Christian in name, but, as in the first times, world and church or Christianity are also separated outwardly, then it is doubly necessary for the Christian to be extremely precise and careful in his outward conduct, in order to show the world and its nature, even in such outward things that catch the eye, that another spirit, other principles, other motives govern him, and that a completely different goal is being striven for by him: "Do not be like this world"; for the sake of arousal he must refrain from much that he might otherwise allow himself with a clear conscience. Now the respectable world, and rightly so, dislikes boozing to the highest degree, and it certainly does not thank the Germans that they fill their streets with hundreds of "saloons," drinking and booze holes. If I, precisely because I am a Christian, cannot have anything to do with the so-called Temperenzbestrebungen here, then I am much less allowed to burden myself even with the appearance of promoting this wretched, disgusting drunkenness, so that the name of Christ and His church is not blasphemed. But you will incur this appearance if you set up a tavern with your grocery, even if you avoid everything that could justifiably bring even the slightest reproach upon yourself. You could not avoid being seen as a man who would also help the drunkard to his feet, and since you used to be regarded as a righteous man and a very active member of the congregation, even by those who stand outside, they will shake their heads at your Christianity as well as at the Christianity of your congregation, because it suffers from such drunkenness. The world will be encouraged in its mockery of Christianity in general, because it sees that when it comes to making money, the Christian can quite well let go of his Pharisaic strictness and do as the world does, even if not so openly and freely, it is all humbug and hypocrisy with Christianity. The other Christian communities are strengthened in their prejudices against the so-called Old Lutherans, who, because they do not enter into their enthusiastic nature, do not regard them as true living Christians. Then they say: "You can see that there is nothing right with them. They have their mouths full of pure doctrine, and think themselves too good to cultivate any Christian fellowship with us, but their life and conduct show what is the matter with them. Such slander, however false and unjust it may be, should not be made to God and his dear pure Word, if it can be avoided at all, even with sacrifice. Then one can also come out with the word and the pen against the world and false holiness, otherwise not, at least not with right success. But in a grocery,

where the beer and brandy bar is supposed to do the best, the rebuke is just. There, one will at most, Otherwise, it becomes a gathering place for drunkards and similar people, and even many a righteous member of the community is tempted to spend there, first sparsely, then more often, the evenings that belong to his family, especially since the father of the house is kept away from the Hanseatic League all day. In such a grocerie, perhaps all open filth and improprieties are kept away, but otherwise, the more and the longer the drinking, the better, and what is still within the bounds of worldly propriety, which includes idle gossip, jokes, mockery, etc., must be tolerated. Gradually, the back door is opened to good house friends on Sunday afternoons, and a glass or two is not denied them. All this will gradually take care of itself. In short, it cannot go off without not taken, but given annoyances, which the conscience of a Christian cannot bear. Such a grocer's shop is the right place to supply the old stock of habitual drinkers with new chettruths, and the best school to train them to become drunkards. It is the center of attraction for boozing, loutishness and dissoluteness, seduces especially the young people in the congregation, and also draws many an otherwise righteous Christian out of the house to the sorrow and harm of the family; it is an annoyance for the world and the congregation, a cause of grief for all members who are serious about the congregation, all the more so since one cannot easily intervene with church discipline, and yet has the uncanny feeling that such things should not take place in a Christian congregation. I would like to know if there is a grocer of this kind who has experienced something of the Christian life and nature, who does not feel, at least in the beginning, that it is not right; thus, with an evil conscience, he goes about his business until it becomes hard through habit. Yes, I will refer to yourself: Can you do the shrill thing in faith? Can you ask God to bless your business, including your bar? Do you think you can thank God for the money you have taken as a blessing from him, when you count the rags you have taken for your drink after the company has left, and with a happy heart and a clear conscience look for the camp where you find your wife still awake, because the grief over the vanished peace and happiness of the house did not let her fall asleep? You may come with the last interjection of a struck conscience: "you will not want to condemn all groceries." I have nothing to do with "all grocers", nor with condemning a whole class of people, that is not my job. I am dealing with you, with your case, because you asked me for my opinion. As a soloist, I can well imagine that even a Christian can find himself in a situation where there is nothing else open to him to feed his family than a grocery store.

and, of course, also with the beer and brandy bar, - and he finally has to decide to do so after a long time of hesitation and reluctance. But, my dear, this is a completely different man than you, and his case is different. He does not know how to help himself, and since it is not in itself a sinful business, he decides to do it, but with reluctance, and therefore certainly with heartfelt prayer that God may not lead him into temptation. But he will then conduct his business with a completely different seriousness than you and your peers, who wantonly abandon their craft; he will also, with God's help, behave so Christianly serious at his bar that unbelievers will have little desire to drink his beer, and even if he should not become rich, he will nevertheless salve his conscience - by God's grace. But who will force you and most of those who "spend" their craft and start such a business? No one, but the idol Mammon, and the lazy nature of "today's" time, that no one wants to get sore with hard work, no one has more pleasure in his learned craft, but: Done! Money! and good lazy days! that is the meaning. Everything that was otherwise worth anything to man for time and eternity must be sacrificed to this. That is the current of time. This should make Christians all the more serious and anxious about their souls, so that they would keep themselves all the more carefully in the middle of the narrow path. But no! Most of them consider themselves clever enough to be able to walk along the outermost edge of the road directly along the abyss of hell without falling into it. Well then! Good luck on the journey! He who will not hear will have to feel. But that I should from now on also see you, my beloved friend, my dear, dear Gottlieb, among these clever Christian pilgrims, that, God knows, I am sorry for with all my heart. Now farewell, if you can. Yours, Hans.

Dear Mr. Redacteur!

Perhaps you will grant the above letter of my friend Hans a place in the valuable "Lutheran". It could also serve others. It has served me, praise God! I remain what I am, an honorable craftsman.

The Lord be with you!  
Obediently your

Gottlieb.

## To the ecclesiastical chronicle.

**Activity of the Spiritualists.** Recently a convention of Spiritualists was held in Boston, reported in *Zion's Herald*: They spoke chiefly about education of the young, deploring the evil effects of the Sunday schools, which taught that the Bible must be believed; that man was all corrupt 2c. One member said that he could do all the miracles that Christ had done; God could do all the miracles that Christ had done. He said that he did not need preachers anymore, they would do better to plant potatoes; he was divinely ordained, just as good as St. Peter. When he was reminded that he had spoken about time, he said that he knew no time. He dragged out his remarks by pretending to speak Indian, while shouting, howling and doing a war dance. A sister campaigned against the use of tobacco, saying that the women had to clean the spittoons while they were supposed to ennoble their minds. A brother who chewed tobacco was so irritated by these remarks that he in turn made an attack on the waterfalls. One limb said it had just come down from heaven, another told a ghost story. One speaker said he didn't want to be bound by creeds because he didn't know what he would believe tomorrow. - —

## Our HErrgott is said to have once become Lutheran.

When the Lutheran side won a great victory in the Thirty Years' War at Breitenfeld on Sept. 7, 1632, the then Roman Catholic King Sigismund of Poland exclaimed: "He could not understand why our Lord had become Lutheran. - This is the way of the worldlings: whoever wins, they think must have a just cause and God on his side; but whoever loses, his cause must have been unjust. The popes go so far as to list "temporal happiness" among the marks of the true church. W. [Walther]

## Church dedications.

If one or the other of the worthy readers of the "Lutheran" should ever come to the friendly country town of St. Charles, Missouri, he will see a slender church "steeple" protruding from the background of the town, and this slender church steeple (so far the only one in St. Charles) adorns the beautiful new house of worship of the Lutheran congregation in and around St. Charles, which was dedicated to the service of the Triune God on the 19th Sunday after Trinity this year.

After the local Lutheran congregation had outgrown its dear old church and it was not easy to enlarge it, it felt compelled to demolish the old church and build a new, spacious house of worship in its place. And since the faithful God has also blessed the local Lutheran congregation with earthly goods, they

wanted to use this earthly blessing in part to give their new church a beautiful form. This church is a brick building, built in gothic style, and is 110 feet long with tower and altar niche. The nave is 80 feet in the clear, 50 feet wide, and 37 feet high in the center of the vault. The tower is 158 feet high and in it there is already an excellent clockwork (an eight-day clock), made by Mr. Rastäter in Fort Wayne. Unfortunately we still lack the

(3) Bells, although they have been on order with Mr. Rinker for a year. A true ornament for our new church is also our new organ, built by Mr. Pfeffer in St. Louis. It contains 20 sounding stops, 2 manuals and 2 octaves pedal and according to the testimony of impartial experts it is a work of excellent quality. The very tasteful baptismal font of cast iron was imported from Germany by the master builders Griesse & Weile. The beautifully crafted altar contains in the central, larger niche the crucifixion of Christ in beautiful figures of composition, namely: in the center Christ on the cross, on his right Mary, the mother of the Lord, and on his left the evangelist John. In two side niches are Moses and Paul in 4-foot paintings, also composition. Around the pulpit are 5 bust images, namely the bust of Christ in the center, Matthew and Marcus to the right, Lucas and John to the left. The pulpit lectern is carried by a flying angel; in his hands the "eternal gospel". The windows in the nave of the church as well as in the chancel (together 15) are of beautiful painted glass, in "not too dark color", so that the light is only softened, but very we "ig.

Thus I would have described the new church building of the Lutheran congregation in and around St. Charles to the dear reader in the main"; only a little bit more I want to take up your patience by describing in as few words as possible the dedication of this new church building. The ceremony took place in the following manner: In the church school building, which is very close to the church and in which we have had to hold our services since last spring, there was first a confession service. After confession, the local pastor and Rev. Matuschka from Neu Melle and the presidents of the congregation, carrying the Bible, the Agende and the holy vessels, left the church. Vessels carrying, from the: Schoolhouse before the main entrance of the church. Arrived there, the local pastor spoke: Thut mir die Thore der Gerechtigkeit 2c., whereupon the Bauaufseher, Mr. Schulz, in the name of the builders Griesse & Weile handed over the key to the main entrance. While the main door was unlocked, the two side doors also opened and under the roaring notes of the organ the whole congregation, which had already gathered in the courtyard, entered the new church. The first sermon was preached by our dear Prof. Brauer on the 84th Psalm, in the afternoon Rev. Claus von Neu Bremen preached on the consecration gospel. A very special joy was given to the congregation by the fact that our dear Prof. Lange so kindly accepted our invitation and made the long journey from Fort Wayne to attend our church dedication. Prof. Lange preached in English on Rom. 3:28 on the first evening of the feast and on the second day of the feast to his old congregation (he was the first pastor of the Kiesiger congregation) on Rev. 3:11. The organ was played on the first day of the feast by teacher Kunz of St. Louis, and quite beautiful choral pieces were performed by the local choir of singers at the four "different" festive services. Finally, it should be mentioned that our dear neighboring congregations took a very active part in our church celebration. The dear brothers from Neu Melle took their time and trouble and came already on Saturday the 28 mile long way to our church.

And from our sister congregations in and near St. Louis, a train of nine densely packed railroad cars brought us the dear festive guests on Sunday morning, some of whom, of course, found no more room to scratch in the church, but who nevertheless will not regret this church consecration visit. From many hundreds of hearts, without a doubt, quite serious sighs went up to the throne of God during this church consecration celebration, that he would take this new beautiful church building into his protection and preserve the pure teaching of his dear word, as well as the right use of the holy sacraments in it at all times. And with this heartfelt wish the undersigned also closes his church consecration report.

J. H. Ph. Gräbner, P. I.

On the 18th Sunday after Trinity, the Lutheran congregation of St. Peter's in St. Clair, Mich. had the joy of consecrating their newly built church to the service of the Lord. It is a frame building in gothic style, 55 by 32 feet tall, with a tower about 96 feet high.

The celebration was a wonderful one. Favored by the most beautiful weather, a rich number of guests from near and far could participate in it. The dedicatory prayer was said by the undersigned. Pastor Hügli of Detroit then preached the sermon on 1 Kings 8:18, Pastor Böhling preached on the Gospel in the afternoon, and Pastor I. Walther in the evening on Romans 4:5 in English. The two singing choirs from Detroit and Waldenburg contributed to the glorification of the celebration.

Until then, the congregation had had to make do poorly, because since it had existed for about a year, it had to hold its services first in private houses, and later directly under the roof of a purchased parsonage. On this day, however, she could all the more joyfully praise the faithfulness of our God, who has now allowed her, in spite of her poverty and the lack of all needs, to begin the construction in the past summer and to complete it in the fall. Yes, the Lord has done great things for us, and we are glad about it. May the voice of His holy word resound purely and loudly in this house of God, for His glory and for the eternal bliss of many. Amen.

St. Clair, Mich. 8 Nov. 1867.

N. H. Biedermann.

### Church News.

After Mr. Karl Groß, former pastor of the Lutheran congregation in Richmond, Va., followed a call to Buffalo, N. Y., Mr. Ludwig Lochner, former pastor in Rich, Ill., was introduced into the said congregation on the 21st Sunday after Trinity in his place by order of the honorable President of the Eastern District, fully the undersigned.

May the gracious God equip your brother with wisdom and faithfulness to feed this congregation of God, and may he be a blessing to many. E. M. Bürger.

Address: Rev. 1<sup>st</sup>. L<sup>o</sup>ollur,  
Lox 134. Richmond, Vn.

The dear congregation at Bethlehem, Effingham Co, Ills, who, through the Buffalo Colloquium, have come to a better understanding, and also with God's

The church, which had come to the decision to call a pastor from the Missouri Synod, settled and constituted itself in the state of Illinois six years ago, and has since been served by the late Pastor Riemenschneider and Pastor Kanold. It had been vacant about a year when the Arch Shepherd JEsus Christ called through it Mr. Pastor Popp of Warsaw, Ills. After Mr. Pastor Popp had recognized and accepted the call as a divine one, he was inaugurated into his new office by the undersigned, by order of the Reverend Mr. President Westl. District, assisted by Mr. Pastor G. Endres, on the 22nd Sunday after Trinity.

Since there are still many weak souls living next to the dear sister congregation who have been taken in by harmful prejudices, may the faithful Archpastor equip the dear brother, Pastor Popp, with special wisdom for his difficult ministry, so that he may serve the Lord to all favor and also create much fruit here for eternal life. Amen.

Georg Streckfuß, Pastor.

Address: Hev. (Zrristinn I>opp,  
Nu80N I>. 0. LkÜNAIILM Oo., Ills.

### The Colloquium

between representatives of the Iowa and Missouri Synods, which, as our readers know, was requested by the former Synod and accepted by the latter, took place on November thirteenth to nineteenth of this year in the church of Mr. Pastor F. Lochner at Milwaukee in the State of Wisconsin. The main subjects discussed were the position on the church confessions, the so-called open questions, the millennial kingdom or chiliasm, and the doctrine of the Antichrist. The subjects of discussion were the doctrines of the office and authority of the keys and of ordination; however, due to lack of time, these points could not be discussed. Although a certain mutual rapprochement took place as a result of the colloquium, it

unfortunately did not come to a real agreement, since the existing differences could partly not be settled, and partly, as noted, could not be discussed, since the colloquium participants, as delegates of the Iowa Synod, had to leave for Fort Wayne on the nineteenth of the aforementioned month to participate in the negotiations of the "Church Assembly". Even if the desired goal of an agreement in the full truth has not been reached, we do not want to and must not give up the hope that it will still be reached in its time by God's grace.

So much for the time being to inform our dear readers. Hopefully, what both sides have put on record as the result of the discussions will soon appear in print, from which all who are interested in this matter will then be able to form their own opinion about truth and error and about right and wrong on one side or the other.

W. [Walther]

### Conference - Display.

The Cleveland Special Conference will assemble, God willing, January 7 and 8, 1868, at the home of Rev. Wyneken, Cleveland (west side). J. Rupprecht.

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Receipt and thanks.

For poor students received from the "worthy" women's association in Carondelet, Mo., \$10. From an unnamed person there as a thank-offering for happy childbirth \$1. By Past. Georgii collected at the Reformation feast in Rockland, Wis., \$3.25. By the same collected at the wedding of Mr. M. Natzke in Morrison, Wis., \$1.75. By the same at the wedding of Herrn A. Wendorf there \$7.30. By Mrs. Koch in Chicago as a thank offering for happy delivery \$2. C. F. W. Walther.

To set on ar budget: by Past. Sond- House \$3.70 (of which \$2.70 Kindtauf-Coll.); out of sr. Gcm. 1 Bush, dried peaches, 1 Bush. Apple slices, 1 Bsh. Potatoes, 25 cabbages, 1 swinchcn, 2 geese, 2 hu. ncr, 2 ducks, 1 peck onions. From Mrs. N. N. of Pastor Claus' Gem. \$5. Past. Schwensen's Gem. \$18.25. From Mr. Frerk of Minerstown 1 bush. Potatoes and 30 cabbage heads. From Messrs. Leonhard and Schuricht millers here, 12 barrels of the best flour. From Professor Brauer's comm. in East St. Louis 2 barrels of potatoes, 1 bsh. of red turnips, 40 heads of cabbage. By C. Querl from N. N. 1 barrel of flour. By Past. Stecher auö sn. Branches 2 barrels of cooking peas. By Launhardt in Collinsville 3 bush. Potatoes, 3 galt. Pork fat, 1 bush. Apple slices. From teacher Jung there 1 side of bacon. From Prof. Larsen of Past. Muus' Gcm. \$50.

For poor students: By Mrs. N. N. in Past. Claus' Gem. \$5. by Past. Dorn Reformation Festival Coll. his two Gem. \$12 and 50 cts. in silver. From Past. Schwensen's Gem. \$6.25 for Kugele. From d. TrinitySgcm. in Buffalo for Denke \$5.65 & \$2 frdens. of C. Friedrich of Calhoun County. From the Women's Club in Collinsville 27 shirts, 19 collars, 8 pairs of stockings.

A. Crämer.

Received as contribution

on the travel expenses of the VisitorS from the Springfield Conference, Ill, \$4.50; from Rev. B. BnrfeindS congregation, Clayton, Ill, \$4.10; from Past. Seidels Gem. in Quincy, IN., \$10. C. I. H. Fick.

For the congregation in Atchison, Kansas, from the congregation of Herrn Pastor H. Meier in Litchfield Ill, \$11.50 and from the congregation of Herrn Past. Matuschka in New Melle, Mo., \$10, sincerely certify with thanks Lorenz Menge, Lutheran pastor.

For my community

have also been received : \$1 from Rev. Sandvoß, \$10 from the Strattonport, N. I., congregation (late), \$11 from Rev. A. Weisel's congregation, \$13.60 from Past. H. Übers congregation, \$13.55 by Past. JüngelS Gemeinde, \$1 by A. Meier by Past. Jüngcl, \$7 by Herrn I. Birkuer, \$5 by Past. AhnerS Gcm., \$8.50 by Pau. GeycrS Gcm.

Many thanks to the kind donors. We are still in great need of help from our sister churches.

Philadelphia, Nov. 15, 1867, S. Keyl, Rev.

With heartfelt thanks to God and the kind givers, the undersigned, in the name of his congregation, certifies the receipt of the following

Gifts of love for their church building: From Past. Fürbringer congregation in Frankenmuth \$34. Bon Past. Günther's parish in Saginaw \$13.90. From Pastor Trautmann's parish in Adrian \$39.

St. Clair, Mich. 8 Nov. 1867.

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N. H. Biedermann, Pastor.

Changed address:

Ro. 40 Vernon 8d. krovilksneo, R. I.

Printing by A. Wiebusch n. Son. St. LoniS, Mo.

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(Submitted by Dr. W. Sihler.)

## **How can church, home and school work together in a beneficial way for the benefit of our children, especially in this day and age?**

The last words of this question may be the beginning of the answer to it. It is quite clear that, on the whole, our time is a time of apostasy from Christ and of the growth of unbelief. And this is the reason for the increasing corruption of morals, the ever more rampant addiction to various pleasures, and the moral slackness that is manifesting itself everywhere. I say everywhere on purpose. It is true that this slackening is greatest where the increasing lust for the eyes and the flesh and the arrogant life find no resistance, namely where God's word is not on the agenda at all; but it is also not absent where this is the case and the word of God, as such, is still outwardly recognized; for the devil, the age-old enemy of Christ, and, under God's imposition, the foremost cause of this corruption, prefers to sow the tares in the midst of the wheat, that is, the children of wickedness among the children of the kingdom, the hypocrites among the true believers. This seed of the devil can of course now not help but

\*) Sent in improved and expanded at the request of the Middle District of the Synod.

They cannot help but educate their children only for the prince of this world, so that they may attain wealth, honor and prosperity under his rule.

True Christians are different. They recognize the threatening signs of the times; they are well aware of what Satan is up to with their children, too, and how he is out to spoil the young seed at times by poisonous flour and to cast a magical glow on the lusts and pleasures of this world, on the other hand to arouse unwillingness and aversion to the teaching and discipline of the Word of God and the wholesome exercises of godliness in the young hearts.

How can this impending misery be countered within our congregation, first of all on the part of the house? Answer: Through greater seriousness in sanctification in the Christian fathers and mothers themselves. The majesty and importance of their parental profession does not seem to stand so vividly and steadily before the soul of many, nor to penetrate them so earnestly and thoroughly as should be proper and as is in accordance with the prevailing disposition of the Christian, namely faith and love. Many parents do not seem to be impressed by the fact that and how their children are are the noblest of the natural gifts and goods that God has entrusted to them as caretakers and guardians. For parents are not only God's co-workers in His work of preserving the human race, but God has also honored them with the high honor of raising their children in the discipline and admonition of the Lord, since they have been bought with the blood of the Son and washed away and sanctified from the guilt of sin in holy baptism through this blood and faith.

And indeed, how Christian parents carry out this work of the Lord in the power of the Holy Spirit and put it into practice in teaching and discipline, depends in part on the future condition of the ecclesiastical and civil community. It is certain that Christians will not convert the world at large, but it is also certain that much depends on the earnestness and zeal of Christian-minded parents in their child-rearing for the future of church and state; for the greater this earnestness and zeal is in them, the more it can be hoped and expected that under God's grace and blessing there will also be more salt in the midst of the apostasy from Christ and his Word, which is increasing with rapidity, and the accelerated rottenness of the world which results from it. And in the face of this ghastly deformity of our time, it is difficult for Christian parents to do anything else.



than that their children, as many of them as God wills to preserve in this bodily life, may not become hypocritical name and mouth Christians, but courageous confessors and witnesses and faithful followers of their Lord and Savior.

To such a godly purpose and intention, however, belong the following pieces: First of all, it is above all necessary and important that Christian parents make this an object of earnest and persevering prayer; for even with all faithful and wise child rearing, it is always the sole effect of God's free and undeserved grace when children turn out well and follow in the footsteps of godly parents. If the latter were to place their trust in their pious diligence in the upbringing of their children, their cause would be extremely precarious and dangerous; for God does not want and cannot suffer His people to trust in themselves, even in righteous matters, as is not the case here. 20. the example of the children of Israel shows; for though they had a righteous cause, yet they were smitten first by the children of Benjamin, whose cause was unrighteous.

On the other hand, God has given the childlike simple faith a sweet promise in the following words Matth. 18, 19: "Further I say unto you, that whosoever two of you shall become one on the earth, why they shall ask, it shall be done for them of my Father which is in heaven."

Why, then, should not believing parents be united in diligently holding up this promise to the faithful God and imploring Him that none of their children be lost, but that all become righteous living Christians who practice their faith through love, whether in whatever ecclesiastical or civil profession it may be?

On the other hand, it behooves Christian parents to be diligently mindful of their important profession, their high nobility and great dignity in God's eyes; For God has given them his image and honor, that they should be in no small measure his representatives in the teaching and discipline of their children, to point this work of his hands to him, and it is certain that if there were more truly believing, Christian-minded parents, the penitentiaries, correction institutions and reform schools would have fewer inhabitants, and the existing rooms would be very well sufficient", as unfortunately is not the case now; Then, with God's blessing, there would also be more truly believing, Christian-minded farmers, craftsmen, scholars, artists, merchants, manufacturers, lawyers, civil servants, teachers and preachers, whose number unfortunately does not seem to be increasing.

Thirdly, it is important for such parents to regard their children from an early age as children who have been corrupted by original sin, but as children who have been adopted and sanctified into the covenant of grace through holy baptism and faith, and to base all their teaching, discipline, and discipline on this. This is why it is necessary that especially in the first years of life the dear mothers attack the corrupt nature in its various outbreaks with a salutary sharpness. Therefore it is appropriate that especially the dear mothers, already in the first years, with the discipline of the law, attack with salutary sharpness the corrupt nature in its various outbreaks, break the disobedience and self-will and at least enforce the outward obedience, be it also by threat and execution of all kinds of punishment. "Bend his neck while he is still small," thus says the Word of God. And likewise: "He who spares Ruth hates his son, but he who loves him soon chastises him."

However, in this "preparatory but at the same time fundamental" doctrine and penal discipline, one should distinguish between what is sinful and immoral in the narrower and proper sense and what is predominantly an outburst of youthful naughtiness and guilt of the natural temperament, so that one does not confuse sin and nature.

If, however, the child has grossly transgressed a certain commandment of God, for example, it is in accordance with the Christian love and wisdom of the parents not only to make the punishing severity of God perceptible to him in an appropriate way, but also to make clear and vivid to him from the law his inherited sinful nature in the particular case of sin and to strike the conscience through God's grace, so that repentance toward God begins in the heart. Then it is necessary that father or mother present to the little sinner his Lord and Savior, who has also atoned for his guilt and borne his punishment, and has also acquired for him forgiveness of sins, life and blessedness. Through such a gospel, by God's grace, faith is reawakened, forgiveness is obtained, and strength for new obedience is imparted.

To go into more detail about this would not fit into our project; however, this remark is finally allowed. For it is very good if Christian-minded parents diligently repent and humble themselves before God (for which the very greater sins of their children give them sufficient opportunity), that they themselves have passed on to their children the basic sinful corruption from Adam, even if this guilt is also forgiven them through faith in Christ. Likewise, it is quite useful and salutary for such parents if, for example, they

recognize their own sin-corrupted natural temperament in their children, and God also holds their children up to them as a penitential mirror for diligent self-humility.

The question now is: what do Christian parents have to do when their children have grown up enough to attend the parochial school? They have to do the following things if they want to work together with the school teachers in harmony for the benefit of their children:

Firstly, it is their sacred duty and

It is a serious matter of conscience that they do not prevent children from attending school without the most urgent need. Unfortunately, in many of our community schools there is a serious complaint about the poor school attendance of some children, in the cities especially of adolescent girls, not only on the mothers' washing days, but also otherwise for easy reasons. This also occurs to an even greater extent in the countryside. As a result, there are large gaps in the children's knowledge and skills, which is especially harmful in the case of catechism and biblical history. In addition, the children learn to disregard school from such behavior on the part of their parents; and even if they are not yet clearly and sharply aware of it, they nevertheless get a feeling that it is more important to do a little housework or field work than to hear and learn God's Word in school. Such parents, however, may well "consider" at times that their children are the threefold property of the triune God, who created them, redeemed them and sanctified them, and that he did not entrust these gifts of his to their care and guardianship in order to exploit their children as quickly as possible as mere working machines and to earn money for their parents; Rather, it is the will of the Lord that they raise them in discipline and admonition to the Lord, which is impossible without careful instruction and admonition with God's Word. Experience shows that parents who are negligent in sending their children to school also fail them spiritually at home, because they are mostly good mammonists, but bad Christians. Conversely, the very parents who urge their children to attend school diligently are also diligent at home to teach and educate them with and according to God's Word.

But what does it help the poor children, if they are bodily fed and clothed for their bare necessities (which also pagan parents do), if their immortal souls, which were bought at a high price by the blood of Christ, are only supplied with individual crumbs and fragments of the divine word from time to time and never get the full pure catechism milk for sufficient satiation? Truly, such parents steal from their children the noblest goods, even if they leave them so much money and property; and what lies in them, they endanger their children's souls' bliss, while they fill their bellies with their goods and bequeath a fat inheritance to them. Such parents also endanger their own souls if repentance and correction do not occur at some time; for it is hardly conceivable that truly converted believing parents are habitually negligent in keeping their children in school, where God's word is taught.

On the other hand, it is incumbent upon Christian parents to supervise the domestic diligence of their children and to see to it that, wherever possible, they always do at a certain time what is required in the

The children must learn orally or work out in writing what the teacher has given them at school. The father's or mother's eye must diligently watch that the children do not dally, play, flirt, run away, or daydream dully in between, or stare beyond the book, etc. In this way, the children are also trained at home to persistently apply their will to the material at hand. In this way, the children are also trained and accustomed at home to apply their will persistently to seize the learning material at hand and to attain firm and secure possession of it, as well as to deliver the written material in the best possible way. It is also very fine and sweet when, for example, early in the morning, before the child or children set out on their way to school, the mother listens to the assigned song verses and sayings and admonishes them to behave morally on the way to school and to pay diligent attention in the lessons.

Thirdly, it is important for parents to inquire from time to time how their children are doing in school; for even if annual or semi-annual reports on the diligence, progress and behavior of schoolchildren are introduced in this and that community, these only provide a summary of a considerable period of the children's school life. Careful parents, however, rightly want to know more about their children's behavior at school, because even otherwise well-behaved children sometimes slack off in their zeal for learning at school, become careless or distracted at times, and so on.

Fourthly, it is very nice and praiseworthy when Christian-minded parents come into closer contact with the teachers of their children, for which the above questioning and answering can provide the desired opportunity for the teachers to gain access to the family circle of the parents of their schoolchildren. And this would not be without benefit for the latter, while they have nothing to gain if their teachers are occasionally invited to a larger family celebration, such as a wedding, with a larger swarm of other and foreign guests. If, however, the children are the common object of love of both parents and teachers in their cosy and sociable intercourse, it is impossible that many salutary things are discussed about this and that child in his or her absence. Also, the teacher can find out why this and that child behaves in such and such a way in school only through a more detailed discussion with the parents.

Fifth, it is of great importance that parents beware, especially in the presence of their children, of making hasty and unjust judgments about the absent teacher, or even of protecting the children against just and wholesome school discipline. Of course, carnally minded parents cannot do otherwise, for they love only themselves, their own flesh and blood in their children; and the more carnal and idolatrous they are with their children, the more they are with their children.

The more the children are in school, the more they feel that their precious selves are highly insulted and offended if their children are also subjected to quite appropriate discipline and punishment, e.g., more frequent detentions and extra lessons.

But Christian-minded parents should not do this. Rather, they should intensify just punishments at school by serious admonition at home, and from here point out to them the corrupt heart, lead them to repentance through the fourth commandment and to faith in Christ anew through the gospel. But this is not the opinion that this happens in every case; for too much of this good tends to blunt the children's receptivity to this deeper insight, and it is therefore wise to seek it out for grosser moral transgressions, such as lying and denial. Likewise, it behooves such parents to duly emphasize before the ears of their children the dignity and excellence of the profession of a Christian school teacher before God on a suitable occasion, namely, how, along with faithful and capable preachers, just such school teachers are the greatest benefactors of mankind, how they, too, as assistants of the ministers of the divine Word, show themselves as helpers and co-workers of the Holy Spirit in feeding and guiding the lambs of Christ. It is also very well known that they are the instruments of God in the teaching of his word to the children, and that they owe their eternal salvation to them. At the same time, however, it is very good if such parents occasionally point out to their children what a laborious and burdensome task faithful school teachers must nevertheless perform with regard to poorly gifted and stubborn children, to careless and distracted children, and to morally depraved children. And with such instruction is then also to be "connected" the loving-serious admonition to thank God diligently for the gift of such a righteous teacher, not to make his office in the school more difficult, but to show oneself quite diligent and attentive, reverent and obedient to him.

Sixth, the practice of the catechism in the Hanseatic League is also a beneficial cooperation with the school, if only the father of the house, for example, had his children, whether schoolchildren or already

confirmed, recite a main passage with Luther's explanations every evening after dinner. Through such practice, the catechism would be more faithfully remembered, especially by the latter, and fathers with an understanding of Christianity would find an opportunity to add this and that brief instruction and admonition that is needed, since the catechism, together with the household tablet, as a summa of divine words for believing righteously, living Christianly, and dying blessedly, carries and permeates the entire domestic, ecclesiastical, and school life.

In this and similar ways, Christian parents can now cooperate with the teacher in a salutary way for the benefit and piety of their children.

It would be appropriate here to indicate how Christian parents should behave toward children who have already outgrown school and have been confirmed. Unfortunately, experience teaches that not a few of them are not in a very good condition, even those who remain in their parents' homes as adolescents, young men and maidens (the former mostly in the countryside), and assist them according to age and sex. Some of them sometimes lose the catechism they have learned and practiced in school for six or seven years already in their first year, and this becomes apparent when they go to confession. At the same time, they have a strong tendency to worldly things, beautiful clothes, fashionable dress, frivolous socializing and worldly pleasures, even occasionally to secret love affairs. And if they cannot have these and other things that their flesh craves for on Sunday, as they would like to, this is the most boring and annoying day of the whole week for them.

But it is even worse with the sons and daughters who are in the service of others outside the parental home; for they also often miss the Christian teaching only the practice of catechism in the church on Sunday afternoon and much prefer to run after carnal pleasures, after the manner of the world, as far as they can have them.

How now? Are parents, who are members of the congregation and therefore want to be Christians, without blame, if their young boys and virgins are treated badly after their confirmation? Especially not those who unfortunately did not raise their children with Christian love, wisdom and strength in discipline and admonition to the Lord with and according to God's word from an early age; for they at most fed them, clothed them, sent them to school, occasionally used them as a working machine and either acted against them in lawful compulsion or lawless laxity. And if they were confirmed and entered the service of others, they were to them, until their civil majority, mere money earners, who were required to deliver their wages into their parents' purse, as a substitute for the cost of their former maintenance in the parental home.

How natural it is under such circumstances that these children, who have never experienced and enjoyed the spiritual benefit of a truly Christian upbringing in the home, have no true love for their parental home after their confirmation, remain in it with compulsion and unwillingness, or at best regard it as a kind of boarding house and seek their recreation and pleasure only outside it! Such parents may first convert and repent of the sin of their unbelief and disobedience to God's Word, also with regard to their former child rearing, because until they have done so, they will not be able to live in the house of their parents.

now they would have neither sense nor reason for the advice that would follow later.

But there are also truly Christian parents who have their own and their children's eternal salvation thoroughly at heart; but already during their children's school years they have repeatedly failed to discipline them, either being too lawful or too weak, restricting their children too much or leaving them too much free; And while the latter did too little with and according to God's word to fight the sins of the children and to guide them to Christ, those did too much of the good and thereby blunted the children and reduced their receptivity to the punishing discipline of the divine word. In both cases, however, the right and sufficient thing was not done, namely, to make the parental home, above all others, quite comfortable, dear and valuable and to make it a familiar home for the children already during their school years.

Such parents may find the following advice helpful:

First of all, it is very fine and sweet when dear mothers tell their children, even before they go to school, stories in a very simple, descriptive way, if possible with the help of good pictures, partly from the Bible, especially from the Old Testament, partly from other good sources, so that the child's mind is wholesomely stimulated and fertilized. And with this, little verses from spiritual and other sweet songs are to be combined, which the children can easily learn to repeat or sing by reciting or singing.

On the other hand, especially for the older school children, confirmands and confirmiten of our time, there is no lack of excellent youth writings, partly Christian, partly otherwise instructive and educational content. Of course, these do not include the many booklets that originate from the pathological pietism of our time and often contain such conversion stories, in which, in a good papist and enthusiastic way, repentance toward God appears to be something meritorious, but the converting power of the gospel and the righteous and saving faith in Christ, which is kindled by the Holy Spirit in the heart of the poor sinner through the gospel, are either ignited by the Holy Spirit or not. The faith in Christ, which is kindled by the Holy Spirit in the heart of the poor sinner through the Gospel, either cannot be seen at all or only fades into the background in a very dark and inconspicuous way. Such unhealthy and false conversion stories, which actually reverse the scriptural doctrine of conversion, are often spread by the American Tract Society in the German language as well.

On the other hand, we recommend, for example, the delicious book by Caspari: "Geistliches, und Weltliches" ("Spiritual and Secular"), in which he illustrates the teachings of our catechism in exquisite true stories; then the *Geschichte der christlichen Kirche* ("History of the Christian Church") by Prof. Baumstark, the first part of which has recently been published and which is, for the most part, very comprehensible to confirmands and confirmands. Likewise also other stories by Caspari, e.g.: the schoolmaster and his son, the Jew and the Christian, of healthy Christian content and no less the beggar's kitchen or the fourth commandment by Wild, Joseph the Wealth Seeker by Schubert and other stories of the Volksbibliothek published by Redenbacher and like-minded friends.

Other instructive and educational writings, which at the same time broaden the children's horizons, include the description of the promised land by Brum, the reading book of world history by Redenbacher, "die Natur", a reading book for school and home by Prof. Berlin in Lund, with 175 woodcuts; the *kleine Naturgeschichte* by Schubert, *die kleine Weltkunde oder die Erdkunde in ihrer Verbindung mit der Natur- und Menschenkunde* by Dr. Robert Schneider, the essays on country and people studies from reliable travel descriptions in the *Jugendblättern* by Barth and Hänel, the *Life of Columbus* by Wash. Irving and the history of the discovery of America in general. The *Pfennig* and *Hellermagazin* can also be used.

How sweet and pleasant it is for the children, if they have grown up in school or are already confirmed, when their father or mother reads to them from one or the other of these books for an hour in the evening! And there is also now and then the opportunity for useful oral conversation about what has been read, and especially if there is a God-fearing and understanding sense in the parents. This also awakens the sense of reading even in the duller children, and the morbid greed for reading of the "stimulated" children is kept in check, so that they do not get any pernicious nourishment. Also the present stereoscopes with the various good pictures of landscapes, famous buildings, pictures etc. provide an instructive and pleasant entertainment, because by the direct view of the eye the soul gets a "further" view into the works of God and the people. There are also harmless and meaningful parlor games, tasks of riddles, charades, etc., through which the children's wit is exercised and sharpened.

If the noble music is native to more "educated" and "well-off" families, then this forms primarily a center

of the pleasant community of the family members, also other "relatives, friends and acquaintances" who are fond of this art; it is now practiced on instruments or through singing or in both. However, with regard to the nature of the pieces, a careful selection is necessary, not only with regard to the word content of the songs, but also with regard to the quality of the compositions, e.g. for the pianoforte. For of all the arts, musical art undeniably reaches deepest into the heart and moves the mind most "powerfully" and "directly" and puts the soul of the listener in the same mood and the same feelings that the

The music of the past had enlivened the musical poets. Therefore, frivolous-worldly, morbid-sensitive, stormy-passionate and demonic pieces of music are to be resolutely avoided, which as a fine poison corrupt the soul in the innermost.

Thirdly, it is also a good idea to invite sitting children and schoolmates, who may be alone at home, into the family circle for such entertainment and to increase the pleasure of their "own" children through their participation.

By such and similar means, the parental home is already made dear and valuable to the schoolchildren, so that it is most comfortable and trusting for them at home. And if, after their confirmation, they somehow enter a civil profession in the same place, which makes it necessary for them to leave their father's house, then on average the same house will remain their right spiritual home and familiar place for Sunday evenings and other times of recreation, where they prefer to stay.

It goes without saying that on the part of the parents, Christian love and evangelical wisdom should also prove to be lively and active in the instruction of their confirmed children, who are growing up to be young men and virgins outside the home; and this is the best way to ensure that they do not predominantly seek their recreation and amusement where only the ungodly nature and worldly pleasures are served and groaned. Rather, it is to be hoped that at the same time the life of faith will stir in them more strongly through God's word, so that they will live ever more chastely, righteously and godly in this wickedly evil world, whose prince and god is the devil.

This is also the place to consider the right and duty that Christian parents, and especially fathers, have toward their confirmed sons in regard to the choice of their future profession. As already noted above, a pernicious interaction between moral laxity and a manifold addiction to pleasure is becoming more and more apparent in our young people, and this is the reason why boys growing up to be young have a predominant tendency to choose those kinds of occupations that do not require constant effort and hard physical labor, and yet at the same time soon yield a good wage. For this reason, many young people who were born and educated in the countryside and who have both sufficient skill and the opportunity to wait for the very charitable and important profession of farmer, are so eager to come to the city to work behind a counter, even in a shop: And instead of working as God's laborers for the common good in the fields, governing their horses and reapers, they prefer to be living selling machines in some store, and often to the common ruin of drunkards and habitual drinkers as the devil's henchmen.

They serve beer and brandy, while they themselves often become secret or open drunkards.

For the same reason, the sons of city dwellers are often thoroughly disgusted by learning a skilled trade that requires work and sweat, even if they have the ability to do it and their father does it himself. They would rather become cigar makers or go into any kind of store, because they have more comfortable days and better earnings in a shorter time.

How should Christian parents behave toward such desires of their sons? According to God's word and order, they have the power and authority to speak a word about it. And there they have to pay attention first of all whether any gift for a certain Berns is recognizable in their son. If such a gift is present to a sufficient degree, then God Himself has already indicated the future type of profession, and the parents then only have to follow this indication of God and bring the son to where he can obtain the closest preparation for this profession; and in the deepest case, the inclination of the son will also usually coincide with the will of the parents. There are other cases, however, where a peculiar gift in the son does not manifest itself so powerfully and clearly, even when the confirmed one has already entered the age of youth, and here it usually happens that the son either remains undecided or bears a desire for those comfortable types of occupation. In the former case, the parents should take the matter into their own hands, diligently appealing to God and, if possible, in consultation with Christian people, be they godparents or relatives and friends, and they should determine for the son the profession in which he, according to his peculiar nature and the present external circumstances, can probably best and most serve his neighbor in love for the glory of God. And then it behooves the son to submit to this will of the parents in willing obedience according to the fourth commandment and at the same time to honor his parents.

In the other case, the parents have the same right and duty to proceed in a similar way, to ward off this desire and to assign the son a profession which, in the judgment of the parents, is best suited for him. It goes without saying that the parents should proceed in all this with fatherly love and Christian wisdom, but also, where necessary, with holy earnestness and wholesome severity; for it is just as necessary that the son's conscience should be sharpened to the obligation of the fourth commandment, as that his heart should be enticed and moved by the gospel and by faith in Christ to filial obedience to the will of the parents.

If, however, this or that son should prove to be unruly and go against the will  
If a child chooses a profession that is convenient to the flesh, the parents should also announce God's wrath and disfavor to him, expel him from the house and not let him come before them until he repents and humbles himself, asks his parents for forgiveness and promises to do their will. And Christian parents would have to act in a similar way if a son who had grown up to be a young man were to change the profession he had already learned and practiced against the will of his parents for the sake of easier work and more abundant earnings. In both cases, however, it behooves the parents, while upholding the majesty of the fourth commandment in holy earnestness and zeal for the glory of God, at the same time faithfully invoke the Lord for the disobedient son, that he may give him grace for true repentance and righteous conversion. And in the same way they would have to deal with a manly daughter who was pleased to initiate a love affair behind her parents' back and to give a promise of marriage without or even against her parents' will. For even if she were of legal age, she would still be obliged to obey the fourth commandment, especially in such an important matter, according to God's order and command. But just as in this case Christian parents should keep above the fourth commandment, so on the other hand they should not force their daughter against her natural inclination to a marital union, which they may desire. For just as in the latter case it would be reprehensible laxity, against the honor of God and his fourth commandment, to give place to the carnal caprice of their daughter, so in this case it would be a tyrannical abuse of the paternal power, which is given by God to parents not for destruction, but for education, guidance and correction.

(To be continued.)

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### **Church dedication and launch at Lake Superior.**

That our Synod has been focusing its attention on the mission area of Lake Superior for three years is known from the reports of Pastors Hoffmann, Stecher and Rohrlack (see "Lutheraner" Vol. 21, 4; Vol. 22, 6. 21.). With thanksgiving to the Lord, the undersigned can report from his own experience that in the most important place of the whole Lake Superior area, in Portage Lake, the Word of God has begun to take firm root.

Portage Lake consists of the opposite copper mining towns of Hancock and Houghton, the former on the right, the latter on the left side of a half-mile wide inlet of Lake Superior. Thither, a year ago, on instructions received from St. Louis, went one of the first two Hermannsburg missionaries assigned to our synod, Mr. I. E. Wübben, after he had spent some weeks there, and although the people who had come here during his stay had been a little worried, he was able to find a place to stay.

The inquiries made about the field of work there were only discouraging. After a year of work in patience and self-denial, with God's help, a congregation was formed, the previous missionary was duly appointed, and a church and adjoining parsonage were built; the undersigned, however, was invited to consecrate the church and introduce the appointed person.

This double celebration took place on the 15th Sunday after Trinity, on which day the feast of Michaelmas fell this year. Taking into account the consecration of the church, the introduction and the feast of angels, the undersigned preached on Jacob's confession and vow Gen. 28:16-22. The church was full and the congregation, mostly consisting of local family fathers, was filled with joy that the Lord had finally let it come so far. Norwegians were also present as guests with their preacher.

Up to now, Pastor Wübben's activities have been limited to Hancock and Houghton, since he has not only to preach but also to teach school in both places. It is to be hoped, however, that in time he will no longer be the lonely pioneer of our connection in this region of the far north. In the meantime, may the Lord continue to guide and lead him in his work, which lacks the fellowship of his brotherhood, through His Holy Spirit, and may he continue to do so with ever greater dedication. In the meantime, may the Lord continue to guide and lead him in his work, which lacks the fellowship of his brothers, through His Holy Spirit and crown it with ever more abundant blessings. F. Lochner.

Address: Uev. il. L. ^Verebben,

Ilanoelr, RouZÜton Oo., Uieü.

### **Church dedication at Mayville, Wis.**

On the Sunday before the Reformation Jubilee, as on the 19th Sunday after Trinity, the church of the upper Jmmanuels- gemeinde of Mr. Pastor Wambsganß near Mayville was consecrated. Pastor Multanowsky from the neighboring parish of Wvodland opened the celebration with a heartfelt farewell address in the former church building and then prepared the congregation for the celebration of Holy Communion in the new church with a confessional address. The undersigned, however, preached the consecration sermon on the 100th Psalm, referring to the upcoming Reformation anniversary, which was to open the series of celebrations in the newly consecrated church. Since other invited preachers could not be present because of the jubilee, the afternoon sermon was held by the local pastor.

The church is built of yellow bricks according to a sketch of Pastor Stephan in gothic style and has a tower; pulpit, altar and baptismal font are of simple, beautiful carving and, so that everything would be new, new communion services from Fort Wayne were also donated. In general, the zeal of the congregation grew with the construction of the church, so that the church, without any outside help, will be debt-free in a short time or even now. It was also gratifying to see how, after the afternoon service, the box of Altenburg Bibles and prayer treasures left by Colporteur Umbach was emptied and a part of the so numerous audience went home with these treasures under their arms. May the Lord grant that his dear word may always dwell and grow in the church, in the houses and in the hearts, so that one may see that the right God is in Zion. Lochner.



### Church fair in Hoyleton, Ills.

Hoyleton is a small town, 6 miles from Mineen enifernt. in reffen surroundings several Giiercr rcr Mindener Gemeinde live. Since for some years now more and more members of our church from Germany have begun to settle there, far beyond Hoyleton, it was decided, in agreement with the mother congregation in Minden, to build a church here and to form a parish of its own. Ten acres of prairie land, with fruit trees, gardens and a parsonage on it, were purchased and the above decision was recently carried out to such an extent that with the help of the congregation in Minden, which contributed from 1200-1500 dollars, a quite nice, small church - a frame building - was built, which could be consecrated to the service of the Triune God on the 23rd Sunday after Trinity. In the morning the undersigned preached on Gen. 28, 16. 17., in the afternoon Pastor Ströckfuß preached on Ps. 87, 1 - 3. The singing choir of Minden, under the direction of teacher Koch, contributed significantly to the elevation of the celebration of the day by performing appropriate, well performed pieces. Since the entire congregation of Minden, and who knows who and what else, was there, hardly a third of those present could find room in the church; but through the open windows and doors many could listen who could not come into the church. During lunchtime, the numerous guests dined together at long tables that were spread out around the church.

May the new church soon receive a faithful shepherd and grow outwardly and inwardly to the praise of God and His grace!

Minden, Ills, Nov. 29, 1867.

M. Eirich.

### Church dedications.

After nine years of enjoying the hospitality of the Synod and holding our services in the auditorium of Concordia College, it has been granted to us by God's gracious help to come into possession of our own church, in which we can return the hospitality we have enjoyed to the students of our seminary. On the Feast of Trinity the foundation stone was laid, and the construction progressed so quickly without the slightest delay and without any accident, Let the new church, which bears the name: Church of the Holy Cross, could be solemnly consecrated on the 2nd of Advent and the following day with joyful rejoicing. Anyone who looks at the church from a distance or in the vicinity must admit that it is indeed a beautiful church building, dignified according to its sacred purpose. It is built in true ecclesiastical style and has a 175-foot high tower, on which three well-harmonized bells invite the people to the great communion. What gives the church a special value is that it stands not only on one of the highest points of the surrounding area, but also on the Lutheran graveyard, surrounded by many graves of the saints who have fallen asleep in faith in the Crucified and await their blessed resurrection here. The interior is also tasteful and functional; the one who enters the church is especially struck by a large oil painting of the Crucified, the fills the space behind the altar and pulpit. At the first early service, Prof. Walther preached the main sermon on 1 Cor. 1, 18. In the afternoon, Prof. Crämer preached on Ps. 84, 2-5. In the evening, an English service was held, at which Rev. Kleppisch preached the sermon. On the second day the undersigned preached on the Gospel of the 2nd Advent, and in the afternoon the celebration was concluded by Rev. Schaller concluded the celebration with a sermon on Is. 55, 10. 11. In each service, various singing choirs sang appropriate hymns. Favored by the most beautiful weather, all services were attended by a large number of churchgoers from our sister congregations and strangers. Thus, the Church of the Holy Cross is a true ornament for the whole town and the surrounding area. May it be even more so, may it become a rich blessing for the growing population in its vicinity, so that many of them learn to recognize Christ in it, namely the crucified one.

St. Louis, Mo., 11 Tee. 1867.

Th. Brohm,

Pastor of Concordia District.

On September 29, the Lutheran Immanuel's congregation in Lancaster Township, Huntington Co., Ind. had the joy of dedicating their newly built little church to the service of the Triune God. Pastor Jox preached the sermon on Gen. 28:17.

May the faithful God help that through His pure Word and Sacrament this house may also become a gateway to heaven for many. L. Dulitz.

On the 21st Sunday after Trinity, the Evangelical Lutheran congregation in Napoleon, Henry County, Ohio, had the joy of dedicating their newly built Frame Church to the service of the Triune God. The celebration, favored by the most splendid weather, had called numerous participants also from several neighboring congregations. Conrector Achenbach from Fort Wayne said the consecration prayer, after which Pastor Rupprecht, my predecessor in this congregation, preached the consecration sermon on Eph. 2:19-21, in which he most wonderfully explained the true reason for an Evangelical Lutheran

congregation by showing in the first part: "Which is the good reason for their faith"; and in the second part: "Which is the good reason for their comfort. In the afternoon, Conrector Achenbach preached on the Gospel of the Consecration of the Church. On the basis of it he showed in the most glorious way "the blessedness of those with whom Jesus asks to be guests; first, how they must be; and second, how blessed they are: How blessed they are.

This congregation has special reason and cause to rejoice and give thanks to God for their newly built house of worship. For in earlier years it had to make do with a small, poor residential building for its services, until it later rented the Episcopal Church, in which, however, it was only allowed to hold its services on Sunday afternoons. May the gracious and merciful God, who has helped the dear congregation so far, now continue to help it for the sake of Christ, that it may grow and increase in number of members outwardly and in right knowledge of the pure beatifying doctrine inwardly! Amen.

Napoleon, Nov. 21, 1867.

I. P. Karrer.

Again, the Mississippi Valley has been "beautifully" adorned by the new, friendly, large, solid, hewn sandstone church in Altenburg, Perry Cv. This church was dedicated on the Reformation anniversary by a two-day service with singing, prayer and preaching. Several neighboring congregations with their pastors also took part in this celebration.

Let this new church, like the great stone erected by Joshua, be a witness over the dear congregation in Altenburg that it does not deny its God through false teaching or unholy living.

St. Louis.

Th. Brohm.

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## Church News.

(Delayed.)

After the previous assistant preacher at the Immanuel congregation in St. Louis, Pastor Wilhelm Stellhorn, had received and accepted a regular appointment from the congregation in Kalb County, Ind., which was terminated by Pastor Schumann's removal, he was installed by the undersigned on the 13th Sunday after Trin, assisted by Pastor Wüstemann, according to the order of the Reverend President of the Middle District, Pastor Schwan. May the Lord also bless him here.

W. Sihler.

On 22nd Sunday n. Trin. (Nov. 17, 1867), Rev. C. I. Rcnz, after his former congregation at Yorkville, N. I., had dismissed him in peace, was solemnly installed by the undersigned, assisted by the Rev. W. Weinbach, by order of the Presidency Eastern District, with obligation to our symbols, in his new parish, St. Paul's parish at Martinsville, N. A., introduced.

God make him a blessing to many! I Hugo Hanser, Pastor. I

Address: Uev. O. ff. Henri,

UartinsviUe, 17isZ. Oo., 17.

On November 29, 1867, Rev. Hermann Kanold, formerly of the Buffalo Synod, was installed in his new office, at St. Michael's Parish, Wolcottsville, N., under obligation to our all symbols, by the undersigned, assisted by the former Vacant Preacher there, Rev. A. Toehler.

May the faithful Archpastor grant his sub-shepherd wisdom, courage and love to direct everything well and to keep the field.

Hugo Hanser, Pastor.

Address: Uev. H. Kanold,

>Vol6ott8vi1l6, 17isZ. Oo., 17.1.

After the Lutheran congregation of St. Paul's in Rich Cook Co. Ill, which since its existence had been served by this and that Lutheran preacher, had decided to appoint a pastor of our synod, a part of the congregation of the undersigned had all the more gladly united with them in the appointment of such a pastor, because of the distance, which was a burden especially in winter and spring.

The church, which had been a church for a long time, wished to have its own preacher. After repeated inquiries, she was finally promised one of the expected Hermansburg saints last spring by our honorable president of the western district. This promise has now been fulfilled. To the great joy of the congregation, the undersigned was able to inaugurate Pastor H. Harmening on behalf of our Presidium on the 23rd Sunday after Trinity.

Another of the aforementioned Hermansburg sendings was called by the Lutheran Immannels congregation at Rich Eook Co., Ill, which had again become vacant due to the transfer of your time-loved pastor 2nd Lochner to Richmond, Va. Wednesday, December 4, Rev. Th. Pisiel was installed there in the same charge by the undersigned, assisted by Revs. G. Polack and H. Harmening.

God grant that both dear brothers, as faithful laborers in the vineyard of the Lord, may richly experience the fulfillment of the promise: "My word shall not come to me again empty" in their congregations.

Coopersgrove, 10 Tcc. 1867.

Ch. H. Löber.

Addresses:

n. Uni-moninZ, Nvn'-Uremen, Gook Co., Ill. Ib. ?r886l, Uatteson, Gook Oo., Ill.

By order of our Reverend President Schwan, the candidate for the sacred office of preacher, Mr. Heinrich Maack, of Concordia Seminary in St. Louis, who had received and accepted a call as assistant preacher from the unfortunately ill Pastor Niethammer and his congregations in Hocking and Fairfield Co, O., was ordained by the undersigned on the 13th Sunday after Trinity and inducted into his office. E. I. Friedrich.

Lancaster, O.

Address: Uev. H. ^Irraelc,

Lu^nr 6rov6, lHröolä Oo., Oüio.

On the 23rd Sunday after Trinity, November 24, the candidate for the sacred office of preaching, Mr. W. Hallerberg from Herford in Westphalia, Kingdom of Prussia, a pupil in the mission house of Mr. Pastor Th. Harms in Hermannsburg, who had already been ordained, was ordained in the midst of the Lutheran congregation in Central Township.luth. Gc- mindc in Central Township, from which he had received and accepted a regular calling, was inducted into his office by order of the Presidium by the undersigned with the assistance of Mr. Pastor F. W. Pennekamp.

May the Lord Jesus Christ, the Lord of the Church, equip his servant with power from on high and with right wisdom, and bless his work for the salvation of many souls! C. F. W. Sapper.

! Address: Rev. UnlloidorZ,

! OeiUinl Post Oktieo, 8t. Doui8 Co, ^lo.

### Conference - Displays.

The Cleveland Special Conference will meet, God willing, January 7 and 8, 1868 tci Mr. Pastor Wpncken at Cleveland (west side). I. Rupprecht.

The Pastoral Conference of the Chicago District will meet, God willing, Tuesday, Jan. 7, at the home of the Rev. Döderlein at Chicago.

G. S. Löber.

### FüWines.

„Ht reote seripsit 868ÜU8iri8 in prsekat. 600 errornm: „,,8i gum rsvolato nuno ^uti-Oüri8to 6t pLtskaerL Uomani Uontikioi8 turpitutlins, rion ex unimo oäit vt t1ot68laturnt üominern p66ertri 6t u<1v6l8rrrium Oüri8ti, 6UM 0666886 68t, nullum Pt6tnti8 ^ustum P6ro6pi886.^" OurpLov, l8NA. in Udr. 8^wi>. p. 921. german. Carpzov says: quite correctly Heshusius writes in the preface to the 600 errors: "if anyone now, after the Antichrist has been revealed, and the infamy of the Roman head of the church has been brought to light, does not hate and detest the pope with all his soul as the man of sin and adversary of Christ, he must certainly not yet have acquired a taste for piety." - —

### Is the baptism

of the free - Christian Protestant pastors Eisenlohr and Kröll still to be recognized as a Christian, ecclesiastically valid one or not?

This tract of our I. Past. F. König is indeed caused by local circumstances and deals with a local dispute. However, there is no doubt that it is of great interest and practical importance for the entire Lutheran Church in this country, in which sister congregations of these Cincinnati Protestant

congregations are found from time to time. It is available for the low price of 5 Cts. pr. Piece and 50 Cts. pr. Dozen from the author and here from our agent M. C. Barthel.

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### Notice.

Lutherans who intend to change their residence can buy cheaply in Prairie City and vicinity, Lnt68 Oo., No., the acre Prairie for 6-10 dollars. The soil is excellent, for in the lowlands the grass is at man height; the heights also afford high grass and soil throughout for welsh grain and wheat. The banks of the nearby Osage River, as well as those of the creeks flowing into it, furnish more timber than can be used. Also, in addition to your plentiful timber, there are coals to be dug in mass. There is also no shortage of water, for the creeks are filled with it and spring water is sometimes found as deep as 14 feet. Ten Lutheran parishioners already reside there, whom I serve with Word and Sacrament from my home 60 miles away, and it is only the ardent wish of the members there that the number increase in order to be able to call their own pastor. For further information, please contact I. Johannes, Prairie Oitv, Lut68 Oo., Hlo. In the name and on behalf of the Lutheran members thereN . K öhle r.

(Receipt and thanks.

For poor students received through Past. Schlechte in Shelby County, Ill, collected at the wedding of Mr. I. Mauß 48.35. By Past. Wünsch in State Cntrre, Iowa, collected by its congregation on Thanksgiving Day 46. By Past. L. Geyer in Carlinville, Ill, from the worthy women's association there, 1 woolen blanket, 3 panty shirts, 2 undershirts, 2 pairs of undershirt dresses, and 2 handkerchiefs. From the congregation in Hoyleton, Ill, a collecte on Kirchwcichtage K11. C. F. W. Walther.

For the seminar household: Bon Mr. Faulstich on Bonhomme Road 2 Bush. Potatoes, j Bush, rothe Ruben, 18 cabbages, t Peck apple slices, 2 Galt. Apple butter; by Mr. Past. Rösch of Heinr. Thurnau 410; by Mr. Past. Geyer, Jubelfest-Collecte of his Gem. 410; by the Gem, of Mr. Past. Heinemann: 12<sup>h</sup> sacks of flour, 14 bush. Oats, 7 bush. Welschkorn, 2 Bush. Potatoes, 2 hogs, 5 sides of bacon, 1 ham, 4 Galt. Apple butter, 1 Bush. Apples, 1 Bush. tr. apples, 1 peck onions, 43 baar; from the I. Gardeners of the Carondolter Gem. to "repeated" times abundant supply of all kinds of Kücbengcmüsen; from the Gem. dcö Hrn. Past. Baum" cooked 2100 Psb. flour, 7 Bush. Potatoes, 4 Bush. Apple- cuts; from Mr. Lange Sr. of Pleasant Ridge lj Bush. Apples; from some members of the comm. of Frohna 1 barrel of tr. fruit, 11 Bush, green apples, 1 Bush. Potatoes; from the comm. of Mr. Past. Kleppisch 1 bush. Aepfklschnitze, 8 cabbage heads, 4 sack potatoes, 1 pig, lj barrel flour, and 46 baar; from the Gem. of Hrn. Past. Gräbner 418.

For poor students: By Mr. Past. Chr. Markworth 75c. donated at the infant baptism of Mr. I. Zahn, for Ahner; by the CollinSvillcr Women's Association 1 quilt, 2 shirts, 4 collars, 2 pillow cases, 2 f aar woolen stockings, 4 handkerchiefs, 2 underpants for Th. Walther; by Mr. T. Lorenz in Collinsville at his wedding collected 48.25 for TV. Walther; from the Bremen Women's Association 7 quilts, 12 undershirts, 12 pairs of underpants, 4 pairs of woolen stockings; by Mr. Past. Sandhaus on the occasion of C. Hagemann's baptism of children 43.25; on H. Jüngermann's do. 43; from the collection of the Rev. I. M. Hahn 410; from the Gem. dcs Hrn. Past. Link 416, for Thurow.

A. Crämer.

Receipt and Indication. By Mr. C. Eißfeldt 437.08, and by Mr. Pastor Daib 49, the latter collected at the wedding of Mr. Herpolsheimer, for the support of poor Michigan students, is hereby acknowledged. All seminarians and co-educational students from Michigan who do not enjoy any or sufficient support may contact the undersigned.

K. L. Minor,

Nv. 239 Leveotb Street, Detroit, Mck.

Received in the West I. Districts: Bon Hrn. Robert in New Orleans, La., 47. from Imma- nuelS District in St. Louis, Mo., 450. from Dreieinig- keits District in St. Louis, Mo., 428.75. Bon the Gem. Past. BergtS, Paitzdorf, Perry Co, Mo, 416.70. Collecte at Jubilee in Past. Hahn's Gem., Benton Co, Mo, 425. Collecte on Jubilee of the Gem. of the Past. Heinemann, New Gehlenbeck, Ill-, 440.60. Dom Zkons district in St. LouiS, Mo., 415.

To the college maintenance fund in St. LouiS: Bom ImmanuclS District in St. LouiS, Mo., 411. harvest scstcollecte of Gem. Past. LöberS, Thornton Station, Ill, 430.50. From the Gem. Past. Baumgarts, Vencdy, Ill, 411.37. From the Zions District in St. Louis, Mo, 47. From the cent and college funds of the Gem. Past. KösteringS, Frohna, Perry Co, Mo, 430. from the Gem. Past. KösteringS, Altenburg, Perry Co, Mo, 423.

To the Synodal Missionary Fund: Bom Dreieinig- keits-Districts in St. LouiS, Mo., 43.60. From the Gem. Past. Heids, Pcoria, Ill, 411.

For P äst. Brun n's Anstalt: Collecte, ges. on Hin. King's wedding, Paitzdorf, Perry Co., Mo., 42.55. Bon der Gem. Past. Bergts, Paitzdorf, Perry Co., Mo., 46.45.

For the seminary building in Addison: from the Immanuels-Gem. Past. Kleppischs near Waterloo, Ill, 47.05. From the Drceinigkeits-District in St. Louis, Mo., 4275.

On college construction at Fort Wayne: From an unnamed at St. Louis, Mo. by Prof. Walther \$5. From the Immanuel-Gem. Past. Kleppischs at Watcrloo, Ill, \$7. Collecte at the jubilee of the congregations of Pastors Dörmann and Stephan, Ehester, Ill, \$76. Of Past. Bergt's congregation, Paitzdorf, Perry Co, Mo, \$13.50. Of the cross congregation of Past. Kleppischs near Waterloo, Ill, \$14.10. Of the Gem. Past. Mertens, Lyonsville, Cook Co, Ill, \$5.80. Of the Gem. Past. Kösterings, Frohna, Perry Co, Mo, first shipment, \$50. From the Gem. "Past. Köstering, Altenburg, Perry Co, Mo, \$7.09. Collecte on jubilee of St. Louis congregation, Mo, \$200.10. Subsequent from Dreieinigkeits district in St. Louis, Mo, \$69.

For poor students: Collecte, ges. on Aug. Feddor's child baptism at Collinsville, Ill, \$9. From P. Koch through Past. Kleppisch at Waterloo, Ill, \$7. from Wittwe Koch through Past. Kleppisch at Waterloo, Ill, \$3.

On the household treasury in Fort Wayne: from H. Blome through Past. Löber, Thornton Station, Ill, \$2. Collecte on the Jubilee of the Municipalities at Matteson, Ill, \$19.

## Ed. Roschke.

Received in -er race deo nör-l. Districts:

For Past. v. Kienbnsch: From the comm. in Freistadt, Wis., \$14.64. Hcrrn Forester in Roseville St. From I. Schmidt daselbst 30 Cts.

To colleg eh from halt in St. Louis: Of d. Gcm. Saukville, Wis, \$7. comm. in Roseville \$4.12.

On college hau ahalt in FortWayne: Gem. in Cedarburg, Wis., \$8.61.

On the seminary budget in Addison: Gem. in Sausville, Wis. \$5.

To the orphanage in St. LoniS: WeddingColl. at R. Rehbaum in Grand Napids \$1.90. Don the Gcm. in Grafton \$5. Kindtauf-Coll. be, Kahn in Sheboygan \$4.40.

For the widows' and orphans' fund: from the Ccdarburg community \$5. from Past. Trautmann \$1. From the Gem. Grafton \$3.17. Past. Moll in Mequvn \$3.60.

To the Hospital in St. Louis: From the Gem. in Grafton \$5.

To coll egc construction in Fort Wayne: By ImmanuelS - District in Milwaukee \$5.80. By F. Gust in Oskkosh \$6. Gem. in Frankenmuth \$150.99. Past. A. E. Winter in Logansvillc \$1.50. Gem. in Mcquon \$25.25. C. K'önncke \$10. H. Geffert, Sr. \$1.50. H. Bessert, Jr. in Logansvillc \$2. F. Wirk in Pittsford \$1. W. Emmert in Hillsdale \$2. I. Iörmann there \$1. St. PeterSgem. in Granville, Reformation Festival \$11. Heinrich Hassell, Thanksgiving Offering f. Erutscgcn \$10. Past. Wambsganß' upper Immanuclsgcm. \$80, lower \$70. gem. in Oskkosh \$15. Past. F. W. Schmidt's Gem. in Ehester \$6. Past. Schumann's Dreieinigkeitsgem. in Freistadt, Wis., \$83. Pa i. LcmkeS St. Petersgem., Reform-Fest-Coll. \$25.20. Desscn Johannisgem., deßgl. \$26.03. Knorr in Roseville \$2.50. I. Eberlein das. \$1. P.PriehS that. \$3. Past. Molls Gem. in Detroit \$12.10. Gem. in Grand Rapids \$24.72. Gcm. in Wyandotte \$1.35. Gem. in Swan Creek \$2.

Regarding the seminary building in Addison: Municipality in Frankenmuth \$50.34. By W. Emmert in Hillsdale \$1. I. Iörmann \$1. F. Wick in Pittsford \$1. Past. ListS Gem. \$12.60. Gem. in Oshkosh \$6. AuS Roseville: von Förster \$3, G. Seiferlein \$2, Platz \$1.50. W. Nein \$1.25, L. Seiferlein, H. Stricker, Rose, Kaiser, Hammel each \$1, L. Schmidt, Dictier, Harm, I. Schmidt each 75 Cts, Leiser, Ahler, Lange, Bohm, Winklmann, Stöbel, K. Seiferlein each 50 Cts.

For teachers: Gem. in Adrian, ReformationSfest-Coll. \$35. past. ListS Gem., deßgl. \$12. Past. WambSganß' upper ImmanuelSgem. \$20.84, lower 9.02. Past. Links Gem., Reform-Fest. coll. \$35. St. Peter's comm. in Roseville \$K55. Past. Daib \$1. its comm. in Grand NapidS \$12. comm. in Grand Haven \$7.

Zür Synodalkasse: From teacherl. I. Brater \$3. from Lehrer Leutheuser \$1. wedding coll. at I. I. Dä'ntzer in Frankcnmuth \$2. travel money surplus of SynodaldeputirteAuS Frankenmuth 60 Cts. Von Heidenberger 50 Cts. N. N. for recovery of his daughter \$2. Leonhard! White \$2. past. Schumann's branch in Mequvn \$5.30. From Past. W. Hattstädt \$1. don whose parish \$17.

Collecte at Hillsdale \$3.50. Collecte at Kirchhayn \$13.50. Collecte at Logansvillc \$6. Deßgl. at Jda, Mich, \$18.65. Coll. at Monroc \$16. Coll. at Graftoa \$15.50. Coll. at Ehester \$10. Past. Stamms Gm. at Ccdar Creek \$4.40. Past. MollS Gm. at Mcquon \$2.45. Coll. at Sheboygan Falls \$4.10. Past. Links Gem. \$11. Dreieinigkeitsgem. in Detroit \$12.10. Gem. in Roseville \$5.81. Past. Rolfs Gem. \$8.50.

For Mrs. Past. Röbbelen: AuS Frankenmuth: Wedding Coll. at Schmitzer \$8.78, at Klohaas \$3, at E. Keinath \$1.55, at Dan. Hauk \$4.25. House-warming coll. at Beruh. Krebs \$5.

To the church building in Egg Harbor: DonF. Casting

## at Oshkosh \$2.

For inner mission: Collecte inLogansvillc \$3. from E. E. in Milwaukee \$3.86. Kindtauf-Coll. at teacher Glaser \$2.75. Gem. in Adrian \$9.25. Harvest Festival Collecte in Past. Georgis 3 parishes \$10.60.

On synod debt retirement: Past. Karrers Gem. Coll. \$4.50.

For poor students at Fort Wayne: Wedding Collecte at E. Keinath for Michigan sophomores \$6.55. For same Harvest Festival Collecte. \$30.53. For Wisconsin pupils from the Treieinigkeitsgem. in Milwaukee \$59.68. For Franz Damköhler from Wetzel \$5, Hochzeits.Collecte at Wille \$3. For W. u. I. Hattstädt from Past. Bauers Gemeinde \$9.5g. Past. Wambsganß' upper ImmanuelSgem. \$24. For Karl Jricke, Geringer u. F. Wambsganß of d. Gemeinde in Freistadt \$14.18. For Dan. Walther of G. Pluckie in Grand Rapids \$2.50, of Past. Daib \$1, high time coll. at W. Debois 56 Cts.

On seminary construction >n Addison: coll. in Past. Rolfs Gem, \$1.70, in Gr. Rapids \$8.28, in Swan Creek \$2, in Wyandotte \$3.15.

For Heathen Mission: by Otto Neigenfind, Ccdar Creek, 50Lts. C. Eißfeldt, Kassirer.

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Den is. Vintage: Messrs: Fr. Stallmann, S. Heinicke \$5.

The 20th year: The gentlemen: C. Schnell, C. Dreyer, Fr.

The 21st year: Messrs: C. Schnell, C- Dreyer, Fr. Drever, Past. A- Wagner \$2, H. Thics \$2, Fr. Stallmann, C. Milchling 50 c., I. Schneider, M. Thomä and Mrs. Jung.

The 22nd year: P. Jung, C. Hennckce, Hoffman", F. Kienzle, G. Arnold, C. Schnell, Past. C. Schwankowsky, C. Dreyer, I. Rolf 50 c., I. Feite 50 c., H. Setter

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Furthermore the gentlemen: Dohrmann, P. Jung, C. Hennckce, G. Hänsel, G. Krätzer, C. Weber, I. Scherer, P. Meyer, H-Mcscnbrink, H-Markworth, F. Eickhoff, H. Küker, H. GclS, L. Heinemann, Bonn, E. Klude, A. Schröppcl, Junghans, Hofsmann 50 c., F. Kienzle 50 c., Rothe, Schürich, H.Tröller \$1, G- Ranzenbergcr \$54, I. Rolf 50 c., I. Feite 50 c-, H. Setter \$2, I. Fick, I. Siegert \$25.50, G. Bernhardt \$18.50, I. Bunzc, G.

Steuber \$4.64, F. Wille, Thies \$33, C. Jung, M. GeÄtz D C. Gallmann, W. Wcsche, C. Lapp, C. Foßler, A- Bethe, 3rd Birkncr, A. Holen, W. Polster, H. Weber, I. Thicmann, H. Bartling, F. Lührs, H. Hcittmann, G. Zinke, F. Ahrcns, F. Andermann, M. Krohn, K. König, M. Bauer, T. Schlimpert, <N. Krause, G. Leonhardt, R- Lindner, I. Weinhold, C. Theiß, Fr. Winter, Fr. Fischer, C. Bracher, A. Weber, H. W. Hoppe \$8", Fr. Dörfier, N. Ambrosius, Fr. Große, Aumann, Ocsterlein, M. Ambrosius, Eckkardt, I. Schaller, F. Henke, F. Stünkcl, Bardonncc, M. Tallner, I. Möller, H. Voupel, H. Geldes, L. Mohrmann, I. P. Bürger \$3, A. Wclra, A. Meier, W. L. Nöscner, C. Spilker, G. Steuber \$15, H. Lange, I. Schneider \$1, M. Hanselmann, E. H. Aring, H. Ilse, C. Fröh, I. Gotsch, \$34.50, W. Gährsmchl, W. Richter 50 c., H. Knorr, Fr. Brand, C. Göcks, W. Meyer \$58, A. Bohn\$50, I. Göhning, C. Seim, W. Dettlaiff, A. Einwächter \$28, I. Guinther, H. W. stoppe \$14.75, I. Rühl \$21.75, W. Kück, Thcio, F. Lücke, Nsrenger, W. Thirkon, H. Körner 75 c., H. Jäger, K. Sammctinger, I. Voßler, H. Kaufmann, A. Einwächter \$50, Ferd.

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Wittwe Bück 50 c.

Den 24. Jahrgang: Die Herrcn Pastoren: Past. A. Rohrlack \$5, W. Wier, I. Sauer 75 c., H. Schöneberg \$48, H. Walker \$16.50, P. Scuel \$9, G. Th. Gotsch \$18.25, I. F. Stielhammcr, C. F. Keller, P. Brodow, I. Stürmer, I. 3. Weber, G. Baßler, L. Stcen, E. I. Ficckenstein, E. Richter, A. F. Knapp, I. M. Hahn \$7, I. G. Hahn, A. C. Bauer, W. Dammann, I. F. Biltz \$22.50, M. Stephan \$4.50, E. G. Homme, I. H. Werfelmann, I. L. Daib \$30, A. Denningcr, G. Endrcs, I. H. Dörmann \$18, I. F. Nuoffcr, E. A. Winter \$8, G. Kranz, O. Juul, F. König \$40.25, H. Grätzel 50 c., F. W. Eggcrking, G. Ppäger \$1.10, W. Engelbert \$49.50, F. Reiß, Ael. Hudtloff \$4.50, L. W. Habel, A. Stamm \$10.50, I. A. F. W. Müller \$96, A. E. Winter, Th. Brohm \$20, A. Zagcl \$88.5", H. Schöncbcrgr \$4.50, G. Präger \$8, I. Srieter \$25.50, H. W. Wunder \$12, I. L. Hahn \$12, K. L. Moll \$12, I. Trautman \$15, A. C. Kuß \$1.98, H. Jüngel \$15, S. Estel, A. Wesel \$30, E. Knies \$15, F. König, M. W. Sommer \$4.50, G. K. Schnster \$27, W. Kolb \$15, F. König \$20, H. A. Allwärdt, 3H. Butz, I. H. Sieker, E. A. Winter \$3, H. Bauer, Th. BuSzin \$16.50, H. Maak, I. C. Stocge \$8, I. M. Hahn \$45, E. Rolf \$15, I. Karrcr \$10.50, T. Rösch \$15, G. M. GM \$19.50, I. Hjort, I. G. Sauer \$28.50, M. Merz \$6, I. GNützel \$9, H. Jüngel \$16, H. G. Holm, H. Löber \$25, E. Richter, E. Christensen, G. Grüber \$18, L. G. Hilmer, M. I. Tjaden, M. Tirmenstcin, E. A. Winter \$8, F. Dödcrcin \$88, C. Salimanu \$19.50, G. Präger \$8, G. Heintz, Si. A. Onammen, C. C. Metz \$6, A. Lehmann \$21, W. Weinbach, A. Rohrlack \$4, F. Köstering, F. Steinbach \$4.50, A. Mennicke \$27, G. F. stMesser, H. Gräbner \$19.50, I. List \$40.

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Ms. I. Kratz, C.4L. Maschger.

The 25th year: Past. A. C. Kiss 25 c.

M. C. Barthel.  
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## How should and can church, home and school work together in a beneficial way for the benefit of our children, especially in this day and age?

(Continued and shot.)

We now come to the consideration of the second point, namely, in what way the parish school pastor has to cooperate with the parents of his schoolchildren for the benefit and welfare of the latter.

First of all, it is undeniably the most important thing that he, too, tries to get to the heart and conscience of his schoolchildren in the teaching of the divine word, not only on the occasion of the fourth commandment, but in general. And this is all the more necessary on his part, since the moral slackness, the tendency to a life of much pleasure and to a worldly being, even within our communities, is also evident in many parents and adults. And how would it be possible that the school children would not be influenced by this, according to the old rhyme:

"As the old sang, so the young chirped."

Under such circumstances it is doubly important and beneficial that the teacher in the school knows how to act the word of God powerfully. For this is not the end of the matter, that only the memory and the It is the teacher's task, rather, not to fail to apply the teaching to the heart and conscience of his students. Some teachers do too much of a good thing in this, others too little. Some, for example, draw and by combining this with an exaggeration of exhortation, they miss precisely what the Holy Spirit wanted to impress upon the listener or reader, great and small, in the individual story; they crumble, as it were, the power of God's action against man or of man's behavior against this action and the Lord Himself, which, according to God's intention, should move the whole man, if possible, according to heart, mind and will. Similarly, in the treatment of the catechism, and especially in the commandments, there is an excess of edifying applications and exhortations, which sometimes reach far beyond the pupils' field of vision and area of life; and thus the receptivity for the appropriate application is dulled in them.

Other teachers, as I said, do too little in this respect. They are content to teach the biblical story to the memory and the catechism to the mind, without giving the children a thorough understanding of both.

They make either no application at all or a very superficial, hollow and frosty one. Here, too, what is right is in the middle between lack and abundance; And those teachers who are themselves righteously converted to Christ, and are not merely right believers, but right believers, who love their Savior and for his sake also his lambs, who continue to live in the word of God, and the word in them, who themselves stand in the teaching and discipline of the Holy Spirit, diligently call upon the Lord for themselves and their schoolchildren, and especially prepare themselves conscientiously for their teaching of the divine word - such teachers will well meet this right in measure and kind. It will not be due to their teaching and way of acting on God's word that every child does not, if possible, take home from every lesson a wholesome impression in his heart and conscience, be it that through the correct interpretation and application of the law, the holy ten commandments, he comes to a growing repentant knowledge of his sin, or through the appropriate action of the gospel to growth in faith in Christ, or receives a new impulse for both.

Such teachers are the ones who cooperate with similar-minded parents for the salvation of their children, not only on the occasion of the fourth commandment, but throughout, when they are teaching God's word to their school children.

On the other hand, this beneficial cooperation also takes place in the fact that such a teacher with a fatherly heart practices the right Christian discipline in his school, and in the evangelical sense and spirit the law also acts in its threats and punishments, so that the children concerned learn their sin from it and that it then becomes a disciplinarian for them in Christ. Similarly, in the case of more serious sins committed by individual schoolchildren, e.g. lying and denial, a Christian teacher will work into the hands of the parents if, after due punishment in front of the other schoolchildren, he takes the guilty child alone and, in a fatherly way and with heartfelt sympathy, reveals to him from the recently punished real sin the ground of his heart that has been corrupted by original sin, and thereby seeks to lead him to a penitent confession of sin before God and to a faithful request for forgiveness from Christ.

Thirdly, a Christian-minded schoolteacher works together with similarly-minded parents on the children, when he comes into closer contact with them, partly where persistent misconduct is evident in this or that child, for example, with regard to paying attention, grasping, keeping, behavior toward other children, etc., partly with regard to grosser moral transgressions, which occur from time to time even with Christian-educated children. In the latter case, it can be quite salutary for the guilty child if it receives the same admonishing love from the biological and the school father.

But a faithful and capable schoolteacher also works very salutary into the hands of the church. For example, the servant of the church finds children for his confirmation classes who are already well-trained in biblical history and catechism and have a small treasure of biblical verses, psalms and core hymns in their memory and mind and partly also in their heart.

Similarly, it is important that the school teacher, who is the pastor's co-worker in the action of the divine word against the children, also enters into closer communication and fellowship with the pastor for the benefit and piety of his schoolchildren. And there are many cases - especially when the teacher is young and the pastor is older and has had longer experience in keeping schools - where the latter can obtain from the former, on his inquiry, e.g. with regard to teaching methods, school discipline, procedures with individual difficult children or their parents, many useful services. If, on the other hand, the teacher is older and experienced, but the pastor is still young, then the latter will be all the more stimulated by the approach of the former in matters of the school to a lively participation in it and will be kept warm in it.

And praise be to God, in our synod at least this is also a lovely fruit of the pure doctrine of the spiritual priesthood of all true believers and their brotherhood.

In the same way, there is no difference in status between pastor and schoolteacher, as is found in the papist and state churches; for here one encounters a caste-like separation of the priest and pastor from his schoolteacher, as if the latter were made of a nobler material and stood a step higher before God than the former. In the sight of the Lord, however, there is no respect for the person; and according to His order of precedence, a faithful, loyal and humble country school teacher, who wants nothing more than to serve Christ's sheep in love, is undeniably much higher than a pulpit or church regent, no matter how celebrated and famous, if both do not have the same humility and the same self-denying serving love.

We now come to the third part, namely to the way in which the church is to work together with home and school for the benefit and welfare of the children.

The first benefit that the church shows to the children born in the flesh is that she, as the spiritual mother, gives them spiritual birth through holy baptism and the effect of faith in it, so that they become Christians from Gentiles.

Then it is also part of the office and profession of the ministers of the church that they instruct the parents with and according to God's word, how they, according to God's will, are to bring up their children in discipline and admonition to the Lord and to apply the law and the gospel to their children.

As an introduction to this, of course, parents must first be told that they are unable and incapable of raising their children in a Christian and godly manner by their own reason and strength, and that in order to carry out this great and important work before God, they must be faithful and converted Christians who are themselves under the discipline and school of the Holy Spirit. It is by His grace alone that they are enlightened and strengthened by the Word of God to act rightly toward their children in accordance with Moses and Christ, the Law and the Gospel.

Indeed, experience and history teach us how without this enlightening and strengthening grace of the Holy Spirit, children are brought up badly. In fact, experience and history show that without this enlightening and strengthening grace of the Holy Spirit, children are brought up badly even by parents



who belong to orthodox Christian communities. Some of them only apply the law in a carnal way and enforce servile obedience in fear of punishment; others, on the other hand, let the children go too free, do not attack their flesh with the sharpness of the law and its threats and salutary punishments, let the children's self-will and selfishness run rampant, and at most try to achieve all kinds of results in learning and outward behavior by arousing ambition and arrogance. Those like these, however, do not understand the spiritual nature and nature of the law, thus also not of the fourth commandment and the carnal nature of the original sin.

This is why both parents do not know how to bring their children to the realization of their naturally evil and anti-God heart, to strongly stimulate the desire for Christ in them and to entice them to faithfully take hold of the forgiveness of sins in Christ by virtue of the grace of baptism through the presentation of God's love in Christ.

The pastor should then help the receptive parents to learn more and more about this Christian art of upbringing in two ways: firstly, it is helpful and beneficial to preach publicly about the true Christian discipline of children, for which God's Word provides sufficient material in the Old and New Testaments; In part, they have sufficient opportunity to deal with this important matter, especially with the dear mothers, during visits to their homes and during confession, and, as God's good stewards, to give their housemates the necessary charge by means of instruction and admonition.

No less, however, is the pastor given the opportunity in the Christian teaching or catechism examination to reach the heart and conscience of the children directly with God's Word, and especially of the confirmands and confirmed; for this is not done so that they are more and more established and maintained in the formal understanding of the wholesome teaching, but that it also testifies more and more deeply inwardly to their minds as the truth from God.

But even during the confession of the confirmed, the pastor does not lack the occasion to sharpen the fourth commandment and to teach them the doctrine of good works, which people can only do them, who works them, from what they necessarily flow, in which they move and for whose honor they must be done, so that they are a true service of God.

But it is no less incumbent on a faithful pastor to keep a close eye on the young people, young men and virgins, even when they are not actually registering for communion; For the current of the worldly nature and vain and manifold hedonism will not leave anyone untouched or even unaffected, even if he has been brought up in the works of faith and wholesome teachings; indeed, the devil prefers to pursue such people with evil examples in order to tear them away from Christ and win them for his kingdom. It is therefore of great importance to impress upon their souls both the earnestness of God according to the law and the love of God in Christ according to the gospel as powerfully and forcefully as possible, so that repentance toward God and faith in their Lord and Savior may be worked and preserved in them, so that they may flee the lusts of youth and pursue the fruits of the Spirit more and more.

Finally, as far as the cooperation of the pastor with the school teacher for the spiritual welfare of the children is concerned, this consists in

especially in the following parts, provided, of course, that both have the same true faith in our Lord Christ and are animated and permeated by the same love for the children.

First of all, it is of great importance that both agree on how God's Word is to be applied to the schoolchildren and how the right Christian discipline is to be practiced, so that through both, God willing, the whole little human being may be wholesomely formed in heart, memory, mind and will in every schoolchild; For such basic education and upbringing, as far as this can be achieved by the teaching and discipline of the school, is just as important as the acquisition and secure and firm possession of the knowledge and skills that belong to the most necessary general human education and form the basis of all higher and further knowledge and skills of subsequent education.

On the other hand, since the school teacher is actually his assistant and representative in the feeding of Christ's lambs with the divine word, it is incumbent upon the pastor to visit the school diligently in order to convince himself how Christian doctrine and discipline are being handled, how the children are behaving toward both, and in what way teachers and students are related to one another.

Thirdly, the pastor will have several opportunities to consult and communicate with the teacher and to come into closer contact with the children for their benefit. And if, for example, several teachers are employed at a larger city school, the pastor or pastors have a dual responsibility, namely, to participate in the development of the curriculum for the gradually ascending classes and thus also in each particular class objective, and also, where possible, to hold regular, orderly conferences with the teachers, in which matters concerning the teaching or discipline in the school are discussed. It is also certainly beneficial for all if tasks are set and, for example, written catechetical texts submitted in alternation are reviewed and evaluated.

Fourthly, it is certainly not unimportant if the pastor, especially where there are larger schools, encourages the congregation to hold meetings from time to time to discuss school matters as far as they fall within the congregation's scope. Such meetings have a multiple benefit. For partly the community and its teachers are brought closer together, partly the interest in the school and its affairs in the parents of the school children, and indeed in all single or childless members of the community who take part in these meetings, is awakened and broadened, and the community's awareness of this important part of its budget is sharpened and promoted.

The lack of discipline of some children, skewed and one-sided judgments of some parents about the school discipline of this or that teacher, carelessness in the supervision of home diligence on the part of some parents can rather be lifted and eliminated by open discussion and understanding and fraternal admonition.

Finally, it would be excellent if the parents, from an early age, as well as the pastors and teachers at their place, would repeatedly and warmly emphasize to the children the glory of their baptism. They should be told how, for the sake of Christ, the almighty, majestic, glorious, triune God, who has no need of us all, has nevertheless made a covenant of grace with each individual child in its baptism and gift of faith, so that each child, even as a tender infant, has become a child of the Father, a brother or sister of the Son, a dwelling place of the Holy Spirit. Spirit. A baptized Christian should then also firmly comfort himself in faith and satisfy his heart in it against sin, death and the devil. At the same time, by the power of holy baptism, he should walk in faith and obedience, in the fear and love of God before the Lord. If, however, he is hurried from time to time by sin and the naughtiness of the old man, he should only ever return through repentance and faith to his faithful God of the covenant, whose covenant is always firm on his part and whose gifts and calling may never repent of him.

These are some of the main points about the cooperation of church, home and school for the benefit and welfare of our children. And the more closely pastors, teachers and parents are united in the same faith in their Lord and Savior and are urged by His love to live not for themselves but for Him and for His sake also for the children, the more salutary and beneficial this cooperation will be for them under God's grace and blessing, especially in these evil times of ours, when it is important that all three oppose the rapidly increasing unbelief and moral decay.

May God do this for the sake of Christ, amen.

**Acknowledgement and request along with attached request to read both.**

At the request of the undersigned, last year many communities whose hands the Lord had previously

filled with abundant harvest blessings, opened them up in sympathetic love for our college and supported us with wheat and flour; and the same love was also shown to us by several brothers from the West, especially from St. Louis, who themselves own mills and produce flour. For this, we would like to express our heartfelt thanks to these benefactors; for it is especially through their loving support that the boarding fees for each and every one of us have been paid.

The wheat harvest in the Fort Wayne area last year was \$5.00 lower than it would otherwise have been. However, the wheat harvest in the Fort Wayne area was also poor this year. It was comparatively better than in the last two years, when so many farmers had neither the necessary bread grain for themselves nor for sowing; nevertheless, it turned out so sparse this year that almost all farmers have nothing to sell and therefore nothing to give away. And as with the wheat, so it stands also similarly with the rye and with the Welschkorn, which was even in the previous year of larger yield.

Accordingly, we now appeal anew to the dear congregations far away, which the Lord has blessed with a richer harvest this year, to help us with their abundance, according to the love of Christ, and especially to the poorer parents who have children with us, to help them by giving them such a hand of love and to come to the aid of their brothers and fellow believers. After all, our Lord Christ always wants to acknowledge such charity, if it is shown in faith in Him, as if it was shown to Him Himself, and does not want it to remain unrewarded. And what is even the most abundant charity and sharing with the least of His brethren compared to the unspeakable gift that He gave Himself for us, saved us from eternal suffering, and helped us to the eternal banquet of joy in the kingdom of glory? And it is certain, if we persevere in faith, which after the forgiveness of sins also becomes active in love, that we will eat and drink over His table in His kingdom, as we become drunk with the rich goods of His house and He will only water us with pleasure as with a river.

Now, however, I would like to make an urgent request to these and those fathers, guardians and pastors who have provided us with pupils. For it is a very peasant inconvenience that not a few of these guardians and caretakers of our pupils are so tardy in paying the boarding fees for each quarter of the school year, which is September 1, November 15, February 1 and April 15, although this boarding fee is much lower than at any similar institution; for last year it amounted to only 40 dollars, including the amount for fire and light.

If the fathers or other providers, who have been in default up to now, are not more orderly and punctual in sending in the money required for each payment date, various obstacles and grievances will inevitably arise.

First of all, our caretaker - who, together with his like-minded wife, has been living his profession for 8 years in a righteous, Christian spirit and serving the cause of the Lord and His Church - is not in a position to pay the necessary larger sums at the right time.

It is a well-known experience that with such purchases and prompt payment, the vendor is somewhat less generous in the price of foodstuffs; and this state of affairs hurts our brave landlord and his economical housewife all the more, the more both of them are eager to ensure that the food given to the pupils is just as healthy and nutritious and thoroughly frugal as it is cheap and inexpensive. And I can testify from my own experience that the instruction of the Lord Christ: "Gather the remaining fragments, so that nothing perishes", is carefully observed by the worthy couple in this college household.

On the other hand, if such disorder and carelessness were to continue, it would be unfortunate that the parents and caretakers, who are conscientious in sending in the board money at the proper time, would have to do so all the more often, even before the deadline, because the children of the defaulting parents or other caretakers, for whom nothing has been paid, would nevertheless eat and drink in good spirits with those for whom the board money has been paid at the proper time. Here, however, Christian knowledge is hardly necessary in order to realize that this is a blatant injustice against the orderly parents and a decided violation of the love of one's neighbor; and it would please the negligent parents or guardians, etc., very badly if they were to encounter what they inflict on others.

Thirdly, if there is no thorough improvement, or even, God forbid, if this disorder spreads even further, the unfortunate state of affairs would cause our house administrator to have to incur debts with the wholesalers, which would partly increase the price of the food and goods, and partly cause the institution itself to get into a bad scolding, which indirectly would also do our synod no particular honor.

Fourthly, the continuation of this negligence would place an undue burden on Mr. Director Saxer; for he would be continually forced to write letters of reminder to the defaulting parents, etc., which are not exactly the most pleasant correspondence and which rob him of noble time that he could better use for the common good. These are not exactly part of the most pleasant correspondence and rob him of the noble time that he could better use for the common good.

Fifthly, there is a very real danger that, if this disorder were to continue, our faithful and capable caretaker, together with his like-minded and equally gifted wife, would be induced to completely abandon his profession at our institution, which they both took on only for the sake of Christ and have so conscientiously led up to now, which would be a very sensitive and not so easily replaceable loss for us.

Finally, for all these reasons, I urge all those concerned to clear the old backlogs as quickly as possible.

The payment dates indicated above must be strictly adhered to, since no budget can exist for long without the risk of bankruptcy, if the expenditure only exceeds the income.

Fort Wayne, December 1867.

W. Sihler, President of the College.

## Call for help!

The friendly Lutheran reader will not want to overrule the following because of the headline. It certainly concerns a church building that has become necessary here in Richmond. If it is rightly criticized that a congregation immediately knocks on the doors of its sister congregations when building a church, without making every effort itself and without having the most cogent reasons, we nevertheless believe that after our circumstances have been explained, this rebuke will hit us "lightly, but rather the helping love will turn to us.

In 1856 we joined our venerable synod. At that time we had a brick building, which was actually built for the school, but which we had to use as a church at the same time, and a small, low frame building as a school locale, which has already undergone various changes and improvements. Since, contrary to expectations, the merciful God has blessed our school abundantly, so that we have already had to employ a substitute teacher, the frame building used for the school has long since become too small to accommodate all the children. Therefore, we have had to take refuge in the Kirchlocal, which was built for the school according to its original purpose. Both buildings stand on a space 120' deep and 50' wide, but in such a way that the front is left free for an actual church to be built. That is why our present Kirchlocal is so hidden that a stranger hardly notices it. Moreover, it is so small that it hardly offers enough space for the congregation, let alone for guests.

Thus we are forced from all sides to proceed with the long-needed church building. We have no more room, we are forced to use our present church according to the original plan only for the school. In addition, there is also the following not unimportant circumstance. We are here, like New York and

Philadelphia, a mission post, yes, quite actually a solitary outpost of our synod. From here the mission must extend to the neighboring southern states, for which, under God's grace, a small beginning has already been made. As long as we have such a small, hidden church, however, little can be expected to attract strangers and immigrants. But after the state of Virginia has become a so-called free state and as a result of this the work system is a completely different one.

we have the most promising prospects for German immigration right now, as soon as our political conditions will be more or less in order. Our state has already taken the first steps in this direction by forming a state emigrant society and appointing agents.

To all this now finally comes one last important point. Next to our congregation, there has existed a Lutheran congregation by name, but basically united or rather free. This congregation, however, has split into various factions due to disagreement, and these factions are now in litigation. Through this disruption that has occurred in that congregation, God has obviously wanted to give us an opportunity to open a door to those who are seeking something better. We therefore believe that we must not let this opportunity go unused and that we must therefore also proceed to build a church.

However, all this is of course not sufficient in itself to justify our appeal for help. If we were in a position to carry out the church building from our own resources with a significant debt burden to bear, we would not even dare to come forward with this appeal for help. But we are too small in number and too weak for that. Our congregation, which numbered 38 members before the war, but became significantly smaller during the war, has now risen again to 32, of which, however, a part, and precisely those on whom the congregation's burdens mainly lie, have declined greatly due to war and misfortune, while the remaining part, the great majority, has only little merit. There is no need to prove how much we suffered during the war; this is common knowledge; it is only God's undeserved, wonderful grace that we still exist as a congregation. - It is true that with God's help we succeeded soon after the beginning of the war in paying off the significant debt of about \$1800 that was still weighing on our church property. But even though we were now free of debt and had the most ardent wish to be able to proceed with the so necessary church building, it was still quite impossible for us during the war. And now, after the war, such an unprecedented and still continuing general unemployment and financial embarrassment occurred that it is now no less impossible for us to carry out the church building on our own. Even if we dare to take on a significant debt burden, the current general financial situation is such that there is absolutely no credit available. Our intention, by the way, is not at all to start a costly construction; rather, since we are forced to call on outside help, we want to build as simply as possible, even if sufficiently spacious, and therefore have estimated the sum of \$10,000-12,000.

We, brothers, wanted to put all this to your heart in order to justify our call for help. We are well aware that in view of the necessary construction of our institutions in Fort Wayne and Addison, it is a grave imposition for us to knock on your door. We would not have had the heart to do so if we had not been encouraged from all sides. So we lay our need on your heart. After all, it is your work that we are doing here. Reach out to us and regard us as a sister congregation that is only gradually recovering and would like to go forward on its own, but is still too weak to do so. Help us to carry our burdens, according to the words of the apostle: "Bear one another's burdens, and you will fulfill the law of Christ."

With fraternal greetings, on behalf of the local Lutheran Bethlehem congregation, the Board of Directors  
L. Lochner, Pastor.

E. O. Nölting, H. E. Spott, ) L. Walter, E. W. F. Franck, > Vorsteher. W. A. Spott, C. Feitig, )

Postscript. - Since we intend to have the church ready at the time of the Synod of the Eastern District, which will assemble here in August 1868, God willing, and we therefore intend to begin construction as early as next March, we would be all the better served by early assistance and therefore request that any support be sent to the following address: ^lr. L. O. NoeUiuF,  
Uiollmonä, Va.

Nichmond, Va. 2 Decbr. 1867.

#### Intercession.

I also take the liberty of adding a few words to the above request. The dear community of Ric- monde has been under my care for more than eleven years, and during this time, although it was mostly a very dismal one, it has given many testimonies of its faithfulness. It could have become stronger in number of members if it had not been too fond of pure Lutheran doctrine and practice; and if it had been more numerous in members, it could also have lightened its congregational burdens; but it would rather exert itself to the utmost than deviate even a finger's breadth from the right path. So she always remained small, but still active and active. And even though it pleased the Lord to afflict her especially with the war wounds, he did not let her perish. But of course she is like a sick person who is on the road to recovery and uses crutches to walk, on which he can lean.- Now such circumstances arise that make it her duty to build a new and larger church; she sees that she can thereby gain a head start for the future and become a not insignificant missionary post; but when she brings her own number and strength into play, then she must

We should let this excellent opportunity pass by, saddened, and watch how others take up the new field of work that is now presented to them. I therefore ask you, the first sister congregations of our synod: Would it be right for you to withdraw and refuse to be a support for your weak, hard-tested, but faithful sister? For four years, I know, you have thought of her with a sorrowful heart in your intercession, and you would have liked to help her in all kinds of ways, but you could not, because she was unreachable for you. Now she stands at your door and asks for help. Can you let her pass you by? Especially since she asks not only for herself but also for you? For do you not all have to enjoy the joy when it becomes stronger and capable of raising the banner of our confession all around, as well as to feel the sorrow again when it only miserably ekes out its existence, while misbelievers and enthusiasts draw the Lutherans in line to themselves? Therefore, I ask you to consider the matter as your own, and let yourselves be found as cheerful givers. In particular, I take the liberty of reminding the dear brethren of the Baltimore District Conference of the encouraging promise they made last spring, and I now ask them to turn word into deed. I have confidence, however, in all the brethren in the Synod, that they will win a heart for the above matter, and will make such a heart with their I. I trust that they will win a heart for the above matter and make such a heart among their congregations.

With brotherly love C. Great.

Without being able to add a new reason why our dear Richmond brethren should be helped, the undersigned also unites with the petitioners here.

C. F. W. Walther.

#### **Dell Annexation at the School Teachers' Seminary Concerning.**

The building committee of the school teachers' seminary in Addison has already begun with the purchase of the materials for the extension of the same, and will continue with the same, if the dear communities do not forget to immediately send in a part of their subscribed contributions. This

construction is estimated by local experienced builders at not quite 10,000 Thaler. But I would be surprised if it were not a few hundred thalers more expensive. This cost estimate does not include the necessary transports, which would cost about 1200 Thaler. As with the first construction, these will be provided by the local community members. Of these necessary 10,000 Thalers, not even a full 7000 have been subscribed. We still have debts of 2450 Thaler from the first construction and if we did not do more for this new building, we would have a debt burden of

of almost 6000 thalers. That would not be pleasant. But I would also know how to deal with it. How would it be if we also reached into our pockets? It would not be necessary at all for us to reach so deep as to bring up the last cent. If each one of us put in a little money, the few thousand thalers would be paid for.

But, says perhaps someone who has learned worldly arithmetic from the bottom up and knows how to tell in pennies and nickels how much and how often he has given, "there is too much of a thing, and what is too much is too much; there is no end to asking for giving and giving." Well, the latter is true. We are *often* asked to give and *often* give, - and the end of it? Well, that is just as near and as far as the dear last day. But should that be a pity for us? I think not. For you see, giving is an art, and a holy and blessed one at that, which, incidentally, only Christians learn and can practice a little. Every art, however, must be learned, but, as everyone knows, it is best learned through practice. It is the same with the sacred art of prayer. He who does not begin to give never learns this art; he who gives only very seldom and very meagerly remains a bungler in it all his life. But he who gives often and abundantly learns this art. The more often and abundantly a person gives, the easier and sweeter it becomes for him to give; the easier and sweeter it becomes for him to give, the more abundantly and often he gives; and the more abundantly and often he gives, the more abundantly he will receive. Should the elect repent in heaven that they have been diligent in good works and have given often and abundantly? Should they accuse those there who, by their exhortation and encouragement, have made them merry and willing to give often and abundantly for the advancement of the kingdom of God on earth? I should not think so.- Therefore, brethren, let us do good, and not be weary; for in his time we shall also endure without ceasing.

On behalf of the Building Committee of the School Teachers' SeminaryA . Francke.  
Addison, in Decbr. 1867.

### **To the ecclesiastical chronicle.**

The "**Evangelist**", organ of the Zwinglian-minded part of the German Reformed Church, of 11 Decbr. reports to its readers, among other things, that neither the Ohio nor the Missouri Synod has united with the new General Synod, although the latter unreservedly professes the Lutheran symbols. The "Evangelist" adds, "He who can make no distinction between essential and non-essential doctrines, and has not learned by the personal grace of God in his heart what is essential, will always find cause to quarrel with others about doctrine." - —

We would hardly have expected such an uncharitable, heart-judging, arrogant and frivolous judgment from Mr. Rütenik, the editor of the aforementioned paper. W. [Walther]

**Unionist Church Names.** After the "Reformirte Kirchenzeitung" of Dec. 5. has reported on the so-called congregation of 2c. Eisenlohr in Cincinnati, it says: "We would like to ask if one of the readers of the church newspaper could not tell us what kind of many-headed being (for it is not the seven-headed animal of John's Revelation) a 'German-United Evangelical Reformed Lutheran congregation' is? And can such a being be included somewhere and how in the kingdom of nature or in the kingdom of God?" - Perhaps we know the right answer to this question; we believe that a congregation of the name given is one whose preacher thinks that the money he collects is worth just as much as a so-called Evangelical, or Reformed, or Lutheran, or any German may pay him; for why else should rationalists still pretend that they are also Christian preachers, that they baptize, that they marry ecclesiastically, that they keep the Lord's Supper, that they pray, than for the sake of dear money? Incidentally, there have even been congregations in synods as named above, which have now joined the new "Church Assembly of the Lutheran Church". (See Past. Brobst's Luth. Zeitschrift of Nov. 9 of this year.) Admittedly, these now give up their "many-headed" title, and that is to be highly praised; but such synods, of course, should now also acknowledge and confess that they were rightly attacked by faithful Lutherans for this reason and for the sake of similar evil things in the past. Without such a confession, no special value can be placed on the external transformation that has occurred; indeed, if such synods even still complain about the attacks they experienced as about injustice done, then the change is nothing but a new dress for the old mischief.

W. [Walther]

**An "evangelical" celebration of the 350th anniversary of the Reformation.** Under this heading, a non-evangelical preacher in the "Friedensbote" of 15 Decbr. shares an excerpt from a sermon he held on the 22nd Sunday after Trinity. In a preface to it the preacher writes: "But it must be noted from the outset that the celebration was outwardly a very simple and as we hope (!) just for that reason genuinely evangelical. The word, the gospel should be the main decoration. There were no wreaths and illuminations in the church and no processions after the manner of the world outside the church." With this description of a "genuinely evangelical" jubilee celebration, the sweet Union man is obviously teasing us Lutherans. But if he hereafter thinks that a celebration becomes genuinely evangelical by the fact that it is celebrated without

If he thinks that the church is held without wreaths, without illuminations and without processions, and that this outward adornment is something worldly, then this gentleman must have a poor knowledge of the Bible and the history of the church of the Old and New Covenants. Perhaps, however, this teasing has its reason more in the fact that it happened to him like the fox in the fable, who, when he could not reach the grapes, after which he lusted, said: Oh, they are sour! - The subject of his sermon was, "What right has the evangelical-unvangelical" (should probably mean: the unit-evangelical) "church to today's feast?" To this he replied: 1, because it is a Bible festival, 2. an evangelical festival, and 3. a union festival. Of these three reasons, however, unfortunately, only the third is true; for it is true that on Oct. 31, 1867, it was just 50 years ago that the first foundation stone was laid for the Royal Prussian Union Babel in Berlin; but it is untrue that the Union Church was ever a biblical and Protestant one. The phrase: "Bible and only the Bible, Gospel and only the Gospel" has, of course, always been on the lips of the united church, but it has been united precisely because it did not want to be bound to the Bible and the Gospel by the old orthodox confession, but wanted to have the freedom to interpret it according to its reason, to do with it and from it. Therefore, even in the united church, Lutheran and Reformed believers, that is, those who believe that Christ's body is present in Holy Communion according to Christ's clear words, and those who do not believe it, yes, the worst rationalists live together fraternally and peacefully. The preacher in the "Messenger of Peace" praises his unchurched church for not saying: "God's word and Luther's teaching"; but this is a very bad praise, for if it does say: "If the aforementioned preacher even dares to say: "We hold with Luther, because the Bible was more sacred to him and more valid than St. Thomas and even St. Augustine. Thomas and even St. Augustine." this only proves that no one understands so well how to merge yes and no into one as the dear unintelligent; an art, of course, that is neither biblical, nor evangelical, nor Christian, nor even reasonable. W. [Walther]

The second German Protestant meeting was held in **Neustadt a. d. Hardt** on Sept. 26. Mr. Schenkel was the first speaker. He delivered 10 sentences about the Union. The content of these is briefly that in the Union it is not a matter of faith, but only of life. By declaring the doctrinal differences of the Lutheran and Reformed Churches to be no obstacle to the ecclesiastical constitutional and life community, the



Union had introduced doctrinal freedom.

leads. The church-legal validity of the confessional writings was henceforth a moral impossibility. They could only claim significance insofar as they contained the principles for moral life. The scientifically (?) free (unbelieving) direction was just as justified as the believing one, as long as it kept those principles. The so-called Consensus Union, which, with the exception of doctrinal differences, wants to retain the entire doctrinal content of the Confessions, is in contradiction with the true Union. The ultimate goal of the union is the German Protestant national church. For the time being, it is especially necessary to work towards the recognition of the so-called scientific free direction as equal in church law to the confessional one. (Stader Stgsblatt.)

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### Church News.

The Rev. I. C. Himmler having accepted the call issued to him by the Lutheran congregation at Town Sherman near Forrestville, Mich. with the approval of his former congregation at Bay City, the same was installed in his new office on the 2nd Sunday of Advent by the undersigned by order of the honorable Mr. President n'ördl. district.

May the faithful God adorn the dear brother with many blessings and give him one victory after another. N. H. Biedermann.

Address: Rov. 3. 0. Himmler,

'IVInte koolc 0., Iluron Oo., Mob.

After the preaching office at St. John's Parish in New Orleans had been taken care of by the departure of Pastor Metz, and the traveling preacher, Pastor C. F. Liebe, who could no longer tolerate traveling for health reasons, had accepted the calling of the parish, he was inducted into his office by me, on behalf of the Reverend Presidium of the Western District, on the 1st Sunday of Advent. May God crown the effectiveness of this servant of His with many blessings.

New Orleans, La. the 2nd Dec. 1867.

A. F. Hoppe, Pastor.

### Conference - Displays.

The Cleveland Special Conference will assemble, God willing, January 7 and 8, 1868, at the home of Rev. Wyneken in Cleveland (west side). I. Rupprecht.

The Pastoral Conference of the Chicago District will meet, God willing, Tuesday, Jan. 7, at the home of the Rev. Döderlein at Chicago.

G. S. Löber.

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### List of subscriptions and payments on account to the College construction in Fort Wayne.

Received from the municipalities folgcnver gentlemen Pafiom to November 23, 1867:

Large, Nichmond, Va. \$62.75\$30	.00	
Michael, Cicero, Ind. 125.0097	.25	
Traulmann, Adrian, Mich.	150.0035	.0V
Bold, Wilshire, O.	120.00105	.25

Subscript. Payment.

Wrycl, Darmstadt	150.00100	.00
Loeber, Thornton Station, Ills.	70.0035	.00
I. L. Hahn, HillSdale, Mich.	25.005	.00
F. W. Husmann, East Cleveland, O.	109.0050	.00
C. Sallmann, Newburgh, O.	34.0035	.00
Jünger, Jonesville, Ind.	450.00230	.50
Wüstemann, Noble Co., Ind. -> -60	. 0042.	95
S. Keyl, Philadelphia, Pa.	40.0056	.00
Common to Pomeroy	15.0015	.00
King, Cincinnati, O.	700.00707	.25
Kuechle, Laporte, Ind.	218.00109	.00
Geo. Schamm, Bartholemew Co. Ind.	80.0037	.00
I. G. Sauer, Seymour, Ind.	328.00125	.00
Geo. Reisinger, Beijing, Ills.	200.00100	.00
Schuster, Bremen, Ind.	100.0025	.00
F. H. Jor, Peru Branch, Ind.	150.00148	.00
Friederich, Lancaster, O.	40.0037	.41
Wyneken, Cleveland, O.	-300 .00319	.15
Jno. Multanowsky, Dodgr Co., WiS.	75.0041	.00
Geo. Harter, Lithopolis, O.	22.0022	.00
G. Markworth, Danville, Ills.	100.0050	.00
Stellhorn, De Kalb Co, Ind.	80.0053	.00
Stock, Allen Co, Ind.	92.0017	.50
Jäbker, Adams Co, Ind.	300.0075	.00
Strengths, Baltimore, Md.	200.70100	.00
A. Saupert, EvanSville, Ind.	400.00200	.00
; Trinity.Distr., St. Louis	550 .00550.	.00
Kolb, Sheboygan, WiS.	60.0050	.00
Nütze, Marysville, O.	400.00138	.50
W. Hattstädt, Monroe, Mich.	100.0024	.00
E. Citizen, District of Columbia	500.0065	.00
E. Sleege, Jda, Mich.	30.0018	.00
I. Bernreulber, Erie Co, N. I. -	-- -24	. 5013.00
H. Horst, Columbus, O.	35.0012	.00
N. A. Allwardt, WiS.	50.0910	.00
t F. I. BUtz, Concordia, Mon.	20,0020	.80
t John M. Hahn, Lake Creek, Mo.	-- -125.00125	.00
t August Lehmann, St. Louis Co, Mo.	25.0024	.50
t A. Wagner, Pleasant Nidge	300.00239	.00
L. Streets, Watertown, WiS.	225.00 (?) 72.17	
1 Graves, St. Charles, Mo.	100. 00110.00	

\$7340.25 \$4475.23

#### Cash and Lumber Subscription.

Past. Bode's Gem. \$167.00

Lmber paid at the value of \$59.41.

Cash \$20.50

Immanuels - Community, Adams Co, Cash 33.50  
and 3400 feet Lmber.

Past. Fritze's Gem. 200.00

Or. 1400 ft. Ash Jlooring abgel.

Past. Jleischmann's Gem, Cash Sub. 62.00 and 5500 ft. Lumber.

6r. at Cash 27.09

Past. H. Evers' Gem., Lnmb. u. Cash 170.0323 .00

\$7972.75 \$4545.73

#### Subscriptions received

From the congregations of the following pastors: 8 Wm. Brakhagr, Bear Brauch, Ind. \$25.00 Hugo Hanser, St. JohnSburg, N. I. 75.00

Teacher Jung, CollinSville, Ills. 90.25 C. Sallmann, - - - (for next year) (?) Törmann, Ills. 100.00

Ruhland, Buffalo, N. I. , - - 150.00 Ebendick, Strattonport, L. I. - -50 .00

Martin Stephan, JUS. 150.00

Geo. Reisinger's branch 100.00

A. Riedel, Cape Girarbeau 100 00 Heinemann, New Gehlenbeck 200.00 Hcitmüller, Rodenbrg, Ills. 40.50

A. W. Bergt, Paitzdorf 100.00

M. Eirich, Müden, Ills. 500.00 C. Engelder, Olean 50.00

Wm. Lange, Humboldt, Kans. 26.00

I. Lebner, Noble Co., Ind. 40.00

I. F. Mueller, Lake Ridge, Mich. - - - -40 .00

H. I. Schwensen, New Bielefeld 50.00 Wm. Sandvvß (self) Cole Co., Mo. 10.00 I. G. Schäfer, Lanesville, Ind. - - -80. 00

F. W. Föhlinger, New York 500.00 M. Guenther, Saginaw City, Mich. - - 100.00 W. Matuschka, New Melle, Mo. - - -40 .00

Hermann Lcmke, Roseville, Mich. - - - -80 .0)			
I. Rupprecht, North Dover	85.00	I. A. Hügli, Detroit, Mich.	60.00
A. M. W. Kähler, Berlin, Pa. - --50	.00		
St. Paul's Parish, Baltimore	165.00		
G. Neichhardt, Columbia City	80.00	P. Heid, Peoria, Ill	50.00
G. A. Weisel, Erie Co, N. I. ....	60.00		
A. Ernst, Elmira, Canada	100.00	I. C. Himler, Bay City, Mich.	25.00
Lothmann, Liverpool, O.	30.00		
Holls, Centreville	150.00		
I. H. Werfelmann	150.00		
John Karrer-	50.00		
I. L. Daib, Grand Rapids, Mich. - - 68.63		Richmann, Cook Co., Ills.	300.00
L. Lochner, Madison Station, Ills. - 100.00		Frickc, Indianapolis	450.00
Brohm, St. Louis, Mo.	130.00		
A. E. Winter, Logansville	45.00	Kilian (self), Texasin	Gold 60.00
WiS.	100.00	Streckfuß, Okaw, Ills.	230.00

§5385.38

Communities from which funds have been received, - but no subscriptions have been received r

Zaget, Allen Co, Ind --	\$107.00	
Dulitz, Huntington, Ind.	73.50	
Theod. Mießler, Cole Camp, Mo. -- -24	.75	
Schürmann, Homestead, Iowa	17.60	
P. Seuel, Vincennes, Ind.	61.03	
BartUng, Springfield, Ills.	50.00	
Sievers, Jrankenlust	93.75	
Stecher, Sheboygan, Wis.	100.00	
W. Brakhage, Bear Branch, Ind. - -86	.65	
Christ. Grain, Norwich	10.00	
Port Richmond, Staten Island	.05	
List, Town Sherman, Wis.	2.00	
Wm. Arendt, Canada	5 00	
Sprengeler, Carver Co. of Minn.	17.00	
Fick, Eollinsville, Ills.	49.00	
	„ 39.90	
Ways, Augusto, Mon - > - 5.	15	
Schöncberg, Lafayrtte, Ind.	16.00	
by the same from A. Bierlein	100.00	
„„„ Deichmüller	4.00	
Hörnicker,	8.00	
E. G. H. Micßler, Jsabella, Mich. -	-10.00	
Th. Gotsch	20.00	
	„ 16.60	
C. Meyer, Champaign City	10.15	
charcoal burner, Chariton Fork, Mo.		22.00
P. Schulze, Henderson, Minn. 7.00		
H. W. Wehrs, Dubuque, Iowa	3.85	
Horn's Joh. Gem., Holmes Co., O.	21.75	
„ Pauls Gem.,	19.42	
vr. Gotsch, Memphis, Tenn. 25.00		
Joh. Walther, Swan Creek	2.00	
F. Lochner, Milwaukee	15.00	
E. F. Richter, Egg Harbor City	8.00	
Fr. G. Niethammer, Sugar Grove--32	.00	
Geyer, Carlinville, Ills. 50.00		
„„„ 17.00		
F. Keller (self), Ahnapee, Wis. ----5.00		
A. Kleinegecs, Pilot Knob	17.00	
HollS, Columbia	28.00	
„„ 16.00		
E. Asbrand, Fort Dodge n. Dayton--16	.00	
Hachenberger, Dodge Co, Wis.	36.00	
I. G. Nützet, Columbus, Ind.	9.25	
F. W. Schot., 8	.48	
A. Christ. Farmer, Monroe, Mich. - - -	-2.50	
H. Loßner, Washington, Ill.	9.75	
F. Kleist, Washington, Mon.	21.00	
Detzer, Desiancr, O.	71.00	
H. Klockemeyer, Cape Girardeau	5.50	
Bon the comm. to Aurora, Ills.	22.00	
John Herzer, Sieele Co, Minn.	11.00	
BcthlehemS comm., St. Louis--100	.00	
Miracle, Chicago, Ills.	59.26	
4 Roesch, Swetts Prairie, Ills.	13.50	

Z Fredcrking, Palmyra, Mon.	15.00
" by P äst. Stubnatzy - - -15	.00
1 Meyer, Leavenworth	6.00
s Sappcr, Carondclet	39.00
s: Schmidt, Elk Grove	11.40
f: " Dunton	6.09
f: Hoppe, New Orleans	100.00
t ImmanuelS District, St. LouiS272	.80

§2073.68

Also received from:	
H. Bussey §5 and gardener Müller §10§15	.00
Mrs. Auguste Ruhland	1.00
D. Sondermann §3, Wm. Heine §25	.00
Virgin Of Kaempen	1.00
C. H. Griefe, Cleveland	30.00
Women's Vcrein at Zanesville, O.	14.00
Friederich Stutz, Washington, D. C.	71.00
Kldpfer 1	.00
Johann D. Meyer, Trete, IIS.	5.00

§143.00

From the Eastern Distr., Lass. I. Birkner§200	.00
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H. R. Schwegmann, Cassirer.

k. S. - ; designated -. Funds received through Mr. Kassirer Roschke, h further subscription - payable next year.

(Receipt and thanks.

To the seminar building in Addison:

By Ferd. Schützt, Proviso, Ill, §5. By Prof. Lindemann of N. N. §5. By Past. Schürmann's Gem. in Homestead, Iowa, §7. Jubilee Coll. by Past. Herzer's congregation, Steele Co., Minn, §6. congregation, Richville, Mich, §22.50. by Treasurer Eißfeldt §91.19. by Treasurer Birkner of New York congregation §50. by L. Braun's, surplus from the jubilee celebration organized by Past. Wunders Gem. jubilee excursion of Chicago Lutheran congregations to Addison §430.20. Summa §616.89.

Addison, Ill, 7th Der. 1867. h. Bartling.

To the church building in Egg Harbor City, N. I.

From Past. List's Gem. at Adell, Wisc., §7; byPast. E. Riedel's Gem. at Cape Girardeau, Mo., §8.65; of Past. Dulitz's Gem. at Huntington, Jnd.", §8.50; byPast. C. Gross'S Gem., Buffalo, N. I., §19.12; by Past. Klocke- meycr'S Gem., Cape Girardeau, Mo., §1; by Past. Stürken's Gem., Baltimore, Md., §156.16; by Past. E. G. W. Kcyl'S Gem., Baltimore, Md., §101.70; by Past. Karrer'S Gem. of ZionSburg, Minn, §12; of Past. E. Gottlieb'S Gem., PortRichmond, Staten Island, N. I., §70.50; by Past. Weisel's seu. Gem., Williamsburg, N. I., §20; by Past. Bro. Nützel'S Gem., Marysville, O., §5. E. T. Richter, Rev.

Entered the race of the Western District:

To the synodical treasury of Western District: From Past. Gräbner's congregation, St. Charles, Mo., §20. of Past. Strieter's Gem. harvest festival collecte, Aurora, Ill, §12. same as its gem. in Kendall Co., Ill, §5.60. same as its gem. in Squaw Grove, De Kalb Co., Ill, §5.05. same as its gem. in Pierceville, De Kalb Co., Ill, §3.76. same as its gem. in W. Dettlaff's, Herrmann, Wis. §2. collecte in Past. Zucker's Gem., Proviso, Ill," §5.50. Collecte, ges. in Lud. Ahrens' infant baptism, Proviso, Ill, §8.00. Past. John's Gem., New Wells, Mo.", Collecte §3.35. From Past. Wagner's Gem. at, Pleasant Ridge, Ill, Collecte §22.50. From Trinity's Distr. at St. LouiS, Mo., §29.35. From Immanuel's Distr. at St. Louis, Mo., §27.05. From Past. Riedel's Gem. on Sandy Creek, Jeffcrson Co, Mo, Collecte §6.10. From Aug. Srifhart through Past. Strikter, Aurora, Ill, §1. From Past. Hoppe's Zions Comm., New Orleans, La., §50.

On the college maintenance fundin St. LouiS. From Past. Asbrand's Gem., Fort Dodge, Iowa, §5. From W. Kahle, Guttenberg, Iowa, §1. Collecte at Jubilee in Past. Bartling's Gem. of Springfield, Ill, §64.50. From Trinity District of St. Louis, Mo. of St. Louis, §22. From Immanucls District of St. LouiS, Mo. of St. LouiS, §11.

To the Synodal Mission Casser From the Trinity District in St. Louis, Mo.r §4.90. From the School Children of Teacher Tröller, Thornton Station, Ill, §5. By Past. P. A. Nasmußen of the Gem. Lisbon, Ill, §60.

For internal mission: Don Hrn. H. MatthewS, Addison, Ill, §1.

ForPaest. Brunn's Anstalt: From Past. Grave- ncr'S Gem., St. Charles, Mo., §5.

On seminary construction in Addison: From Past. Wagner's Wem., Pleasant Ridge, Ill, last s., \$10. From Past. Wagner's Gem., Troy, Ill. last send., \$22. Don Past. Asbr. and S Gem., Fort Dodge, Iowa, \$5.

On college construction in Fort Wayne: Bon Past. Wagner's Gem., Pleasant Ridge, Ill, last s., \$27. Bon Past. Wagner's Gem., Troy, Ill. last send., \$40. Collecte at Jnbelfest of Immanuel's District in St. Louis, Mo. last send., \$21.45. By Past. Stephen's Gem., Echester, Ill, \$30. from Zion's District in St. Louis, Mo, \$113.75.

Ed. Roschkr.

## Get

for the Lutheran Hospital and Asylum in St. Louis: From Mrs. Rohr in the congregation of Mr. Past. Lehmann as a thank offering for recovery \$4.00. Cvil. at the wedding of Mr. Past. Schumm \$6.00. From F. Büttner as a gift \$5.00. Shepherdess in St. Louis, thank-offering for the preservation of the health of his and his family \$5.00. By Mr. Past. Föhlinger from M. Cath. Zeitner \$3.00. Coll. by Mr. Neumueller, Perry County, Mo. \$4.00. Wesselschmidt in Past. Dornseif's Gem. \$5.00. Mich. March, thank offering for preservation from hailstorms \$2.50. Rev. Gotsch in Memphis \$2.00. Miner, St. Louis, \$5.00. From the congregation of Rev. Streckfuß by Mr. Teacher Mueller \$H.50. From the congregation of Pastor John \$6.50. Members of the congregation of Pastor Streckfuß \$7.25. From the congregation of Pastor Holls by Ad. Hochstetter \$10.00. Georg Hensel \$5.00. Wilh. Buchholz \$5.00. Knocke \$3.00. ^ev. März \$4.00. Warnicke \$1.00. From members of the congregation of Mr. Rev. Klaus in St. Louis \$28.00. Chr. Könnecke by E. A. Winter \$10.00. Collecte by Mr. Teacher Emmerich in Lowcl \$2.55. G. Ordner, thank offering for Genrsung of his wife \$2.00. Thank offering for salvation from illness of G. K. in V. \$2.00. Coll. at wedding of Mr. Past. Sitzmann \$4.75. Dnrch Mr. Barthel of Ph. Fey, Echester Ills., \$1.00. Teacher Steigleder, Pittsburg, Pa. \$2.50. From two unnamed 65c. Robert, New Orleans, \$5.00. From the comm. of Mr. Past. Kleppisch, Watrloo, Ills, namely C. H. Kahrr \$1.00. Wittwe Hagemirrr \$2.00. Joh. Westerberg \$2.00. Jul. Just. \$2.00. W. Kahre \$1.00. F. Vallowe \$3.00. G. Sanger \$6.00. Buchholz \$2.00. P. Koch \$1.00. Cal. Nagel by Mr. Past. Bergt, Frohna, Mo., \$3.00. From parishioners of Mr. Past Fick in Collinsville, Ills. who had nothing to spare from food and yet want to do something for the hospital, \$8.50. Better in St. Louis \$1.00. Past. R. Doigt, Iowa City, \$1.00. H. Schröder in Port Hudson \$5.00. Kindtanf's Collecte collected at I. Gernerich by Past. Chr. Markworth \$4.00. By Hrn teacher Fr. Koch from parishioners: in Minden, Ills.: By Herm. Haubein \$5.00. Ernst Weihe \$5.00. Fr. Ellerbusch \$10.00. W. Bartling \$3.00. W. Frye \$10.00. Heim. Niemann \$10.00. Heinr. Sachtleben \$15.00. Mrs. Pohlmann \$3.00.

Furthermore, it is acknowledged with heartfelt thanks for the following gifts: From the Women's Club of the Trinity District in St. Louis, H Dutz. Underpants, 8 nightgowns, 3 quilts, and for Emil Päckel 2 blue and 1 white bust shirts. From a summer skirt and 2 pairs of stockings to an unnamed person for parcels. From the parish in St. Charles a magnificent cow and calf. From Mr. Wiebracht and Co. 300 pf. flour and 500 pf. bran. From Mr. Leonhardt and Schuricht 300 pf. flour and 500 pf. bran. From Mr. Kalbfleisch and Lange 300 pf. flour and 500 pf. bran.

Collected by Mr. Teacher Jung and F. W. Schuricht from the parishioners of Mr. Pastor Fick in and about Collinsville, Ills: 5 gallons of boiled down mush, 5 gallons. Lard, 10 chickens, 1 pc. Meat, 5 pgs. soap, 1 pair of pants for Emil Päckel, 1 doz. Eggs, 4 doz. Jugs of preserved fruit, 14 Bush. Grain, 5 bush, green apples, 7 bush. Potatoes, 5 bush, dried fruit, 14 bush. Oats. L. E. Ed. Bertram.

Note. Those dear friends of our hospital who have signed contributions to Mr. "Collecte" Schulz and have not yet sent them in, are kindly requested to do the latter as soon as possible, since we are in need of money.

To the college household in Fort Wayne: From Past. Jäbker's Gem. r From Reinking, 100 lbs. of Schaffirisch, from KLnrmann, 1 bag of grain, 1 S. of turnips, 1 bushel of wheat, 1 Bush. Rye, 1 roll of butter, 1 pot eingem. Beans, 1 peck apple slices; from Müsing 1 bag grain, 1 p. potatoes; from Buel 2 p. rye flour; from Stobbenhagen 4 bush. Grain, 2 bush. Wheat, 2 bush. Potatoes, 1 p. turnips; from some women there 3 wadded blankets, 3 towels, 1 piece want yarn; from N. N. 8 Bush. Grain, 2 Bsh. Potatoes. From Past. Bode's commons: from Gehrke 1 quart beef, 4 gall. Apple butter; from Brunk, 1 load of straw, 4 gall. Apple butter; from Kohlmecker 1 fdr. straw; from Janzow 2 p. grain, 3 bsh. Potatoes, 18 cabbage heads; from Mrs. Luhmann 1 Bush. Apple slices; from I. Jöcklein 2 sacks of apples, 30 heads of cabbage. From its Filialgem.: From F. Brömer 2 S. Apples, 4 Bush. Turnips. From Past. Sommers Gem. 6 pairs woll. Stockings. From Past. Trautmann's congregation from the communion fund \$20. From Past. Traub's parish: from Piepenbrink 1 cheese of 44 pounds. From Past. Stocks Gem.; from Bratmüller 1 Fdr. straw, 3 book. Kartoffeln, 1 Sack rothe Rüben, 1 Schaf, i Bush. green beans; from Hitzemann 1 Fuder straw. From the Fraumver. in Past. Sievers' Gem. 3 bosom shirts, 3 p. wool. Stockings. From the women's association in Past. Fricke's Gem. 3 pr. woolen stockings. From Past. Fleischmann's Gem.: v. Brackhage 1 ham, 1 sheep, for poor pupils 2 woolen blankets and 5 doll. cash; you deff. Daughter Elisabeth 1 doll. From Past. O. Hansers Gem.: v. Burkhardt 2 Brl. Apples, 3 br. peaches. From Past. Schuster's comm.: from Mrs. Zinner 1P. Stockings. From Past. Wüstemann's Gem.: v. Merz 4 Bsh. Apples. From Past. J'r Gem. 4 gall. Apple butter. From Past. Zagels Gem.: from Trier 6 gall. Apple butter; from Blekr 130 cabbage heads; from E. Priese 1 Bush. Ruben, 1 peck Zwirbeln, 2 Vrtl. Sheep meat. From Past. Neichhardt's Gem.: from C. Brand 2 S. potatoes, 1 S. wheat, 1 Vrtl. Beef, 2 gal. Molasses. From Past. Hörnickes former Gem.: from Häusler 5 Pf. butter, 1 Gill. Apple butter, 1 p. wheat flour, 1 p. potatoes. From Past. Evers' Gem. 1 quart beef, 1 pc. bacon, 18S. Grain, 1S. Potatoes, 7 Bush. Wheat, 7Bsh. Rvggrn, 1 S. Buckwheat, 13 cabbage heads. From Past. Fritz's Gem.: from Christjörner 1 cartload of hay; from CH. Gehrke 1 sheep. From Past. Lehner's Gem.: from Frau Bauer 2 pr. stockings. From Past. Stechers Gem. 2 Brl. Peas. By Past. Penalties collected at D. Scheele's wedding 6 Doll. From Mrs. Konrad in Peru 5 Doll. From Mr. Griese in Cleveland 5 doll. for poor students and 5 doll. for housekeeping. From Past. Neichhardt's branch of Schaper 1 vrtl. Beef. In Past. Müller's parish in Pittsburg ges. at W- Sundersmann's wedding \$9.65 at A. Gundlach's wedding \$5.05. From Past. Detzers Gem.: von Biede 1 Vrtl. Beef. From Ft. Wayne: von Hantmann 2 p. grain, 1 vrtl. Beef, 4 N> butter, 1 gal. Apple butter; by Past. Stubnatzy ges. on H. Lankenans wedding 10.55; on Ch. Bohn's wedding ges. 5 doll. for K. Frank and 6.40 to the household. F. W. Reinke.

changed address:

Rev. I". R. Kniek, earo ok No. 6n8par II. rib, Niller's ImnäivZ, Frauklin Oo., No.

### Annual Report of the agent of the Lutheran Central-Bidel Society in St. Louis on the distribution of Bibles and New Testaments from Michaelmas 1866 to Michaelmas 1867.

	Full-	Habit	Altenburg	Summ
	permanant	ly new	rmes will	a the
Revenue and Expense.		Bibles	Vol. J.	Will
		testaments	II.	Copies
Stock from last year at Michaelmas 1866	. 479	460	12	285
Intake.				
New broadcasts	.208	1282	60	288
	1			3711
Sum of revenue and stock	.256	1742	72	573
	0			4947
Issue.				

Of these, by Michaelmas 1867, were distributed, resp,  
ver-

buys through the agent	.157	797	27	-	—
	6			435	
	. 8	1	-	2	—
Given away by the company		8	—		
DeSgl. donates to the St. Louis Institute for the Blind a complete copy of the New Testament and Psalms for the blind, consisting of 18 vols.					
	.. 11	-			
By Mr. Colporteur Lange		—		107	—
"Mr. Colporteur Bollinger	.. 3	1	16	5	—
	.. 36	1	-	-	—
" the branch club in St. Charles, Mo,		2	—	—	—
	... 13	1	-	-	—
,,,,,, Neugehlenbeck, III.,		2	—	—	—
	2	5	-	-	—
,,,,,, Collinsville, III, .....		—	—	—	—
""""Ehester, III.,	... 26	1	6	6	—
		9			
	... 12	-	2	-	—
,,,,,, Carlinville, III,		—	—	—	—
	... 52	-	-	-	—
,,,,,, Chicago, III		—	—	—	—
	. ..	-	4	2	—
,,,,,, Perry Co, Mo,	32	—			—
	, . .	-	-	3	—
,,,,,, Columbia, III,	—	—	—		—
Summa of the output	...17	86	55	560	3250
	71	4			
	.. .	87			
Remains stock to Michaelmas 1867	789	8	17	13	1697
St. Louis, October 11, 1867.		L. E. Ed. Bertram		, Agen t.	

## Annual financial statement

of the German Lutheran Central Bible Society

in St. Louis.

Intake.

Contributions from members in St. Louis	\$230	.85
" , branch companies, namely:		
By Collinsville branch, III, - --	\$15.25	
" , " Columbia, " --	15	.00
"""" New Gehlrbbeck, III,	10.00	
"""" Altenburg, Mon., - -	23.45	K3 .M
Church Collect in St. Louis	63.34	
For Bibles sold and ordinary wills--	2491.95	" " Altenburg" New Testaments 986.50
"""" Old " "	151.95	
"Actien-	20.00	
Revenue in\$4008		.29
Balance at last financial statement	2037.27	
Summa revenue and inventory	\$6045	.56
Issue.		
To purchase Bibles u. ordinary! Test.	\$31303.90	
"""" Altenburger Old Test.	103.20	
Printing and binding for Altenb. N. Test.	660.26	
To purchase the stereotype plates	866.95	
Shares repaid-	55.00	
Operating expenses	-	277.25
Summa of the output	\$4966	.56
Stock\$1079		.00

St. Louis, October 13, 1867.

I. T. Schuricht, Treasurer.

**The chiasm is wrong.**

**3. the blessed state of the New Testament Church.**

a. Peace.

The holy prophets describe the New Testament as a time of the most blessed peace. "In his days shall the righteous flourish, and great peace," Ps. 72:7. "And there shall be no end of peace," Isa. 9:7. "And the fruit of righteousness shall be peace, and the benefit of righteousness shall be everlasting quietness and safety; that my people may dwell in houses of peace, in secure habitations, and in proud rest," Isa. 32:17. '18. "For all warfare with impetuosity and bloody raiment shall be burned up and consumed with fire," Isa. 9:5. "They (the heathen) shall make their swords into plowshares and their spears into pruning hooks. No nation shall lift up a sword against another, neither shall they learn war any more. Every man shall sit under his vine and under his fig tree without fear," Mich. 4, 3, 4.

This is what the chiliasts assume about a physical, external, worldly peace and pretend that in the millennial kingdom there will be no wars at all, but only the deepest peace. But the prophets tell me about an inner, spiritual peace that the Messiah will bring. It is written in Is. 53, 5: "The punishment is on him, so that we may have peace." They also refer to peace as the "fruit of righteousness," Isa. 32:17. But that this is only to be understood as the spiritual peace of believers with God is taught by the Holy Apostle Paul. The apostle Paul teaches: "Since we have been justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. . joy, peace," Gal. 5, 22.

The Lord himself testifies that he does not bring worldly peace by saying: "You should not think that I have come to send peace on earth. I did not come to send peace, but the sword," Matth. 10, 34. "Peace I leave with you, my peace I give to you. I do not give to you as the world gives," John 14:27. Christ's peace is therefore not of this world, it is spiritual, as St. Paul testifies: "To be spiritually minded is life and peace," Romans 8:6. This peace flows from the blessed confidence that through Christ we are redeemed from sin, death, the devil and hell, and reconciled to God, whom we call upon through the Holy Spirit. We now call upon him through the Holy Spirit: Abba, dear Father! Christ acquired this peace through his suffering, death and resurrection and communicated it to his disciples through the Easter greeting: "Peace be with you", Joh. 20, 19. 21. Luc, 24, 36. Christ himself communicated this peace during his teaching ministry.

He proclaimed to the people of Israel: "God has proclaimed peace through Jesus Christ," Acts 10:36. 10, 36. And when the Lord sent out his disciples to preach the gospel, he commanded them, when they entered a house, to enter with the greeting, "Peace be in this house," Luc. 10, 5. With this sermon, the Lord comforted the sorrowful, such as the weeping sinner, by saying to her, "Your sins are forgiven you. ... Go in peace!" Luc. 7, 48.50. Therefore the heavenly hosts sang in the holy night of consecration: "Glory to God in the highest, peace on earth and goodwill toward men!" full of thanksgiving to God that the Prince of Peace (Is. 9, 6.) was born and with him the blessed Kingdom of Peace appeared on earth.

But the believers are not only at peace with God, but also with each other. They are according to the new man: "One spirit and one body, one heart and one soul," Eph. 4, 4, 32. In this respect there is "no war with impetuosity" among them 2c. This prophecy began to be fulfilled already in the time of the apostles. There, through the preaching of the gospel, Jews and Gentiles, who before hated each other fiercely, became one flock under one shepherd. This spiritual unity, which Christ established between the converted Jews and Gentiles, is described by the apostle with the words: "For He (Christ) is our peace, who has made both one,



And brake down the fence that was between them, in that by his flesh he took away the enmity, that is, the law which was laid down in commandments, that he might make of two one new man in himself, and make peace, and reconcile them both to God in one body by the cross, and put to death the enmity by himself. And came preaching peace in the gospel to you who were far off and to those who were near; for through him we have access both in one Spirit to the Father," Eph. 2:14-18.

b. Taming of wild animals.

The Holy Spirit prophesies. The Holy Spirit prophesies Isa. 11:6-8: "The wolves will dwell with the lambs, and the pardels with the goats. A little boy will drive calves and young lions and fatlings together. Cows and bears will go to pasture, so that their young will lie with one another; and lions will eat straw like oxen. And an infant shall have his delight in the hole of the adder, and a weaned man shall put his hand into the basilisk's den." Cf. Isa. 65:25. This is how the chiliastes interpret it: In the millennial blessed kingdom of peace the ravaging and robbing animals would completely lose their natural wildness and would all become so tame and lamb-like that they would go to pasture together with the tame animals. And here they have great devotion. They do not know how to praise the peace in the animal world highly enough and often create the loveliest pictures of it.

But that this interpretation of the chiliastes is wrong is already proven by the context. For the Holy Spirit continues. 11:9 continues: "Man," or as it actually says in the basic text: "They will neither perish nor perish anywhere on my holy mountain; for the land is full of the knowledge of the Lord, as it is covered with the waters of the sea. Here the reason is given why the wild beasts "on the holy mountain" will do no more harm, i.e. will no longer persecute the church of God, because they will come to the "knowledge of the Lord". For land is written here according to a well-known metonymy for the inhabitants of the country. Thus, the Holy Spirit does not mean the wild animals here. Thus, by lions, bears, wolves, 2c. the Holy Spirit does not mean the wild animals, but the heathens and the godless, to whom conversion and incorporation into the Christian church is prophesied here. A similar passage is found in Isa. 43:19-20: "For, behold, I will make a new thing; now it shall grow up, and ye shall know that I make a way in the wilderness, and streams of arms in the desert; that the beast of the field shall praise me, the dragon and the ostrich." Here it says of the wild beasts, dragons and ostriches, that they should praise the Lord. If the chiliasts really want to understand this, they must assume that the wild animals in the millennial kingdom were not only tamed, but also endowed with reason and the Holy Spirit.

and thus praise the Lord, a nonsense that goes against the Scriptures. Scripture. The only correct interpretation here is to understand the heathen under the wild beasts, lions, dragons 2c.

This is also confirmed by the New Testament. Even after the holy feast of Pentecost, it was still hidden from the apostle Peter that the Gentiles should also enter the Christian church. How was this revealed to him? One day "he was amazed, and saw heaven opened, and there descending unto him a vessel like unto a great linen cloth, bound with four corners, and let down to the earth; and in it were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice unto him, saying, Arise, O Peter, slay and eat. But Peter said, O no, Lord; for I have never eaten anything common or unclean. And the voice said unto him the second time, What God hath cleansed, make not thou common. And it came to pass three times; and the vessel was received up again into heaven." Ap. Hist. 10, 10-16. At the same time, the Holy Spirit commanded Peter to be a healer. At the same time, the Holy Spirit commands Peter to preach the gospel to the Gentile Cornelius. While this is happening, the gift of the Holy Spirit is also poured out on the Gentiles. Spirit is also poured out on the Gentiles. And when the believers in Jerusalem heard this, they exclaimed in amazement and thanksgiving to God: So God has also given repentance to the Gentiles for life!

How gloriously this prophecy was fulfilled in the very beginning of the Christian Church! Even the idolatrous Gentiles were called to the kingdom of Christ through the Gospel, received the Holy Spirit and experienced His regenerating, sanctifying power. From bloodthirsty wolves they became gentle lambs, "cows and bears will go to pasture", i.e. the converted Gentiles formed one herd with the believing Jews; "a little boy will drive calves and young lions and fatlings together", i.e. the holy apostles and others before the world. That is, the holy apostles and other preachers, who were not held in high esteem by the world, have been "young lions".

Lions", the unruly pagans, converted and ruled by the scepter of the gospel. And through all centuries up to the present day this prophecy has found its fulfillment, as church and mission history teaches. The gospel has proven its heart-changing power on the most rejected heathens, on the most submerged

cannibals and man-eaters, saved them from the most hardened state and turned them from wild bears into holy children of God. How spiritless, on the other hand, is the chiliastic declaration that the wild animals would become carnivores at the time of the millennial kingdom:

wean, learn to eat straw and perform an idyll with the oxen! O vanity!

c. Transfiguration of nature and glorious abundance of all blessings.

When the holy prophets describe the state of the New Testament church, they are they often write the same under the sweetest images, that then an inexhaustible abundance of the richest blessings would pour over the believers, put an end to all earthly sorrow and fill their hearts with unspeakable joy. Then is the "gracious time", the "day of salvation", Is. 49,8. then the Messiah will bring the "gracious year of the Lord", Is. 61, 2. "The desert and the wasteland will be merry, and the fields will stand glad, and will blossom like the lilies", Is.35,1. "For waters will flow in the desert now and then, and streams in the fields. And where it was dry before, there shall be pools; and where it was dry, there shall be fountains. Where serpents have lain before, there shall be hay, and reeds, and canes," Isa. 35:6, 7. "I will give in the wilderness cedars, and firs, and myrtles, and pines; I will give in the fields fir, and beech, and box, with one another," Isa. 41:19. "Then shall the wilderness become a field, and the field be reckoned for a forest," Isa. 32:15. "Behold, the time cometh, saith the LORD, that they shall till and reap at the same time, and press and sow at the same time," Am. 9:13. "In that day shall the mountains drip with sweet wine, and the hills flow with milk, and all the rivers of Judah shall run with water," Joel 3:23. "In the earth upon the top of the mountains shall the corn stand thick," Ps. 72:16. "I will bring gold instead of brass, and silver instead of iron, and he; instead of wood, and iron instead of stones," Isa. 60:17. "Behold, I will lay the stone as an ornament, and will lay all thy foundation with sapphires, and make thy windows of crystals, and thy gates of rubies, and will make thy borders of choice stones," Isa. 54:12. "The Messiah will give ornaments and beautiful garments," Isa. 61, 3. "And the LORD of hosts will make all nations a fat banquet on this mountain, a banquet of pure wine, of fat, of marrow, of wine in which there are no yeasts," Isa. 25, 6. "And the moon's light will be like the sun's light, and the sun's light will be seven times brighter than now," Isa. 30, 26.

Now there are chiliasts who claim that all these prophecies of a "gracious time" are not yet fulfilled, but will only be fulfilled in the millennial kingdom. But you are mistaken and do not know the Scriptures. That with the appearance of the Messiah on earth at the same time also that gracious time with all its The mouth of the eternal truth itself testifies to the unspeakable glorious fullness of blessings. For when the Lord had read in the synagogue at Nazareth the prophecy Jcs.61, 1. and 2. which concludes: "To preach a gracious (or pleasant) year of the Lord", he added: "Today this scripture is fulfilled in your ears." The same is declared by the holy apostle

Paul: "Behold, now is the acceptable time, now is the day of salvation", 2 Cor. 6, 2. by which he also says that the prophecy Is. 49, 8. is fulfilled. The "pleasant time" does not refer to an outwardly glorious, but to an inwardly glorious state of the church. This is taught by the Holy Spirit himself. The kingdom of God does not come with outward gifts (thus also not with outward earthly fruitfulness, splendor and glory). Neither will it be said, Behold, here or there it is. For behold, the kingdom of God is within you." Luc. 17:20, 21. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit," Rom. 14:16.

Who now looks at these prophecies without chiliastic glasses, recognizes immediately that the holy prophets do not mean earthly pleasures, goods and blessings with it at all. But how do the prophets do it? The basic theme of all their proclamations is that the Messiah will redeem us from sin, death, the devil and hell, and give us the Holy Spirit, the forgiveness of sins, the forgiveness of sins, the forgiveness of sins, and the forgiveness of sins. The basic theme of all their proclamations is that the Messiah will redeem us from sin, death, the devil and hell, and will acquire and communicate to us the Holy Spirit, forgiveness of sins, comfort, peace and eternal bliss. This they say in many places without pictures with actual words. However, they also express the same in other places through images and parables. Very often they explain their figurative expressions themselves. But in general, if you pay close attention to the context, it will not be difficult to find the right understanding.

When the Messiah promises the believers that he will create jewelry and beautiful clothes for them, a chiliast could interpret this as follows: "So we will always wear the most beautiful diamond jewelry in the millennial kingdom and walk in all our glory. But the holy. However, the Holy Scripture itself explains in that passage what is meant by adornment and beautiful garments, namely, not adornment of the body, but gifts of the Holy Spirit. They are gifts of the Holy Spirit, namely comfort and peace. For the Messiah says: "He (the Lord) has sent me ... To provide for the mourners in Zion, that adornment may be given them for ashes, and oil of gladness for mourning, and beautiful garments for a grieved spirit." As can be seen from the parallelism and the context, jewelry and beautiful clothes mean here as much as oil of gladness, as the gifts of the Holy Spirit, consolation, peace and joy. Spirit, comfort, peace 2c. At the same time, this passage gives us the key to understanding the prophetic way of speaking and leads us to the important rule: Wherever the holy prophets describe the glory of the Messianic kingdom under the image of external, earthly pleasures, goods and blessings, they understand by it only an inward, invisible, spiritual, heavenly and eternal glory of the kingdom of Christ. And this rule is confirmed by the whole New Testament. For there the Lord Christ and his holy apostles themselves teach us, when they interpret the Messianic prophecies, that they never deal with earthly, but only with spiritual goods.

So when Isaiah C. 25, 6. prophesies a "fat meal of fat, of marrow, of wine, in which there are no yeasts", he does not mean an earthly feast, but, as the Lord Himself interprets it, the "great supper", Luc. 14,16. ff, namely the kingdom of God with its spiritual food and its heavenly wine of joy. - "The mountains shall drip with sweet wine, and the hills flow with milk," Joel 3:23. Hereby nothing is promised to the belly. Christ's comforting teachings are called wine and must by Himself Marc. 2, 22, and milk by the apostles 1 Cor. 3, 2, Hebr. 5, 12. Mountains and hills in the Holy Scriptures very often signify Christianity. As is well known, mountains and hills very often mean the Christian church. The opinion of the prophets is thus that at the time of the New Testament in the Christian church the blessed consolation of the gospel would be superfluous. - According to Isa. 60, 17. and 54, 12. God wants to give gold, silver and precious stones to the church of the New Testament. Matth. 13. Christ compares the kingdom of heaven to a "treasure in the field" and a "precious pearl". So Isaiah prophesies in those passages only about heavenly goods. - When Isaiah promises C. 30, 26. that at the time of the New Testament the moon and the sun would shine much brighter, many chiliasts explain this to mean that in their imaginary millennial kingdom there would be a very special brightness. But the prophet means that when Christ, the light of the world, the sun of righteousness, who is truth itself, will appear, then the knowledge of the faithful will be much brighter and clearer than in the time of the Old Testament. - Very often the holy prophets speak of a blessed change that will take place in the desert. Water will flow in it from time to time, it will become a blooming lily field, a pleasure garden Is. 51, 3, a glorious forest. If now the chiliasts wanted to interpret this in such a way that in the millennial kingdom the desert Sahara, the desert Gobi 2c. would be transformed into fertile

farmland, they would be very wrong. The prophets never prophesy of such soil improvement. Rather, their opinion is that even over the desert, i.e. the spiritually dead Gentile world, the Lord would pour out his Holy Spirit and through it they would be born again and made fruitful in all good works. - In the same vain do the Chiliastes expect a great fruitfulness in their millennial kingdom. For when it is said: one will till and reap at the same time and

Amos 9:13, every reader of the Bible knows that sowing, tilling 2c. means as much as proclaiming the gospel, and that here only its fruitfulness, which is shown in the conversion of many souls, is spoken of. With the words: "Up on the mountains the grain will be thick," Ps. 72:16, the prophet gives the comforting promise that the gospel and the number of Christians would grow and increase abundantly. Cf. Match. 13, 24. ff.

The holy prophets promised Christ and in him only spiritual goods. If someone pretends that they also promised an earthly glory, he does not interpret them, but puts his own corrupt thoughts under them, and thus only proves his chiliastic ignorance.

## **Some appreciation of the Synod of**

## **Wisconsin.**

**At the same time in response to the "Gemeindeblatt" of Nov. 15 \*)**

"Love rejoiceth not in iniquity ; but rejoiceth in the truth." This sentiment guided the meeting of our Northern District Synod when, at its proceedings this year, it was prompted by the minutes of the Wisconsin Pastoral Conference to consider the position of the Wisconsin Synod. It did not fail to recognize that things were moving more and more to the better in the said synod and that individual members of it were striving for greater decisiveness also in practice; However, it could not conceal the fact that the synod as such appears as if it had not been syncretistic at all from the beginning, but rather quite Lutheran in doctrine and practice, so that one has never read an honest retraction of it, But that it complains to this very hour of being reviled and slandered by us when we prove from undeniable facts the contradiction of its practice with its public confession of the entire symbols of the Lutheran Church. As long as such a contradiction exists, as long as the synod has not thoroughly purified itself of its practical syncretism, yes, as long as it defends the same and yet claims the name of a righteous Lutheran synod, faithful to the confession in word and deed, so long does our love for it and the righteous members of it, for our congregations and for the church in general, "require us to bear public witness against it over and over again and to denounce facts which have been sufficiently disclosed by naming names and so forth. etc.

As sorry as it is for the editorial staff to have to bother our dear readers with another polemical article, we cannot remain silent this time, because we have been called to account by our opponents.

so that the said synod may be urged to come out with the color, and so that our brethren in Germany may also be convinced by such published facts" - as it says on p. 52 of the synodal report of the northern district of our synod of this year.

This has now been noted very badly by the "Gemeindeblatt", the organ of the Wisconsin Synod. In the number of Nov. 15 of this year it appears in two articles against us. In a smaller article with the headline: "What is called 'coming out with the color.'" it makes fun of a school banner carried by one of the three Missourian congregations at the procession on the anniversary of the Reformation. The matter is, however, too trivial and too local to trouble the readers of this paper with a more detailed statement of the true facts. If the writer of the article, as well as his reporter, had wanted to inquire a little more closely about the place in question, he would probably have refrained from his mockery. Or should it be something else? What does the article want then? The sender considers it far more important and necessary to deal with the other article entitled "A Jubilee Gift". As for the attacks on our short, because only occasional, synodal negotiations about the Lord's Supper of a synod with united practice, answer and explanation are left to another pen. Let this work deal solely with a new presentation of facts in appreciation of the Wisconsin Synod.

And we should not be deterred from this by the reception we have already received from the "Gemeindeblatt", even before we have made this reproach and even before it knows the facts we are to present. In reference to the above words of our synodal report, the "Gemeindeblatt" says: "In reading these words, we rejoice that the brethren of Missouri do not think like Cain and say: Shall I be my brother's keeper? - But somewhat Cainite the words do sound. We would accept it if the Missouri brethren said: 'Let us take care of our Wisconsin brother, and if we find him causing trouble to the faithful, let us go and punish him brotherly. - But this is not the intention of the faithful brotherly supervision that is to be granted to us Wisconsin people. There are still Lutheran brothers in Germany, for example, who do not think very bad of us; now Cain wants to take care of his Wisconsin brother and if he finds something that seems bad to him, he will go to Germany to kill the name of the Wisconsin brother. He alone wants to be praised in Germany, so that he can diligently print in his papers the German hymns of praise for the Missouri Synod. Is it too much to say that we should be so minded?'"

call such speech, as in that above statement, petty, pathetic, unworthy of a Lutheran synod? - We do not want to believe that it is so, but the words sound almost a little like brodneid and the like. - We don't want to believe it, we want to trust the Missouri Brethren with everything good and - more, we think, is not to be expected from 'schismatics and Turks' at first." Oh, how often has the "Missouri brother" reproached the "Wisconsin brother", not only in particular, but also publicly, not out of "envy", but out of love for the poor church! But the "Wisconsin brother" always called such reproaches badly vituperation and slander, wanted to be right even in very rough pieces and wants to have acted completely Lutheran in this and that piece until today, as this year's synodal report of the Wisconsin Synod shows again so clearly and so saddeningly, despite all that is commendable and pleasing. May the writer of this report be called a "Cain" from the beginning, who intends to "kill the name of the Wisconsin brother" with the following facts: God knows that Cain's mind does not drive him to write, and all righteous Lutheran readers will soon recognize his deed not as a deed of Cain, but as a deed of love. - —

With the reproach of the facts in question, the beginning shall be made here with the publication of a letter accompanied by several subsequent remarks, in which the "Missouri brother" has reproached the "Wisconsin brother" in vain, yes, so in vain that the latter is now attacked by the "Gemeindeblatt" in a quite peculiar way. In the "Jubiläumsgabe" the following tender passage occurs: "But this seems to be the practice of the worthy Missouri brothers to pronounce accusations without sufficient proof. We know one of them (and we can name him on request) who has repeatedly slandered one of our preachers as an un-Lutheran teacher, whose congregation is a false believer; he has been asked several times by our Synodal brother to give proof, to indicate certain doctrines in which he deviates from the Lutheran confession, but the worthy Missouri brother has always failed to answer. There is no need for such secrecy. Who is here accused of cowardly slander? Missourier is admittedly the sender of this, and the member of the Wisconsin Synod, to whom the same is said to have owed the answer despite several requests, is Mr. Pastor W. Streißguth in Milwaukee. And here is a faithful copy of the allegedly always owed answer, which according to the verbal receipt was correctly received by the addressee!"

Milwaukee, June 4, 1867, Sr. Honorable, Mr. Past. W. Streißguth, Milwaukee, Wis.

My dear Pastor!

Our fleeting and aborted conversation on Monday evening, May 20, caused me to reflect again carefully on our mutual official and synodal position. The result of this reflection is the final fulfillment of my repeated promise to you to respond in writing to your former, more detailed and shorter letter. Do not interpret the excessive delay as disrespect and rudeness. Since such a letter must be written with careful and conscientious consideration, I did not have time to do so in other, even written, work; nor do I deny that I am reluctant to do so, since I must necessarily hurt you with my answer. And yet I think it is now time, and see in it the only preparatory way, to eliminate the differences in the personal contact established by the Lord, that I state them with all frankness in the fear of God as briefly and as unmistakably as possible. But only they let me keep in mind for now. To answer everything else and trivialities in your two letters, I consider at this time not only useless, but also rather obstructive to our efforts to reach an agreement.

The difference that still exists between us today concerns first of all your appointment to the St. Johannis congregation. The rightfully appointed pastor of the same was Mr. Dulitz. The ruling party deposed him from his office \*) and the members of the congregation, who held fast to the right calling of their pastor before God and His church, were also forcibly expelled from the house of God - despite the mutual contract of payment of the just portion. What then were the sins and crimes for the sake of which Pastor Dulitz was driven from his preaching chair, where God the Lord had placed him? At that time, when I visited you with Revs. Steinbach and Wagner, you owed me the answer by explaining to us that you had been appointed by the majority of the congregation and that you were not responsible for what had happened under your predecessor - a statement that I did not cite from memory alone years later, but which I wrote out immediately afterwards and read to those two brothers in office. But you will also have to owe the answer further on, not to say anything about the fact that you cannot exist with such an explanation before the future judge. Pastor Dulitz has preached God's word purely and loudly, and has not given any apparent trouble in his life,

\*) This happened about 11 years ago. D. E.

has faithfully administered his office and meant it honestly with the souls entrusted to him; from the moment when he himself became a decided Lutheran and joined us, he sought to elevate his congregation from the previous unrighteous standpoint to "his own," but has also thereby aroused the displeasure of a certain part, especially since he decisively worked toward discipline and order with regard to the report of confession, which had hitherto been in a sorry state. Whether the way in which he worked toward the goal and the means he chose corresponded to the purpose and the circumstances may be judged differently. But can any misconduct of this kind, as well as the other inherent infirmities and weaknesses found in every preacher, entitle a congregation before God to expel the bishop appointed to it by the Holy Spirit? What is the right of a congregation to expel the bishop appointed to it by the Holy Spirit? You, my dear pastor, have now allowed yourself to be put in the place of this servant of Christ, who was expelled against all law, without even once inquiring about the details with the president and the local brothers in office of the expelled bishop, who were summoned to settle the dispute, before accepting the job. If, interpreted in the mildest way, your conduct may have had its actual reason in a lack of clarity about the correct Lutheran doctrine of vocation, the matter itself remains a terrible sin that you have committed here, and this sin becomes more punishable to the extent that you may have become clearer about the doctrine of vocation, but still want to be recognized as legally called. What serious words Dr. Luther speaks about this, when he says, for example, concerning the expulsion of Dr. Mörlin from Arnstadt: "As much as it is in my interest, they shall not get an external pastor in your place, with whom I want to be satisfied, and I do not want to consider him a pious man, let alone a faithful pastor, who strengthens them in their sin and wickedness, that is, who may be used in your place. God, the Lord, will know how to find him and them together." (S. Porta, Pasto.

Luth. p. 38. ff. cf. I Pet. 4, 15.) Therefore, dear Pastor, as long as you want to be considered a legally appointed minister of the Lutheran Church in this place, I must, for my own conscience, dispute with my two colleagues the legitimacy of your calling to the St. Johannis congregation, even if we recognize its validity, and must urgently ask you not to give it up, but to do away with the injustice of it through true repentance and a confession corresponding to it, so that your valid calling may also become a legitimate one.

The second difference concerns the unlawful admission of such members from my and Past. Steinbach's congregation, who were taken into church discipline by us for the sake of certain sins and, because no repentance took place, were either expelled by us from or, being ripe for exclusion, preceded us with their own separation, or who otherwise separated from their rightful preacher without substantial reason. Either our church discipline was a tyrannical act and the separation of said people something necessary and good, or we acted right according to God's Word and those who separated or had to be separated acted wrongly. The former, however, you cannot rightly claim, since you have not inquired of the preachers in question and their congregations, and thus have not heard the other part at all.\*) But if the latter is the case, then such an admission is something quite frightening, in that, apart from the recklessness of the pastor and the congregation, it is primarily such people who are strengthened in their sins, who are regarded as a trivial matter when they join a congregation, when they are excluded and separated from it, when the church discipline commanded by the Lord Himself and carried out in His fear is brought into contempt, and through all of this, instead of working on the edification of the church, it is rather worked on the destruction of the church. In your letter, you repeatedly attempt to justify your procedure. You say that as long as certain accusations of false doctrine, reformed sacraments, false believing congregation raised against you and your congregation on our part are not either proven or withdrawn, but especially as long as I withhold the old church book of the St. Johannis congregation from you, you and your congregation could in no way act officially with us, but would act by circumventing it as the circumstances dictate and as you can answer for it before God. Now I do not know whether accusations have been made by members of the congregation using such expressions. As far as I am concerned

However, he was not refused admission even when the opportunity to hear the other part presented itself unsought. In the beginning of his presence here, three members of Past. Steinbach and his congregation in a most unchristian manner, who then went to Rev. Streißguth, from whom they sought exception, and informed him of the sad state of mind of these people and their disastrous relationship to the previous congregation. Some time later, they requested a written testimony from Rev. Steinbach a written testimony regarding their acceptance by Rev. Streißguth. The former explained to them that he could only issue such a testimony, stating how they lived in discord with his entire congregation and how they would be eternally lost if they did not repent and reconcile with it in a Christian way. Since they insisted on the issuance of a testimony, and if it were even such a testimony, Rev. Steinbach granted them and wrote them such an engraving testimony.

And what did Past. Streißguth? Despite the verbal communication of Past. Steinbach and in spite of such a written testimony or protest, he communicated the three, even founded an opposition congregation with two of them in the immediate vicinity of Past. Steinbach and helped it in the person of Rev. Dammann to an opposition preacher. Those two, however, returned years ago with the confession of their wrongdoing to the congregation of Past. Steinbach's congregation. The third, however, still persists in his unlawful separation and is a member of the congregation of Past. Streißguths. D. E.

I have never accused you, either privately or publicly, of any particular false teaching, since I have not had the opportunity to discuss doctrine with you; but I have always said that one could not recognize you as a pure teacher from your practice, but must rather conclude from it that the confession of the symbols is not quite honest and that the integrity of the doctrine is not correct in all respects. But since I ask you not to adhere to what individual members of the congregation may express in clumsy terms, but to "what we express as our conviction in public writings, I will not go further into the question of orthodoxy for now, since I will have to speak about the synodal relationship later anyway. On the other hand, with regard to the accusation of retaining unlawful property, allow me to simply remind you that Pastor Dulitz was the rightful pastor, that he kept the church register until his expulsion, and that this was then transferred to me by that and this upon the incorporation of the part still retaining his ordinary profession. Our claim is therefore a well-founded one, your accusation therefore an unreasonable one. To reject it, my congregation therefore decided to leave the church book to you for copying, but in no way to place it in your hands as the property of the present St. John's congregation and thereby to sanction the injustice that was committed by breach of contract and forcible seizure of all other property on the part of the separation at that time, or rather, the leaders of it. \*) But, my dear pastor, supposing that we had really heaped a lot of unjust accusations concerning your orthodoxy on you and were such and much more angry church robbers - what kind of logic is that, if you believe to be entitled for the sake of it to bypass all official action with us because of our Ucbcrcläufcrn 2c.! Hui I)6N0 äistiuguit, beno äoeet. In our case, it is not a question of what one pastor must hold the other and one congregation must hold the other, but of what one pastor and one congregation must hold the other for.

When, after the completed division of the St. John's congregation in the use of the church on the part of both parties - the separation was held by Rev. Streißguth was already holding services - the two parties finally agreed to divide the church property in such a way that it would be auctioned off between them and the highest bidder would pay a corresponding sum to the other party. The auction proceeded without disturbance and to the satisfaction of both parties. But when the opponents, as the highest bidders, were to pay their share to ours at the appointed time, they declared the contract null and void, pleaded that the majority owned the property, and left ours the choice of either standing with them or leaving the entire property in the hands of those who had driven out their rightful pastor. The latter, however, preferred to suffer this crying injustice done to them and then turned to the Missouri Trinity congregation after Rev. Dulitz had followed another profession.

D. E.



The church has to keep those who, without sufficient reason in God's Word, separate themselves from their previous orthodox preaching ministry, or run away from the church discipline that had to be imposed on them because of certain public sins, or those who have already been publicly banished because of such sins, and who now seek admission to it. Is the admission of such people a grave fault in two respects and a great annoyance-how can one avoid it if one wants to circumvent the official action, i.e. does not make exact inquiries with the pastor in question and his congregation? You know what Grabau and his people considered us "Missourians" and declared publicly, but this has never prevented us from contacting the pastors and congregations concerned directly when members of the Buffalo Synod applied for membership, even when we could expect in advance that we would be refused all and any information; indeed, even when this was refused, we did not carry out the admission in cases where the separation appeared to us to be unlawful on the basis of inquiries made elsewhere. For my part, I will therefore never knowingly avoid official action with you and your community, regardless of whether or not you recognize us as a faithful and rightly existing community. If necessary, I would act officially with the Roman priest myself, despite the fact that he treated me mockingly as the "heretical preacher" and I would of course have to counter-declare to him in all seriousness that I, as a true Lutheran, consider him to be a priest of the Antichrist prophesied in 2 Thess. 2.

Let me now finally consider the synodal relationship and our mutual confessional position as the third difference. Please accept in advance the assurance that we are not blind to the progress that your synod has made in recent years, as far as the outward confession of the Concordia of 1580 is concerned, and to some extent that we rejoice in it. Nevertheless, there is still so much in between that a personal rapprochement of the members of both synods for open and oral discussion would be highly desirable and of good success, but that at present our conscience forbids us to recognize your synod as a symbolic, in confession and practice decidedly Lutheran synod. To justify this, however, I consider it superfluous to repeat here all that we, Past. Steinbach and I, once stated in No. 8 of the 19th volume of the "Lutheraner" about the position of your synod, and which has not even been attempted to be refuted. Please, do you therefore want to reread our explanations and

as carefully as if I repeated them here forbidden. Allow me, however, to add the following to them. As my colleague Nenisch informed me, in a chance conversation with him you not only declared the questions of church and office, of the Antichrist and the millennial kingdom to be open questions, about which the church in the symbols had by no means come to a conclusion; but you also declared, as a result of his reference to the position of the Iowa Synod on the symbols, that you would take the same position. Since you are President of the Synod, \*) this statement, although made privately, is of great weight. If you and your synod stand by the symbols, then the same separates us from your synod that separates us from the Iowa synod - the abhorrence of such a confession of the symbols, which is not a sincere confession, indeed no confession at all, and which not only gives no guarantee for orthodoxy, but rather calls it into question. Or have you been misunderstood by my colleague? Well, then, in the interest of the unity to be striven for, I ask you to define for us your position on symbols in general and especially on church and ministry and eschatological (last) things as precisely and definitely as it is constantly done on our part. Likewise, as a result of some articles in the organ of the synod, the congregational bulletin, doubts have arisen among us about its resolute orthodoxy or at least vigilance with respect to the same. Thus it was once pointed out that we Missourians were becoming more and more apparent as a sect because of our doctrine of church and ministry, and in one article there was rather contemptuous talk of a unification in doctrine, against which the editorial staff of the time remonstrated - but only after it had first opened the columns to such an obviously after-Lutheran pen. Finally, we do not know what to make of the Synod's doctrine of vocation to the ministry, when its constitution gives the preacher, who after two years of effort does not succeed in persuading the congregation to join the Synod, the alternative of either giving up his right to vote or to continue to serve the congregation.) All this, plus the fact that some of your pastors are harboring erroneous opinions - a fact which we can substantiate, plus the fact that a decisive reaction on the part of the synod against them has not yet become known - all this compels us to define the present position of your synod in such a way that, through its outward commitment to the common symbols, the synod, while now focusing on the

\*) Since the last Synod, Rev. Streißguth has resigned from the presidency for health reasons. D. E.

f) At the meeting of the Synod of June 26 , this § 35. was amended during the revision of the Synodal Constitution to the effect that "only pastors of Synodal congregations have the right to vote, but not those whose congregations have not yet completed their affiliation".

The synod has not yet purified itself from its practical syncretism, neither by word nor deed. This position of your Synod, and the fact that we do not yet really know what it really means with its commitment to the symbols, is also what keeps us at present from entering into the ecclesiastical-regimental connection with the new General Synod, whereby we naturally wish with all our soul that these and other obstacles would be removed the sooner, the better. - —

I hope that this open statement of our differences, however painful some of them may be to you, will leave you with the impression that it was done in a spirit of love, without personal spite, and with a sincere desire for our complete unification. I can at least sincerely assure you that I took up the pen with honest determination and wrote to the Lord with repeated sighs. But whether the further written way will lead us safely to the longed-for goal? I do not believe it. Such a correspondence requires, for the sake of careful consideration, a measure of free time, which is not granted to either of us in our official position, and even if we had sufficient time - the result of the Buffalo Colloquium has shown how much better, quicker and safer an oral discussion of existing differences leads to the goal. The Lord may yet allow such oral negotiations between you and your three local ministers on the one hand and us three local Missourian pastors on the other!

Greetings

Your

drich Lochner, desiring and hoping for a true unity.

(Conclusion follows.)

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### **To the ecclesiastical chronicle.**

The wish has been expressed that the "Kirchliche Chronik" should appear more regularly and more completely. Not every reader of "Lutheranr" could hold our monthly journal "Lehre und Wehre" and study the "Kirchlich-Zeitgeschichtliche" (church history) contained therein extensively; and yet more people than just the pastors would like to know how things are going in the church. But it had to be reported in a short and clear way, easily understandable and good for retelling. The wish can be heard! And since every person is supposed to be pleasant and friendly, especially by fulfilling all possible wishes, I will do it as well as I can. - First I want to tell something about the "*Church Council*" or "General Church Council". There used to be a so-called "Lutheran General Synod" here. I say a "so-called" one, because it was called

Lutheran, that's easy to say, but it was more like what was called in northern Germany a Ramung's vegetable, which was a delicious dish consisting of potatoes, beans, peas, apples and plums with butter and bacon, or even pork cooked in a pot, but the latter, and therein lies the difference, soothed the restless stomachs and made them quiet, but that, the "so-called Lutheran General Synod" troubled and finally pinched many, until then quiet and gently sleeping consciences and woke them up. Now there was movement and noise. The Missouri Synod had often and forcefully told these "so-called" Lutherans that such religious mongering, such a mash of unbelief, superstition, swarming spirits, Methodism, popery, workmanship and Dickethuism stirred together and poured over with a little thin Lutheran broth, was unhealthy food, necessarily poisoned the church body and caused it to rot inwardly; that it is a sin to unite truth and lies, a sin to pull at the same yoke with unbelievers, and that a righteous, sincere Lutheran must leave this "Lutheran" General Synod. But what was the thanks for this faithful admonition? The poor Missouri Synod was given a good kicking. We would have been hierarchs, symbolists, formalists, orthodoxists, Lutheran monopolists, people with a bad mouth, arrogant people, dead people, summa: terrible people! But what does it do if a patient becomes restless during the cure and is not well disposed towards the doctor and the medicine, if he only sneezes little by little. Last year, the General Synod met in Fort Wayne, and there was a rupture. A part of the Lutherans separated from the "so-called" Lutherans and formed a new church body. The same gathered again this year at Fort Wayne (Fort Wayne is still famous in church history) under the name "General Church Council" or "General Church Assembly" of the Lutheran Church of North America. Now what about this Lutheran General Church Assembly, is it really Lutheran? Its confession is good, and with that much is already gained; it confesses all the confessional writings of the Lutheran Church as they are found in our Concordia Book. But what about the practice? - Yes, the practice, that is the crux of the matter! Now it is certainly true that in this poor world practice always lags behind confession, but that should not be so, is not the right order, but is a deficiency that must be remedied.

is to be lamented, but by no means to be praised. If the "general church assembly" had declared: in practice, things are not yet as they should be, but they have the right goal in mind, one should have patience with them, because their circumstances are not as they should be.

very difficult; so that would have been nice and praiseworthy, and a good step closer to an ecclesiastical understanding and agreement; for honesty is the right, open way to this goal. Instead, "the church meeting" did first, as Luther says, "Mum, mum"! The Ohio Lutherans had inquired whether the church assembly would declare itself against the practice prevailing among them of admitting people of all faiths to the Lord's Supper, of allowing false-believing preachers to teach in the pulpits, of being against connection with secret societies and against chiliastic ravings? The answer was: Their decisions on these four points would be in harmony with the Holy Scriptures and the Confessions of the Church. The answer was: Your decisions on these four points would be in accordance with the Holy Scripture and the confessions of the church, nobody should doubt that, but these four points would have to be brought before the "church assembly" in a constitutional way. That was the first "mum!" - Now the Iowa Synod brought almost the same questions "constitutionally" before the body; upon which the following resolution was now made: "That the ""general church assembly"" is not prepared to subscribe to the declaration of the Iowa Synod as the proper logical conclusion and application of the negatives, of our confessions, and that we refer the matter to the district synods until, by the assistance of God the Holy Ghost, and by divine guidance, we shall be able to decide the matter by the "constitutional" method. Spirit and by the guidance of Divine Providence, we are enabled to see clearly in the whole ""general church assembly"" and in all its congregations in all particulars of practice and ecclesiastical custom. For the attainment of this end, then, let us ask unceasingly." That was the second "Mum!" and a somewhat drawn out one at that. The opinion is that they could not see that the above four points were an un-Lutheran practice and were rejected by "the negative of our confessions," i.e., by the sentences in our confession which condemn and condemn false doctrine and practice; that they wanted to refer the matter to the district synods until by

Divine Providence would see the whole church assembly in all its congregations clearly in all individual points. I believe I may express the assumption here that in this way the decision will take a very, very, very long time. It will be even worse that these atrocious, church-destroying and God-dishonoring Abuses, for chiliasm and lodge-keeping and false prophets in the pulpits and unconscionable chastity in holy communion are ravaging the church and defiling the name of God. The main newspaper of one of the churches represented at Fort Wayne, the

The "Lutheran and Missionary" still praises and extols the true, true Lutheran practice in the synods of the "Church Assembly" and rejects the true, scriptural practice as outdated and inappropriate for the conditions here. In the "*Lutheran and Missionary*" it states namely:

"It is thus clear that there are three different parties among those who bear the Lutheran name in this country. On the extreme right we have the Missouri Synod and all those who sympathize with it in other synods, who not only accept all the confessions of our church, but also insist on a strict practice belonging to other times and countries." So in the old Germany and in the old, dark times, it was certainly right to reject chiliasm and secret lodge system and to expel false prophets from the pulpit and false believers, unforgiven, disobedient, blasphemers 2c. from the Lord's Supper, but in the new America and for the present advanced enlightened times, this practice no longer fits. Religion is like a rubber elasticum, which can be stretched and stretched at will, as the custom of the country and the needs of the time make it desirable. Schenkel in Germany, a degenerate professor in Heidelberg, calls this very elegantly: the marriage of Christianity with world culture). "On the extreme left we have the old general synod; . . . between these in the middle stands the "general church assembly." (How can one, in religion, in faith, where it is said: HErr, speak, thy servant hears, only of a

"Right, left, center." In political bodies, where it is only a matter of human opinions and views, this has a certain justification; but in the church there is only one divine truth, which demands unconditional obedience and does not permit different positions. Such views and sayings are mere unionist dreams and omissions). "It desires to take a true scriptural, evangelical Lutheran center." (From the one side she embraces even the most repugnant Lutherans, from the other side she draws to her bosom, to the altar of the Lord, to the Holy Communion the remaining part of the Lutherans. From the other side, she draws to her bosom, to the altar of the Lord, to Holy Communion, the rest of mankind, lodge brothers, chiliastes, in general everyone who wants to come, and that is what she means: to take a true scriptural, evangelical-Lutheran center). "She does not seek compromise." (I preserve!) "She will tolerate nothing" (in no case, under no condition, firm as a rock! immovable as the Rocky-Mountains!), "which is clearly contrary to the true spirit of the Lutheran confessions and thus to the Scriptures. At the same time, however, it is not inclined to accept in this land and at this time' the hard, bitter, dogmatic, exclusivist spirit" (that one even presumes to hear false prophets from the pulpits and un-

to reject penitent people from the Holy Communion. (Procrustes was a cruel robber in Attica who, before the time of Olim, stretched captured wanderers on a torture bed, stretched out the shorter people until they were long enough, and cut off the legs that protruded too far from the bed.

cut until they fit. The "*Lutheran*" now thinks that the Missourians had too short legs, the lodge brothers, chiliasts 2c. too long, but he just<sup>^</sup> has the appropriate medium stature, but he does not even think about making the Missourians longer and cutting the others shorter. Oh no, that would hurt the feelings very much. The good soul!) "according to which the legs of the poor Christians are either to be cut off or stretched out. While believing that the Lutheran Church has the full truth, it will not close its eye to the work and fruits of the Spirit found elsewhere, and will not haughtily indulge in exclusiveness." (So this is haughty exclusivity when excluding impenitents from the Lord's Supper, false teachers as Methodists, Baptists, Presbyterians 2c. (or are these not false teachers?) "Around this mild, honest, loving and, as we think, scriptural and true Lutheranism, the coming generations of our people will gather, and it will always convert several from one extreme, if not from both. While we are too harsh for those on the left and too loose for those on the right, we believe we have the right and want to raise paniers in the name of our God." Hopefully, other men and the Pennsylvania Synod and other papers of the synods belonging to the "Church Assembly" will throw up another panier and renounce this one unfurled in the "*Lutheran*," or there will be, I fear, much evil weather. For what is the church helped if the right confession is substituted for the wrong one, but the whole old, wrong practice remains? What would our congregations say to this if the "*Lutheran*" stopped making the due festive music at the unveiling of such churchpaniers? Our congregations rightly demand that the more dangerous and deceptive the mists become, the more clearly and distinctly the trombone should sound. - Peter Anstädt, the editor of the *American Lutheran*, will be pleased to see how the *Church Council* is doing, for this Peter rejoices every time the Lutherans are in trouble and struggle. But Peter should "remember" that it is not at all proper for a Revival Lutheran, for Peter is such a one, to have his pleasure in gloating. Now let us see what Peter does. Z.

**The Congregationalist congregations at Oberlin against Freemasonry.** From a Cincinnati newspaper, the Daily Gazette, which of course publishes this in a hostile spirit and seeks to ridicule it, we take the following praiseworthy example of two Congregationalist congregations, which shames many, many Lutheran-calling congregations of this country: "The two Congregationalist congregations at Oberlin some months back about

The meeting dealt with the admission of Masons into their local association. There was great diversity of opinion on this subject, but at last the strong opposition of Chairman Finney to that order prevailed, and the resolution was passed that a person to be admitted who, after sufficient instruction and correction of his views, nevertheless persists in representing that institute, and remains in the order in spite of having received instruction on the nature of Freemasonry, is unable to give the necessary proof of godliness, and therefore cannot become a member of the congregation. In a long preface to the above decision, Freemasonry is accused of: its strict secrecy; its unlawful oaths; the outrageous and gruesome imprecations, under the terror of which its candidates are sworn in; its drawing into a widely ramified society for special purposes, in which society people seek great advantages for themselves without having honestly earned them; its formation of a mutual insurance institution under the pretense of charity, by which it excludes just the neediest from its sphere; the obligation to support members, even if an injustice is thereby done; the fundamentally corrupt and harmful character of their extremely formal ceremonies, which do not lead people to Christ your Savior, but rather away from Christ to self-righteous reliance on external observances and legalities."

## Church News.

After the Lutheran congregation at Pleasant Ridge, Ill. had become preacherless due to the departure of Pastor A. Wagner, the congregation appointed Pastor F. Ruhland, who had resigned as a result of the union that had taken place between Pastor Hochstetter's congregation and his own. He was installed into his office on the fourth Sunday of Advent by order of the Reverend Presidium of the Western District "before" the undersigned.

May the Lord crown the ministry of this servant of His with His rich blessing, and grant that he may bear much fruit unto eternal life. H. Fick.

Address: Rev. Ruhland.

Oollinsvillö, Nuäison Oo., Ill.

Rev. F. Lehman"" having received a regular appointment from the Lutheran congregation at Pilot, Kankakee Co., Ill, my former branch, and having been dismissed in peace from his former congregation at Jacksonville, Morgan Co., Ill, the same was installed in his new office by the undersigned, by order of the Honorable President Western District, on the first Sunday of Advent.

May the Lord bless the work of His servant, so that this church, which has been hard hit and torn apart by fanatics and all kinds of prowlers, may be rebuilt to the honor and glory of His name and for the salvation of many souls. C. Meyer.

On the second Sunday of Advent, December 8, 1867, Pastor G. F. Grüber, having accepted a regular appointment from the Lutheran congregation at Warsaw, Ills. was introduced into his new field of activity by the undersigned on behalf of the Honorable Mr. Praeses Büniger.

God grant that the work of this servant of His Word, like that of his predecessor, may also be crowned with blessing.

Address: Uev. o. Orubcr,

K. Th. Grüber.

"Warsaw, Ills.

After Pastor A. Wagner, formerly of Pleasant Nidge, Ill, had been called by the Immanuel congregation there to be the second pastor and had accepted this call, he was introduced to his new congregation by order of the honorable president of the western district of the synod of Missouri, Ohio and other states on December 20, 1867 by the undersigned with the assistance of Pastors P. Beyer, F. Dödclein and I. Große. - Our Lord Jesus Christ, the head of the church, bless the work of this, his servant on the new field of work!

Chicago, Ill, January 4, 1868.

H. Miracle.

Address: Rov. ^VaZner, No. 453 12tll 8t. OllieuZo, Ill.

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### Conference - Displays.

The Fort Wayner Pastoral Conference will hold its next meeting in Fort Wayne from the morning of Feb. 4 to the evening of Feb. 6 inclusive.

L. Dulitz.

## To all the preachers and congregations of our synodal association

An overview of our synodal casscn circumstances has recently been sent by mail from the Cassier of the General Synod. Should the document not have reached a preacher or a congregation, then the request is hereby made to those concerned to report this to the Cassier J. F. Schuricht here. May all who are concerned about the advancement of the Kingdom of God, in this time of need, also remember the need which this "overview" presents to them. Dear brothers, it is true that times are hard, but it is precisely in such times that God is looking for our probation.

C. F. W. Walther.  
Current General Pres.

#### Changed addresses:

Uov. 6th Ne^vr, Dvx 435. Xanlcubeo Oit^, Ill.

Uev. 17. I^ebmann, your ok Usv. 0. Ns^er, Dox 435. Kanbulree Oit^, Ill.

IVl". 8. uervie, teacher, uox 43. ^orbviUs, Lieullull Oo., Ill.

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(From Past. Brunn's Mittheilungen.)

### Is the Pope the Antichrist?

About this question there has been a dispute in America between the Missourians and the lowans, and because our Missourians also stand by our symbols in this matter and demand that every righteous Lutheran should do so, mau has often accused them that this is too much to ask, that this doctrine or opinion is not an article of faith, but only a human or historical opinion that the reformers express in the symbols, and therefore it is not binding for us. 2c. We therefore have good reason to form a correct judgment about this question, too, whether the pope is the Antichrist. But let us first of all leave aside the latter objections; let us first of all childlike simple-mindedly adhere to the fact that our symbols state quite definitely and strongly what is also found everywhere as the unanimous opinion of Luther and the old fathers in their writings, that the pope is the antichrist. The symbols, however, do not just say this in passing and on occasion, but there is even a very special article in the Schmalkaldic Articles about the Pabst, in which this is taught, and it is not taught as an opinion or conjecture that the Reformers would have had, but rather as a matter of fact.

They were sure of it from God's Word and in faith, because the teachings and sayings that can be found in the Bible about the Antichrist were so clearly and undoubtedly fulfilled in the Roman pope that he, and only he, was and could be the Antichrist described in the Bible and that no one else could be expected. That this was the real opinion of Luther and the old fathers, which is also expressed in the symbols, can be no doubt. For so it says in the Schmalkaldic Articles, Part II, Art. 4: "This piece shows tremendously that the pope is the real end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his power. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2, 4. Nevertheless, neither the Turk nor Tartar does this, as they are great enemies of the Christians. . . . But the pope. . . must have made himself equal to Christ and above Christ, made himself the head, then also a lord of the churches, finally also of the whole world, and badly boasted of an earthly God, until he also subjected himself to the angels in heaven. From this one can clearly see the opinion of the symbols: they declare the pope to be the Antichrist, and this not from uncertain merely historical reasons and views, but from the characteristics that the Holy Scriptures have of the Antichrist.

there. Not the Turk or Tartar, and likewise every similar unbelieving enemy of the world, who outwardly hates and persecutes the Christians, perhaps even murders and kills them, can be the Antichrist according to the symbols, but it must be such a one who, according to the holy scriptures, puts himself equal to God, yes, above God, puts himself in Christ's place and usurps Christ's power, because he does not want to let the Christians become blessed without his human commandments. Such a one who does this old thing is the pope, and therefore he and no other is the antichrist, and whoever should be and become the antichrist according to the holy scriptures would have to become just such a one as the Roman pope is, i.e. one who, like the pope, declared himself to be the supreme head set by God, both of the whole world and of the church, who furthermore passed off his commandments and statutes for God's commandments and tied salvation to them. That the latter are the right and actual biblical main characteristics of the Antichrist is, as one can clearly see, biblical doctrine and divine truth for the symbols; but that the pope is and must be this biblical Antichrist is for them a conclusion that follows from it just as obviously in direct certainty of faith.

How certainly the ancient fathers considered the pope to be the Antichrist is also evident from the Apology of the Augsburg Conf. Conf. where he is not only described as such, but it is also said of the pope, article 12 at the end: "As-

The Antichrist with his false worship will remain in part until Christ the Lord will come publicly and judge. Here we see how this biblical characteristic of the Antichrist, that he will remain until the last day, must be fulfilled in the Roman papacy, but "in part" they say, because of course in the Reformation and since the Reformation the judgment of God on the Antichrist has already begun and individual pieces of his kingdom and his power have already been torn away, but he and his kingdom will nevertheless remain until the last day, when the judgment on him will be fulfilled and according to 2 Thess. 2, 8. an end will be put to him completely.

This is the opinion and teaching of the old fathers about the Antichrist, as it is also available to us in our symbols. We will now simply ask: do we have a reason to depart from this teaching of our symbols and the Fathers and to form other ideas about the Antichrist?

Of course, this is what many people think nowadays. They even say that the pope cannot be the antichrist; even if they admit that in the Roman church and the papacy there is a lot of godless and antichristian being, they still think that the pope cannot be the real and last antichrist who should come before the end of the world. - One seems to have especially two counter-reasons. First, the Antichrist is supposed to have a great, all-encompassing world empire in which the devil gathers all the powers of the world to destroy Christ's kingdom and to put this kingdom of his in its place, and is he really supposed to succeed in this for a short time to such an extent that the Christian church on earth appears almost as if it had been wiped out and is only preserved by God in seclusion or, as it were, in the wilderness, Rev John 12:14; 13:7. Since the Scriptures also teach that the Antichrist and his kingdom will remain until the last day, when the Lord will put an end to it, 2 Thess. 2, 8. Since Scripture also teaches that the Antichrist and his kingdom are to remain until the last day, when the Lord will put an end to him, 2 Thess. 2:8, it is thought that all this is not true of the papacy, because its rule and power have sunk so low since the Reformation, indeed, in external political terms, they are at present almost completely broken, so that kings and princes ask little more of it, let alone that the pope should still stand as the overlord of the whole world, as is taught of the Antichrist in Scripture. Secondly, it is claimed that there is now a much greater godlessness in the world and a much worse devil than the Pabst, namely the obvious unbelief and the satanic spirit of the world, which in our time so rudely and publicly breaks through all barriers, no longer wants to know anything about God and His Word, and virtually plants paganism again in the midst of the Christian church. This is even worse than paganism, one thinks, because the Roman church, despite all its errors, still has the basic teachings of the Christian faith.

The first thing that is said is that the world's spirit is not God. Therefore, at the present time, the almost universally widespread opinion has arisen that the actual and most complete antichrist is to be found in the obvious unbelief and godless world spirit, as it is becoming more and more dominant in the midst of Christianity today; this unbelief and completed world spirit will devour everything more and more and come to complete rule on earth, and from it, in contrast to all revealed or positive Christianity, a great world empire will finally be formed with an all-conquering world ruler at its head. This empire and its king, the Antichrist, are then thought of less spiritually and ecclesiastically, as the Reformers imagined the Antichrist, but more as a powerful king and mere world ruler, whose solution is public war against everything that is called God and worship, in the manner of today's unbelief and free spirit. Based on this view, one even comes to say that the pope is not only not the antichrist, but on the contrary, he must be counted among the ranks of those fighters who fight against the unbelief and free spirits of the world, that is, against antichristianity and for Christ and his church. Thus it has come about that among many evangelical Christians in modern times the fight and opposition against the papacy has almost completely ceased; it is thought that above all we need to fight against gross unbelief, and here and there there has indeed been talk of whether a kind of union with the Roman church is not possible, in order to be able to fight in alliance with it all the more vigorously and unanimously against unbelief and free spirit.

These are the thoughts and ideas that are mostly made among the believing Christians of today about the Antichrist and his kingdom. However, they have a lot of appearance, if one only looks superficially into the world and sees the great power of unbelief and coarse worldliness today. Of course, it seems that it is not the pope, but rather the god Mammon who rules the whole world. But it may be. What the Bible says about the Antichrist only applies to the pope and not to the coarse world and unbelief, and I would like to point out to the dear readers right from the start that all the newer ones who do not want to consider the pope as the Antichrist do not think and judge differently from the symbols and the old fathers, not only in the merely external historical circumstances and time relations, but mainly in the interpretation of the Bible



verses that speak of the characteristics of the Antichrist. Therefore, this whole matter is not only about historical things, but about divinely revealed things.

Truth, to the question: what does God's Word say?

And God's word also speaks clearly here, so that a Christian can be sure of his faith from it. Therefore, I assert with all confidence, with the symbols, Luther and the old fathers: all characteristics, which the holy scripture reveals to us about the Antichrist, are fulfilled in the Roman Pontiff and only in him, therefore he must also be the right Antichrist, unless there would have to be another second Pontiff in the world, who would be equal to the first Roman Pontiff in all aspects, which is also against the scripture, which speaks only once and of a man of sin, who does everything, what 2 Thess. 2 of the Antichrist.

(To be continued.)

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## Some appreciation of the Wisconsin Synod.

**Also in response to the "Gemeindeblatt" of Nov. 15.**

(Conclusion.)

For the tax of truth, as well as for the explanation and confirmation of what has been said in the above letter, the readers will allow me a few subsequent remarks and explanations. They refer to the present relationship of the Wisconsin Synod to the Iowa Synod and even more to the present relationship of the latter to the united Church of Germany.

On June 21, Inspector Großmann, Professors S. and G. Fritschel, and several other members of the Iowa Synod attended the proceedings of the Wisconsin Synod, which had met in Milwaukee this year, and spoke before it about its position on the symbols and also about chiliasm. The following can be read about this in the report of the synod p. 13-15: "After Prof. Siegmund Fritschel had read out the passages of the (Dorpat) "expert opinion" which are relevant here, a discussion arose about whether so-called "open questions" in the confession were to be recognized, and different views asserted themselves about this. With Prof. Siegmund and Gottfried Fritschel, a number of the synod members supported the position of the Dorpat report. In the Lutheran Church, complete agreement in all doctrinal matters had never been established as a necessary requirement of ecclesiastical fellowship and had already been established by Nik. Hunnius, Gerhard, Chemnitz, the distinction between fundamental and non-fundamental articles was introduced into Lutheran dogmatics..... On the one hand, it is pointed out from other sides that the distinction between fundamental and non-fundamental articles of Lutheran dogmatics was not original, and that especially at the time of the supranaturalists this distinction, including all foundations, was used for mischief that shook the foundations.

The admissibility of open questions is decisively objected to. The latter can only be seen as a dangerous concession to modern theology, which is thus given a gratefully accepted handhold to finally bring everything that is fixed in the church into flux and to reshape it in opposition to the symbols of our church". Chiliasm experienced an equally different distribution. While, for example, the last mentioned testified that "the claim that it is a justified standpoint in the Lutheran Church and in the church fellowship to lead Chiliasm as a still open doctrine must be decisively rejected," the then still living Senior Mühlhäuser, citing Bengel, on the other hand, said: "You Chiliastes can sign the Confession with a clear conscience. The millennial kingdom is not in the Augustana, but in the Bible," against which Pastor Brockmann again remonstrated. Since the negotiations could not be continued because of the departure of the members of the Iowa Synod, the discussion of the Dorpat report and the questions on which it is based was postponed until next year. Until then, therefore, the position of the Synod on this side remains an undecided one. In passing, these brief proceedings are, to my knowledge, the first and only proceedings on doctrine in the reports of the Wisconsin Synod to date.

In contrast, the Wisconsin Synod, pressed by the accusation of flirting with the Union, has already come out with the color in its report. The negotiations on the admission of congregations show that at least one has begun to oppose unionism with regard to the congregations, even though it is far from being thoroughly cleared up, which can be proven. However, the position towards the union of the regional churches, the official relationship of the synod to it, is still not a decidedly Lutheran one - the color is gray in gray.

In the seventh session of June 24, the Synod had before it a majority and minority report on "the relationship to the Union". It is true that we cannot well grasp the distinction made in the majority report between man-made "doctrinal union" and "constitutional union". We Missourians think that the one cannot be separated from the other in truth, because the latter includes in principle the toleration and justification of false doctrine up to communion with the Reformed and thus the doctrinal indifferentism arising from false doctrine itself; nevertheless, it speaks "more bluntly about the reprehensibility of the Union" than the minority report. Alone, alone, alone, how can man deceive himself! The fist raised courageously against the Union sinks gently down again and reaches for the - ice-cream glove; for it is Finally, the minority report is adopted with great unanimity, because it expresses the same (the reprehensibility of the Union) in a milder and less provocative way, without forgiving the truth. This minority report, as adopted by the Synod, reads p. 22. and 23. thus:

"Since by various (Lutheran) synods of this country for years ours has been accused of secret unionism because of the connection in which it stands with various associations in Germany, namely the Berlin one.

However, since 15 Lutheran synods of this country have united with us to form a new General Synod, and thus an accusation made against one member of it would affect the whole body; we hereby declare the following:

"It has long been known to our friends in Berlin that we reject any doctrinal union, but that we are also on the side of those Lutherans within and outside those regional churches who would like to see the compulsory union with the Reformed introduced in the Union abolished again, because it impairs the good right of the Lutheran church to exist completely independently, and in it a full effect of the Lutheran confession in cultus and constitution is hindered, and therefore the consciences imprisoned in the Lutheran confession must feel oppressed in it.

"As long as Lutherans are still to be found in the respective unchurched regional churches, where the Gospel is preached purely and the sacraments are administered correctly, and as long as they protest against a union forced upon them as against an injustice committed and continued against the Lutheran Church, we can only gratefully accept the labors of love of the united associations, which arrange for workers to come to us from those Lutherans who persist in the national church under ever-renewed protest, in order to place themselves at the service of the Lutheran church here."

This, then, is the official relationship in which the Lutheran Synod of Wisconsin, calling itself Lutheran, still wants to stand to the united associations of Germany, and with which it believes to have sufficiently rejected the accusation of secret unionism made against it by various Lutheran synods of this country. Pathetic consolation! It is of no help to the synod if the significant majority in the debates on this matter declares: "The objection raised as to how we could at the same time sympathize with the Lutherans in and outside of the national church, who after all stand starkly opposed to each other, was countered by

the fact that we are precisely one with both in the protest against the union, even if the  
Opinions in our own midst differed as to whether it was more Lutheran to leave those regional churches immediately or to remain in them under protest as long as pure doctrine and the proper administration of the sacraments were still tolerated in them and expressly permitted in individual places and entire provinces as corresponding to the confessional status of the congregations". It does not help if the synod reassures itself that it is in agreement with the Lutherans in and outside the regional churches in protest against the union. Because the Synod remains in this union, and even defends it now, all righteous Lutherans will only take the more liberty to accuse it of being tainted with unionism. Assuming that these united associations consist only of such protesting Lutherans within the Union, they can never be regarded as Lutherans who are true to the confession in word and deed. The Unirte Oberkirchenrath allows them to protest a whole column in union with the Wisconsin-Synode, as long as this protest consists in mere words; as soon as the protest would become deed, i.e., as soon as these Lutherans would declare that they are faithful to the confession in word and deed. As soon as these Lutherans declare that they no longer recognize the Uniate Church Regiment and no longer want to accept its rescripts, there would be no need for a special resignation, because the Uniate Church Regiment would immediately drive the pastors out of office and the congregation members adhering to them out of the house of God. However, these associations do not even consist only of such "Lutherans". They are made up of Lutherans, Reformed and genuine Unirte; they send out Reformed and Unirte just as well as Lutherans and their activities extend just as well to Reformed and Unirte synods of America as to those calling themselves Lutheran-a circumstance that only puts the confessional loyalty of their members, who want to be Lutheran, and that of the Wisconsin Synod in a peculiar light; The members of these associations, however, have no conscience about returning to the service of the Prussian Lutheran Church after temporary work in the Wisconsin Synod. I will justify this with undeniable facts.

In the **Brobst'sche** Zeitschrift of Nov. 2 of this year, there is a missive dated Sept. 3 from Rev. Eichler in Berlin to the "friends and brothers in America" connected with the united association there, in which he emphasizes that above all the Wisconsin Synod has received a large number of its clergy through the Berlin association, but then also adds: "In addition, in other church bodies, in the Canada Synod, in the Lutheran New York Synod, in the German **Lutheran** Synod of the West, in the Sheboygan Classis of the **Reformed** West Synod, and even as far as Minnesota, our emissaries are working there and there.

in the West as well as in the East." What kind of Lutherans must they be, who belong to this very unirritated and broadly based union association or who let themselves be sent out by it for the Wisconsin Synod! And with this Union Association the Wisconsin Synod wants to remain in fraternal union, and that not by princely coercion, but to secure for itself the labors of love of the same! - That is one thing. Now another, which is the same. The founder of the rough house near Hamburg, Dr. Wichern in Berlin, intends, according to the synodal report of the Wisconsin Synod, "to open a proseminary on the basis of the Augustana and the small Lutheran catechism," and has offered the Wisconsin Synod to send it a number of young proseminarists annually for small sacrifices. As is well known, Dr. Wichern is a Unionman through and through. For the sake of the author and leader, one must be all the more suspicious of the confessional position of the projected institution, and rightly ask what kind of Augsburg Confession (Augustana) it is - the unchanged or the changed one? But what does the Wisconsin Synod do here as well? In its report, p. 32, we read the following: "The committee recommends the offer of Dr. Wichern to train pupils for our seminary at a proseminary in Germany for the following reasons:

1. because the Lord of the Church has acknowledged the previous work of Dr. Wichern with rich blessings.
2. because Dr. Wichern promises to prepare the pupils for our seminary on the basis of the Lutheran Small Catechism and the Augsburg Confession.
3. because during the stay of the seminarians in our institution we have sufficient opportunity to convince ourselves of their confessional position and to influence them in our sense.
4. because our material situation urgently prompts us to accept all help that we can accept with a clear conscience, also really with heartfelt thanks to the Giver of all good gifts.

Resolved, That all of the above, **with the exception of No. 3.** be adopted as a resolution."

It can be seen from No. 3 of the committee report that, despite the Augustana and the Small Catechism, the confessional position of the proseminarists seemed rather doubtful to the reporters. But with this kind of protest against the Union one could become unpleasant and block a new source of the so necessary material help - therefore away, even with the so delicately given No. 3! Oh, it is saddening when a synod, urged for years by the accusation of secret unionism on the part of Lutheran synods, starts to take Lutheranism seriously vis-à-vis the united associations, and yet once upon a time lets itself hear the sigh of distress: "How gladly would I be to hear this?

we would like, but it is not possible! No less astonishing is the fact that a Lutheran synod, when entering into a union that primarily affects confession and doctrine, cites as reason No. 1 that "the Lord of the Church has confessed the previous work of Dr. Wichern with rich blessings. Who does not see unionistic workmanship in this neo-believing way of speaking and asks why the Wisconsin Synod cannot logically also accept material help from the disciples of Wesley with a clear conscience?

As far as the return of Lutheran pastors to the Unirte Landeskirche is concerned, it should simply be remembered that the Synod did not raise any firm protest against the offer of the Unirte Kirchenregiment in Prussia, published for this purpose a few years ago, to ordain Sendlingen for the Wisconsin Synod and to give them a pastorate on their return after interim missionary work in the Wisconsin Synod. Moldehnke, was able to accept a pastorate in the Prussian-United Church upon his return, and, according to the report of an eye and ear witness, one of the present pastors of the synod was recently allowed to declare in a public synodal meeting that he did not care to do the same in his time.

So much for the appreciation of the Wisconsin Synod' at the time. Would to God that this presentation of facts would not have been necessary, and even more, that the Synod, which is also responsible for everything that has been held against its individual members, would have made a round confession and really renounced the grave injustice - we would gratefully refrain against the Lord to come before the public with further similar facts! With what right, however, the "Gemeindeblatt" can now make it out to be a Missouri practice to "pronounce accusations without sufficient proof", impartially examining readers here and there will know how to judge.

Milwaukee, December 16, 1867.

F. Lochner.

\*) In a correspondence article just published in the "Gemeindeblatt" of t. Dec. Dec. he tries to explain that for the time being there is no reason for him to leave the national church. Where one can preach God's word purely and loudly without hindrance, there it is "according to Luther's principles not necessary to leave". In addition, despite all the unpleasantness, the remaining of the Lutherans in the Prussian Landeskirche has already had its visible fruits, i.e., that "a powerful Lutheran current threatens to shatter the edifice of the Union"; for the Oberkirchenrath, instead of giving orders, "begins to defend himself and to convince with reasons, which, however, does not want to

succeed," and he continually assures that the Union does not mean an abandonment of the confession of our Lutheran Church, "but only an outward change. However, this mixed church regime also has "many oppressive and dangerous things for our Lutheran confession," as is well demonstrated by Hengstenberg. But who asked Hcrrn Moldehnke to run into the state church? Did he get letters and bricks that this dangerous thing does not exist for him and that the collapsing Union building, which he bravely wants to help shake, will not bury him under its ruins? D. E.

### To the ecclesiastical chronicle.

What a lot of sighs the **union has** already squeezed out of the Lutherans! Love can also become a nuisance when one is supposed to be in company with someone, to hold him in high esteem, to live intimately with him, to act tenderly with him, and yet one cannot, it is not possible, one has no inclination! One would much rather be alone, one sees no benefit but only harm from the "proposed" connection, mau comes thereby into unpleasant relations and the like. But what does it help, one may want or not, mau must, must love, must let himself be embraced. The Union is out to make love, and if it can't do it well, it does it by force. This is what the poor New Prussian states in the old German fatherland are now experiencing. The Prussian Unirte Oberkirchenrath is spending on love. The Hanoverian, Lauenburgian, Holstein 2c. Lutherans are making all kinds of representations against it, they are refusing the honor, they are making the most serious objections, they say that they would be quite unhappy, they would have to die in this union. But all this is of no avail. Prussia has conquered the other countries, and now they are to let themselves be loved as punishment. The King of Prussia has now somewhat restrained the overly hot-tempered Oberkirchenrath. Good things take time. But that the conquered Lutherans should, must, let themselves be loved, is unshakably certain even for the king. He recently issued a decree in which he says that the consistories in Kiel and Hanover, etc., should not (immediately) be "subordinated" to the Oberkirchenrath; the marriage union of the Lutheran church with the unchurched one should not yet be carried out on a standing foot. For the time being, only betrothal is celebrated, and even that not yet in the proper form, since many Lutherans do not want to say "yes" to the courtship, turning their backs somewhat impertinently and callously on the enamored Oberkirchenrath in Berlin, without considering that they are, after all, conquered Lutherans. But the Lutherans say that they are not conquered Lutherans at all, but only conquered Hanoverians, Hessians, Holsteiners 2c., Now they wanted to become Prussian insofar as they wanted to pay Prussian taxes, to become Prussian recruits, because what did they want to do, they had to, they were conquered people, but it did not follow from that that they had to accept the Prussian-royal religion, because God alone had to command religion, and as powerful a lord as the King of Prussia had become through his clever Bismarck, he was still far from being God. In short, the Lutherans do not want to know anything about the Oberkirchenrath of Berlin and the King of Prussia in relation to this kind of love. One would think that the King of Prussia, who after all is not at the same time the Lord

who is the conscience and soul of his subjects, should be satisfied with the taxes and recruits and leave them satisfied with regard to their faith. But he does not want that, they should believe as he believes, they should leave the Lutheran faith and accept the unir-oberkirchenrätlichen, the Prussian court faith; but the Lutherans do not want that, they want to stay with the faith of the apostles and reformers. How will this struggle, this peculiar love story, end? Yes, if the Lutheran preachers in the conquered countries were all faithful Lutherans and also had congregations behind them that knew why they were Lutheran congregations, what treasure, what jewel they had in their confession: they would calmly let the Prussian lover blow the sweetest melodies or even angry war marches on his Union bagpipes; the one would not move them and the other would not frighten them. And what does it matter if they were only united and showed earnestness, relentless earnestness, because they knew and recognized that it was a matter of their souls, what does it matter! the Prussian king would be satisfied with their taxes and recruits and would let them keep their faith. But in this way it is a miserable thing, for the New Prussian Lutherans are by and large no longer Lutherans; there can be no question of unity in faith, and of "relentless earnestness" even less. The mass of the people in the cities as well as in the countryside will be happy if they only somehow get the opportunity to get rid of the so hated Lutheranism. This has been shown clearly enough, especially in Hanover, by the catechism struggle. And the Prussian king and his Oberkirchenrath know this quite well, which is why they have also come up with the clever plan that the people themselves should destroy their own Lutheran church. Therefore, the royal decree says: the king wishes, hopes, trusts that the New Prussian Lutherans would still decide on the union "with their own participation and free determination of all those involved and called". And the means for this are the Schnöden! Here in America, where until now, praise God, the Word of God has prevailed in the congregations and therefore also in the synods, they are excellent means for the promotion, preservation and strengthening of the church; but in Germany, conversely, they are the most effective means for the destruction of the church.

disruption of the same. Therefore, also "Lutheran", regional church synods should lead the Lutheran church into the arms of the unruly Prussian king. And the consolation and defiance of the German regional Lutheran church politicians, that the Lutheran regional churches already existed "rightly" with and through the Westphalian peace, will probably melt like a water bubble, since precisely these politically rightly existing Lutheran churches themselves happily pass this political Lutheran right. Yes, even before this

When this happens, a real union will be initiated in the New Prussian countries. How this will happen, we can see from a letter that recently reached us from Germany. It says, among other things: Through the introduction of freedom of movement, it will soon happen that individuals and entire families will immigrate from the old uninspired Prussian provinces into the Lutheran congregations, and thus the Lutheran congregational association will be broken up without further ado. Whichever pastor would then remain silent and unhesitatingly admit such unconverted immigrants to the Lord's Supper would be called well unconverted, and it would not be long before the unconverted formula of the Lord's Supper, "The Lord says," would be used. For as soon as a so called united state Christian declares himself injured in his tender conscience by the Lutheran confession and complains to his united authority. Then the Oberkircheurathspolizei would not be long in coming. If, however, a Lutheran pastor should dare to refuse such an immigrant from the Lord's Supper, the Oberkirchenrath would certainly not tolerate such heresy and denial of love. Indeed, the sacramental fellowship with the Unrists is already closed by the Unrist soldiers in the Lutheran garrisons and by the Lutherans in the Unrist ones. For the admonitions of the Lutheran preachers, that their young people in the unirite cities should keep away from the unirite communion table, were certainly not kept by many. Indeed, most pastors feared

itself already to pronounce even such warning publicly. This is what the letter reads. - Of course, it cannot be denied that the Prussian government is obviously already beginning to be annoyed by the brittleness, coldness and dismissive nature of the beloved conquered Lutherans. Thus, a high church official in Hanover, because he represented the good right of a Lutheran woman with regard to the confirmation of her child, received such a rough and insulting rebuke from the unirrelevant higher authority.

gende answer (because also the sweet

Love Union can be very rough if you do not do her will) that he resigned from office. Admittedly, in my opinion, he should not have done so, because the Union will only rejoice if, in such an easy way, by fired paper bullets, they can

and annoying Lutherans from the battlements of the fortress; but one can see from such rude answers the irritated state of mind of the lover. Even worse was the fate of Pastor Grote of Harz near Bokenem, who had fifty theses

issued for the celebration of the fiftieth anniversary of the Union and in it proved that the Union was by no means a very amiable partner for the Lutheran Church. Then the Prussian crown attorney sued the poor pastor, saying that he had subjected the Union Church to the hatred and contempt, therefore

he should be imprisoned for six months, so that under lock and key, with bread and water, he would let go of his aversion and reluctance and let love and longing enter his cold heart. The high court, however, thought that it was not necessary to give too strong a love powder right away, so it only sentenced him to four weeks in prison, to pay the costs and to destroy his writing. One can see that the Union is serious, it is moving toward action. - But, one might ask, do the main representatives of the Lutheran Church do nothing against this, do they not move? When one member suffers, all members suffer with it, and those who suffer should be taken care of. Oh yes, they do something, but it is to be feared that the Union will not get too much fright and shudder in its limbs and trembling in its bones. They have gathered in Hanover on Oct. 30 and 31 for a speech conference. But out of tender consideration for, or perhaps also out of a certain cannon fever before the Royal Prussian government, they did not invite the separated Lutherans from Prussia to this "general" conference, for they have already moved from words to deeds and have thus become very inconvenient to the Royal Prussian Union, a real thorn in its side. It is true that these separated Lutherans are only small in number and reputation, but I, for my part, think that it would have been more appropriate for a Lutheran conference to look less at the great-powerful King of Prussia and his favor or disfavor, and more at the Lord, whom it is pleasing to confess in all his members, and especially in those who are depressed and despised. Not the favor of the Prussian king, but the grace of the heavenly one is and can alone be the comfort and defiance of the Lutheran church in Germany.

Z.

Since the old Anstaltshachs of the **British and foreign Bible societies London** in the construction of new roads 2c. hindernv, so now an even larger Hans is built for the same purpose, which is to include all branches of the great work. The foundation stone has already been laid by the Prince of Wales on June 11, 1866. The Society has expended nearly 6 million pounds sterling for its purposes during the 62 years of its existence. The annual income of 640 pounds has grown to about 175,000 pounds since the year 1804. The number of Bible translations distributed is 207. Since 1804 the Society has distributed more than 46 million sacred writings. (Pilgrims from Saxony.)

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#### Church dedications.

The fourth Sunday of Advent was a day of great joy for the Lutheran congregation at Farmers Retreat, Dearborn Co, Ind: their nice, spacious and friendly

The new church (60' long, 40' wide and 24' high, with a lovely tower about 100' high) was consecrated this Sunday to the service of the Triune God. In the morning, the members of the congregation and many guests gathered in the old church, where the local pastor, Pastor Wichmann, said a few words of farewell and a prayer of thanksgiving and supplication appropriate to the celebration. While a long procession then began to move, the sweet sound of the bells from the new tower rang out, inviting us to go to the new house of God with joy and thanksgiving. After the procession had arrived there and the local pastor had spoken the opening words: Ps. 24, 7-10, the doors were opened and the church filled up. Mr. Pastor König from Cincinnati held the festive

He preached on the ordinary consecration of the church, which tells us: "How the Lord Jesus enters into the house of Zachai and brings salvation to this great sinner", and directed the devotion of the Christians 1. to the high sweet consolation of this consecration gospel, 2. to the great teaching and serious admonition of the same. In the afternoon, Pastor Eirich of Zanesville preached to a numerous congregation of English listeners, to whom he gave clear instruction of the Lutheran Church, setting forth 1. its glorious history, 2. its "scripturU ckoettriw," and 3. its glorious consolation. - Part of the conclusion of this celebration was the evening service, in which the undersigned emphasized "the loveliness of the dwellings of God" according to Psalm 84, 2. 3. and indicated: 1. why a house of God is a lovely dwelling place of God for Lutheran Christians? 2. what this loveliness is supposed to drive nnö?

Finally, it should be noted that the celebration of this day was further enhanced by the fact that the dear, well untrained school children of Rev. Wichmann sang beautifully fitting songs in every service, as well as by the fact that the mixed choir and the men's choir of the Aurora congregation sang several choral pieces - in the afternoon also an English one.

May the eternally rich and gracious God continue to be with this dear congregation as before; may He protect it from all dangers; may He help it - for the sake of His promises, which are yes and amen in Christ JEsu - to fight and to conquer!

Aurora, Jud. the 2nd of January, 1868.

Geo. Runkel.

On the first Sunday of Advent (Dec. 1, 1867), the Lutheran congregation of Atchison, Kans. had the great joy of dedicating their little church, built with great difficulty, to the service of the Triune God. It is a small, modest church, 40 feet long and 22 feet wide, built of wood.

God grant that it may be and remain a tabernacle of God with men!

On the same day, Pastor G. Landgraf, already ordained and appointed by the congregation in Atchison, from the mission house of Pastor Harms in Hermannsburg, was inaugurated as successor to Pastor Menge, who had returned to Germany due to illness, by order of the High Presidium of the Western District.

May the Lord Jesus Christ be his sun and shield!

Leavenworth, Kans. in Decbr. 1867.

M. Meyer.

Address: Uev. 6th DancelZrak, ears ok Ur. D. Ltwplnrrn, Xtollison, Kan8.

### Church dedication to Baltimore, Md.

Since last fall, a new church has stood in this city, directly at the corner of Fremont and Saratoga Streets, for which the cornerstone was laid by the Lutheran congregation of St. Paul's in 1866 on the 21st Sunday after Trinity. It was built according to plans by Griesse and Weile in true Gothic style and is 120 feet long and 60 feet wide; the steeple, which majestically towers over the whole and points earnestly toward heaven, is 175 feet high and has a mighty gilded cross at the top. This beautiful church has now, under God's gracious help, been completed to such an extent that we were able to consecrate it to the service of the Triune God on the 3rd Advent (15 and 16 Tee. 1867). But that this church was built, that came so. The congregation here had first been served since 1845 by Past. Wyneken, but from 1850 until now it has been served by Pastor Keyl Sr. However, since the previous church was very inconveniently located for the congregation, and moreover, due to the visible prosperity of the local Immanuel congregation of Pastor Stürken, which has not only increased fivefold since 1865, but has also begun the construction of its own large church, as well as a roomy

After the successful completion of the construction of the schoolhouse and rectory, the community decided to organize itself into three independent communities in such a way that one part of the old community, the eastern part, and the other part, the southern part, would be divided into three parts, would join Past. Stürken's parish, the second part in the southern part of the city the new Martini parish, the third part in the northwestern part of the city the new German Lutheran parish. ParUs-Gemeinde U. A. C. should form. It is the same congregation which (while the new church of the Martini congregation is rapidly approaching completion) asked for the above church to be built. Now that it is completed, it has become much more beautiful and costly than had been intended at the beginning. If it already impresses from the outside by its location on a mountain, by its size and symmetry, then one is not disappointed now also by the inspection of the inside; Through three doors, the middle and highest of which is under the tower, one steps out of the vestibule into the same, with pleasure one overlooks the wide, elongated



space, the nave of the church is 90 feet long, 60 feet wide and 40 feet high and is not constricted by any side galleries, only on the back wall there is a gallery for the organ in a pleasant arc through the width of the church. The organ, which carries it, has 24 stops, 1 pedal and 2 manuals, it is made by F. Hockinger in Brooklyn. Through the painted windows, of which there are six on each side, a mild, pleasant light falls into the room; the ceiling and the walls are decorated with beautiful Fresco paintings. Above the central aisle hang two large chandeliers with 24 lights, and on the side walls are 14 double candelabra, spreading daylight at evening services, a gift from our disciples. If one enters through the main door, the first thing one sees on the steps of the altar arch is the

white baptismal font, it is hewn in very pleasing form from a Marmorblock and a valuable gift of Mr. G. Schimpf of here; further back now arches the Altarchv, which finally captures the gaze. On the altar, which is raised by three steps and which our dear women

The altar wall is formed by openwork carvings in gothic forms, in its five niches there are wooden figures of Christ and the four evangelists, the figure of the Savior, which was given to us by an English university through the mediation of Prof. Brachmann, and next to it there are two candlesticks artificially carved from wood. The altar wall is formed by a delicate openwork carving in gothic forms, in its five niches are the wooden figures of Christ and the four evangelists, the figure of the Savior, which is in the center of the altar.

is four feet high, the other four are somewhat smaller, the whole is an excellent work of Mr. Sulzbura from here. Next to the altar wall, there are two blinking, narrow windows, and finally, above them, a round, painted window with partial emblems of the Sacrament, which, with their play of colors, give the whole thing an excellent name, and wrap around the altar like a lovely, green wreath. At the right corner of the altar choir finally stands the white, delicate pulpit, on which one climbs from the sacristy. There are no bells on our tower yet, but they have already been made to order at the cast steel factory in Locknm, Westphalia, and are on their way here. The church costs about \$50,000. Everything has been accomplished under God's gracious guidance, though with many hardships and temptations, but without interruption or accident, God asked for and understood. Thanks and praise be to Him for everything. - Now some more about the dedication itself. After Past. Keyl, Sr., had held the farewell service in the old church, the congregation went in procession to the new church, after the master builder, Mr. Balke, had handed over the key and the church had been inaugurated in the name of the Triune God by Rev. Kehl, scn., the congregation filled the rooms while the choir recited the 84th Psalm. In spite of the heavy snow flurry, many guests kept coming. Pastor Bürger now held the consecration prayer and afterwards the festive sermon on Joh. 10,22-30. Theme: A Christian church consecration pleasing to God, 1. the right 'Weihe of the church, 2. the right consecration of the hearts. In the afternoon Past. Stücken on I Cor. 4,1-5. I. In what a right preacher should be held, 2. what should be demanded of him and 3. how he should behave against praise and blame of men. After this sermon, the undersigned was invited by the Honorable President, Rev. Keyl, his, as newly appointed pastor at this church and Gemeinde introduced. The pastors Bürger, Türkem, P. Eirich and Grätzel were present. In the evening, a service was held in English, with Pastor P. Eirich preaching, who had gladly accepted an invitation from Zanesville, O. He showed from Rom. 1,16. why we should not be ashamed of the gospel. Wyneken had not been able to accept the invitation to this joyful celebration because of the deep fall of the snow, to his and our sorrow. The next day, which was also celebrated, the undersigned held his inaugural sermon on the Gospel of the 3rd Sunday of Advent in the morning. Theme: John is a shining example of how a faithful preacher can lead souls to Christ.

1. by referring them to Christ's words and deeds, 2. by setting a good example for them. Finally, in the evening, Rev. Eirich closed the celebration with a German sermon on Joh. 10, 12-16.

May the faithful God now grant in grace that this work of his glorious name may also be honored and that his kingdom may increase more and more, that his holy word may always resound loudly and purely in these rooms and that children may be born to him as numerous as the dew from the dawn. May God be with you. Amen.

Hugo Hanser, Pastor.

Ro. 400 8wruto\$L 8t., Baltimore, ne.

## Church News.

In the present ordination announcement, it is probably permissible to mention a few things in advance about the origin of the congregation in question.

While our former traveling preacher, Mr. Pastor Liebe, was waiting for his traveling preaching job here in Missouri, he was offered the opportunity to become acquainted with some Lutheran families in Warrenton (the court town of Warren County). And as he learned that there were many Lutherans living both in the town of Warrenton and in the surrounding country, but that they were hitherto without a Lutheran preacher; Mr. Pastor Liebe offered to preach a sermon to them once, if they desired it. The people were gladly pleased and when they had heard a sermon, they wished that the traveling preacher would come more often and provide them with the preaching of divine Word. Of course, Pastor Love could not comply with the wish of the people in so far as he himself preached "more often" with them, but care was taken to grant them the preaching of the pure Word in other ways. At times, Mr. Pastor Matuschka of New Melle preached at Warrenton and in between (especially on feast days) students preached there. Student Vetter (now pastor of the congregation) spent the last major vacations in Warrenton, and when he had to return to St. Louis at the end of the vacations, the wish was expressed that he might move into Warrenton as Lutheran pastor quite soon. And that these Lutheran families were serious about their wish was proven by the fact that they soon took steps to organize a Lutheran congregation and decided to establish the holy preaching ministry among themselves. They decided to establish the holy preaching ministry among themselves. An orderly profession was drawn up and signed by about 20 fathers of families. And after Mr. Conrad Vetter had completed his studies at the practical theological institute in St. Louis and had passed the prescribed examination, he accepted the calling of the "newly formed" Lutheran congregation in Warrcu- lvn, and was ordained and introduced by the undersigned on behalf of the honorable District President, Hcrrn Pastor Büngr, on the Sunday after Christmas Day according to the form of our Agende.

God bless the young congregation together with their dear pastor and let them both become a blessing for many.

J. H. P h. Gräbner.

Address: Bov. Oomaü Voller,

^Vuwsuton, IVarrou Oo., No.

Mr. Rev. I. Lehner having accepted the call of two congregations, in and near New Haven, Ind. with the grant of his former congregation in Noble Co., Ind. by order of the Reverend Presidency of the Middle District, was installed by the undersigned, on the 3rd Sunday of Advent, and on the 2nd of January, in New Haven, assisted by Mr. Rev. Bode. May the Lord bless our dear brother in his new field of work.

W. S. Stubnatzy.

Address: Bov. Il. Bollnor,

8ev Haven, Inä.

Since the undersigned has been suffering from a throat ailment for some time and therefore the most careful care is required, the congregation has appointed Mr. Chr. Bock, a pupil of the Hermannsburg Mission House, as assistant preacher. He was inaugurated by me on the third Sunday of Advent by order of our Reverend Büngr.

May the Lord give him the spirit of wisdom, counsel and strength, and make him competent to lead the ministry of the New Testament, so that the church may be edified in doctrine, faith and life. W. Dorn.

Address: Nov. Oll. Looll,

Boeuk Orooll, I'ranlllin Oo., No.

On the first Sunday after Epiphany, by order of the Most Reverend President of the Western District of the Synod, and in accordance with the prescriptions of our Agenda, I installed the Rev. A. H. Burckhardt, hitherto of Dundee, Kaue Co.

May the faithful God continue to adorn this servant of his with many blessings!

F. C. Th. Ruhland.

Address: Rov. 8th Lurellmrät, Iro^> Nnài8O" Oo., III.

After the candidate of theology, Mr. Oskar Katthein, from the seminary in St. Louis, had received and accepted a regular profession from the newly founded Lutheran congregation in Hoyleton, Ill, he was ordained and introduced in the midst of his congregation by order of the honorable president of the western district on the first Sunday after Epiphany by the undersigned with the assistance of the Hcrrn Pastor Ströckfuß.

May the Lord also crown this young worker in His vineyard with many blessings!

M. Eirich.

Address: Bov. O8llar Kklttlleiu, üovlotou, 1Va8Üi "Alon Oo., III.

On Michaelmas, the Ebenezer congregation in Port Hudson, Franklin Co. celebrated its first mission feast. By invitation, the entire neighboring Bethlehem congregation and those "more distant" in Washington County attended. Prof. Brauer preached a sermon on Ps. 119, 105, and in the afternoon Pastor Knief preached on the Gospel of Michaelmas with application to missions. Since the Lord gave us the most beautiful weather, so many guests came that the church could not hold them all. Strengthened and refreshed by the preaching of the divine word, everyone left the church with the wish and intention to celebrate similar festivals in the future for the edification and expansion of the Kingdom of God. The collection, which was intended for the inner mission, amounted to 46 dollars. W. Dorn.

### Hosts.

The undersigned, upon request, hereby gives public notice that good, genuine communion wafers are still available from Mr. Franz Borck, a member of St. John's Lutheran Parish in Town Sherman, Wis. They are baked from the finest wheat flour and water, and in elegance and strength they surpass all so-called patent hosts. Patent Hosties. Price per thousand 2 dollars.

Orders are to be made at the address: No. 1'. Lorell, ^äoU, Lllello^Zau Oo., IVis.

or also:

8leubor, 909 ^invellvZO 8t. Nilvsaullee, ^Vi?.

I. List, Pastor.

### (Receipt and thanks.

For poor students received from Mr. Albrecht Brand in Frank Hill, Minn. \$10. By Past. Stürken from his valuable Women's and Virgins' Association in Baltimore \$10 and from Mr. Peter Schaaf there \$5. By Rev. Böse in St. Louis collected at the infant baptism at Mr. Brockmann's \$10. By Rev. BuSzin, Cham- paign City, Ill, collected during the community meal at Jubilee \$3.40. By Rev. Seuel in Vincennes, Ind, by Hcrrn Fr. Windmann \$50. by Mr. Nicrmann, New Gehlcnbeck, Ill, 25 cts. From the werth women's club at Minden, Ill, 32 bundles of woolen yarn. C. F. W. Walther.

' To the seminar household: From W. Sievers from Past. Muckels Gem. 1 dozen. Chickens. From Mr. Past. Lehmann 27 psd. honey; from H. Löhr from his Gem.

1 Bush. Apples. From Past. Kleppisch's plot \$5. from Past. Th. Mießlers Gem. \$23 and 1 bag of dry fruit. From Mr. Schneller from the Zion District here \$2. From Mr. Klauenberg from Prof. Brauer's Gem. \$5baar, 25 sausages and 1 gall. Fat. From Hcrrn Kalbfleisch auS Collinsville 14 tins of preserves u. 1 peck of dry fruit. From Mr. Past. Biedermann \$2 thank offerings. From Mr. H. Hesse of Tebo, Mo. 1 barrel of Molasses for Christmas present. Past. Nöschs Gem., AdventS-Coll. \$7, from himself \$2.

For poor students: From Past. Biedermann's congregation \$4.50. By my congregation in MinerStown Weih- i nachtS-Coll. \$6.05. By Past. Jsr for Ernst \$26.75 from s. Gem. in Logansport, \$14.25 from s. Gem. in Peru, \$3 from Mrs. Maria Conradt as thank offering. From Mr. t W. Waltke in Past. Clans' Gem. 1 woolen blanket.

A. Crämer. -

Having received \$160 from the inner mission fund of Dr. Sihler for the purchase of an SLMission horse, gratefully certifies  
Faribault, Minn, Jan. 14, 1868

Chr. Gottl. Tr. Krause, Pastor.

Since the undersigned must live far away from the school seminary until the completion of the new building, the love of individual members of the local community has been taken care of for the good of the institution by the following donations for the ' maintenance of a horse: from H. Bartling 1 sack of oats;' from Fr. Krage 1 cartload of hay; from Drechsler iz p. of oats; from H. Oehlerking 1 p. of grain; from W. Precht 1 fud. Hay; from Plagge 1 p. oats; from H. Heitmann 1 p. oats.

Addison, Ill, Dec. 31, 1867, K. Brauer. .

Eiugegankien for the orphanage be) August 2, 1867.

Bon Hrn. C. Bahders by Mr. Past. Hoppe, New, Orleans, \$15. by Mr. Ernst Meier (inconclusive)^ bequest from his be. Father, Mr. Wilh. Meier, New Melle, Mo., \$100. by Mrs. Welker, New Melle,. Mo., \$50. by Mr. Past. Köhler, by an unnamed as a thank offering for happy recovery, \$5. By a deaconess, \$4.40. By Mrs. Lürmann, \$2. By^ Mrs. Aldus, in MinerStown, thank offering for happy delivery, \$5. By Mr. Beith, Detroit, 50c. From Mr. HarmS, Cole Camp, Mo., \$6. From the laudable Fraucnver-! one at Macon City, Mo., \$4. Bon following Gemeivde-^

members of Mr. Past. Fick, Collinsville: Messrs. C. G. Richter 83; G. Richter 81; Marchant 82; G. Flick 82;^ O. Rothe 81. together 59. by Mr. Past. Scku- mann, Kindtau iscollekte in his parish, Kcondallville, Ind., 53. By Mr. Müller, Collecte forð Orphanage I of Zions District, St. Louis, 537.75. By F. W. Bick, in Past. Jüngel's congregation, 52. by Mr. Michael März, thank-offering, 52.50. by Mr. Langbein, McmphiS, 51. by Mr. Past. Gotsch, Memphis, 51. by Teacher Gotsch, St. Louis, 51. by Mr. Aubring 51. by Mr. Emrich, Collecte in Lowcll 56. by Mr. Michael Friedrich in Calhoun Co. 55. by Mr. Past. Hußmann, Collecte in his parish 55. by Mr. Past. Sond- haus, Kindtaufscollcte bei Hrn. Caspar Noll 51.60. By Hrn. Ernst Meier (again abschläglic) bequest from his scl. father, Hrn. Wilh. Mcicr, 5100. Dnrch Hrn. A. E. Winter, Logansville, Wisc., Surplus of jubilant songs sold 51.50, by himself 511c., together 52. from a benevolent woman in Boston, Mass., 51. by Hrn. Past. Sondhaus, Hochzcitscollecte at Mr. Joh. Brenn 53. by Mr. Past. Herzer, Anrora, Kmdercollcte at the NkformatioiiSjubilänm 53; by the student Th. Meier 51, together 54. by Mr. Past. Sandvoß at Jefferson City a weddingScollekte 51.25. From the congregation at Neu Gchlenbock, IlJ.: by Messrs. L. Dornseif 52.50, L. Lückcr 5>0, H. Jsenberg 810, W. Westerberg 52.50, C. Kleinmelcr 25c. From the congregation in Grand Prairie, Ill, by Mr. Lehrer Müller 56. don congregation members" of Mr. Past. Schäfer 52nd, through Rev. Bruno Mieslcr, Macon City, Mo., 55th Jni whole 5417.25. I. M. Estel, Cassirer.

Since the hospital and orphanage treasury now had to be separated more because of the establishment of the orphanage, about which a report will be given soon, it has also become necessary to hire its own accountant and treasurer. The above-mentioned has been chosen by the Lutheran Hospital and Orphanage Society. The donations for the orphanage can therefore be sent directly to Ü1688. Heinicke L iXr. 103 Aarn 8t., to be sent. I. F. Bürger.

Received in the Raffc -es Eastern District:

For inner mission: From the congregation in Pittsburg 57.40. K. L. in Boston 55. Mrs. K. Gehring 51. From the congregation on Basewood Hill 51. From F. Stutz' LiebeSkasse 52. From the congregation in Nichmond 512.50.

For Mr. Past. v. Kienbusch : From Mrs. Lipp 51. Mrs. Hengerer 53.

For the widow's fund: From Mrs. Hengerer 51.

To s y nod al ca ss e: From the comm. in Stratton- port 56.50; in Washington 525.60; in JohiSburg 56.50; in Wellsvillc, Reform.- Jubelfestcoll. 525 ; in Washington, dcßgl. 563, Christfest-Coll. 519; in Nichmond 528.18; in Boston, N. I., 56.97.

To C ollege Unterh al t S cass e inSt. Louis: From Gem. New York 513.60, 513.10. 58.45, 512.10.

To the seminary household in Addison: from the comm. in Alleghany 57.50.

To the college household in Fort Wayne: by G. I. Wicdmann 57.

To the college building i n F o r t W a y n e: From the comm. in Williamsburg, first consignment 550, in Wolcotts- bürg 52, in Strattonport 550.50, in Patterson 525.

For teacher salaries: From Gem. Johannisburg 55.01, in WolcottSville 53.50, in WolcottSburg 51.49, in Eden 58. From d. Congregations in Baltimore, Reformation Jubilee Coll. 5135.23.

For Past. BrunnS Anstalt: HochzcitS - Coll. at Ä- Reichert, Johannisburg, 52, at P. Christgau there 52.50, at P. Dubpernell there 53.60, at W. Creese in Martinsburg 51.75.

For poor students: Coll. at Mother Nossow's body in Wolcottsburg 56 Cts. WeddingS-Collecte at Past. T. Körner for St. Louis 512. from the Women's Association in New York for V. Both 520. from H. Weide for the same 53.

To the seminary building in Addison: From d. Gem. in Strattonport 525.50, in New York 550.

For Dir. Saxer's substitutes: Don d. Gem. in Eden 55.76.

For heathen mission: From the school children in Philadelphia 53. Contents of Martin Westergaard's piggy bank 52.50.

To Castle Garde n mission: Ans F. Stutz's love fund 53. C. H. Griefe 55. Mrs. Uffmann, thank- sacrifice for happy delivery 52. Don the Pastors König and Küche each 51.

New York, Jan. 1, 1868.

I. Birkner.

Received at the Northern District's Raffc: s F ur Pa st. B runn 's institution: infant baptismColl. at > G. Edler, Lake N'dge, 52.

To the C o l l e g e h a u s h a l t i n St. Louis: Kind- tauf-Coll. bei Joh. Bachmann 51.25.

On the orphanage at St. LouiS: Don d. parish at Freistadt, Wis., 515.50. Kindtauf Coll. at G. Wunderlich, Lake Nidge, 52.

For poor students in Addison: From the Women's Association of the TrinitatiSgem. in Sheboygan 520.

ZurWittwen - "Orphans' Fund: by F. Köhn Jr, Sheboygan, Wis, 52.

Z n m H o s p i t a l i n St. Louis F. Köhn, Jr. in Sheboygan K2. Kindtaufcoll. at M. Korcher, Lake City, 54.20.

To the synodal treasury: from the Immanuel's District in Milwaukee Rformationöfest-Coll. 59 10. Christgcmcinde in Town Bloomfield, Harvestfest-Coll. 516.18. St. Johns- gem. in New London 57. Zionsgem. in Caledonia 59 60. St. Paulsgem. in Wolfs Niver 54.80. Gem. in Schröders Corner 52.20. From Past. Fischer's Gem. to visitor's travel allowance 59.90. Gem. in Lake Ridge 54.50. St. PetcrSgem. to be Town Granville, Wis. 57. Past. Winters Gem., WeihnachtS coll. 55.25. Past. LemkeS St. Peter'sgcm. 516.68. Dessen St. John's gcm. 515.71.

Fürnuere Mission: High;-Coll. at W. Quade in Cedar Creek 52.23. Gem. in Brooklyn 75 Cts.

For arnie students in Fort Wayne: Gem. in Brooklyn 52.35. Gem. in Freistadt for Franz Damköhler 55 42. C. E. n. B. for the same 530.

To the seminary building in Addrson: Past. Horste Gem. in Hall Wood 53.50, in Waconia 52.15.

Zuni Collcgcbau in Fort Wayne: Triune kcits Distr. in Milwaukee 512.50. AuS Logansville: of Fr. Gadc, Joh. Scbuck, A. E. Winter 51 each, W. Meyer 57. Gem. in Waconia, minu. of, 55, Past. Schumann's Filialgem. 56.23. By F. Filker n. F. Horstmann in Lo- gansville each 52, W. Krüger 51.50, Past. Winter 52 50.

For Gentile Mission: Jak. Stell in Milwaukee 51st Cong. in Sheboygan 55th Cong. in Brooklyn 75 Cts.

Znm church building in Atchison, Kans.: F. Köhn jun. in Sheboygan 52.

On church building in Egg Harbor, N. J.: Don of the comm. in Lake Nidge 57.20.

T o e m i g r a n t e n - M i s s i o n i n Newlork: Don F. Köhn, Jr. in Sheboygan 52.

Corrections: In No. 8 of the "Lutheraner" licö 1) instead of „55 Cts. 86.55 for Lchrcrgchalte from the Gem. in Noscville.

2) instead of "53" : 56 for inner mission, coll. in Logansville. 3) instead of "51.70" : 56.70 for seminary building in Addison by

Past. Rolf's congregation. C. Eißfeldt.

Received at the Raffc of the Western District:

To the synodal treasury of the western district: from the comm. of the Rev. Wcscmann, Coopcr Co., Mo., \$14.15, by Mr. Past. Wescmaun, Coopcr Co., Mo., \$1.0 >, by the comm. of the Rev. Markworth, Danville, Ill, \$10.00, by the Krcuzgem. of the Past, Kleppisch near Walcr- lvo, Ill, \$ III.50, by the ImmanuelS comm. of the Past. Kleppisch near Waterloo, Ill, \$5.40, Collecte of the Gem. of the Past. Micßler, Colc Camp, Benton Co, Mo, \$2.50, of theGcm. of the Past. Steckfuß, Washington Co, Ill, \$18.09, Christmas - Coll. of the Gem. of the Past. Roesch, Prairie Town, Ill., \$7.80, coll. of the Gem. of dcS Past. Stephan, Ehcster, Ill., \$11.00, Coll. of theGcm. of thePast.Hcincmann, New Gehlenbeck, Ill., \$22.50, Coll. of the Gem. dcS Past. Frederking, Palmyra, Mo., \$10.10, coll. of the Gem. dcS Past. Matuschka, New mile, Mo., \$43.< 0, by the Gcm. dcS Past. Schwenscn, New Bielefeld, Mo., \$20.10, by the Gem. dcS Past. Rauschert, Dolton, Ills, \$8.50, coll. of theGcm. of the Past. Klcinegees, Pilot Knob, Mo., \$4.00, of the Dreicinigkeits distnct in St. Lonis, Mo., \$38 95, of the Gem. of the Past. C.

Meyer, Kankakee, Ill, \$20.00, from the Immanuel's District in St. Louis, Mo., \$16.90, Jubelfest- Coll. of the Gem. of the Past. Beschl, Pcrryviile, Mo., \$14.40, Christmas Festival Coll. of the 09cm. dcS Past. Rauschert, Dolton, Ill. \$6.00, by Mr. C. Neidhardt, Brooklyn, N. I., \$8, NenjahrSgeschnck of I. Martin, Smithport, Pa., \$5.M, New Year's gift of I. Marggrander, Rochcstor, N. I., \$5.25, from the comm. of the Past. Gotsch, Akron, O., \$22.67, by Past. Sugar, Proviso, Ill, by Fr Michel \$2.00, Aug. Hcidorudl.00 and Joachim Hobls 25 CtS.. together \$3.25, by H. Richter through Past. Löber, Thornton Station, Ill, \$4.00, by the Gcm. of Past. Meyer, Leavenworth, Kans. by, \$14.30, by Sr. Past. Meyer, Leavenworth, Kans. of, \$1.00, coll. of theGcm. of Past. Fick, Collinsville, Ill, \$47.51, coll. of crossgcm. of Past. Brohm, Lt. Louis, Mo., \$121.66, Coll. of the Gcm. dcS Past Lükcr, Cape Gi- rardeau Co , Mo., \$4.20, vou Mr. Past. Lükcr, Cape Gi- rardcau Co , Mo , \$1.30, from the Gcm. of Past. Gräbner, St. Charles, Mo . \$115.95, by the comm. of Past. Loßner, Crcte, Will Co , Ill , \$7.28, by the comm. of the Past. Kleist, Washington, Mo., \$15.00, Christmas Festival Coll. of the Gcm. of the Past. Franke, Addison, Ill, \$43.89, by Bro. Krage, Addison, Ill, \$5.00.

ToCollege maintenance fund: Dom Dreieinig- keitS-Diffr. in St. Louis, Mo., \$11.00, from Immanuel's- Distr. in St. Louis, Mo., \$11.00, from N. N. through Past. Bro. Schaller. Red Bud, Ill, \$10.00, by E. Orthmann, Baltimore, Md. by E. Geyl, Baltimore, Md, 50 Cts, from the Gem. of the Past. Fick, Collnwwille, Ill. 527 60, Christmas Day Coll. of the Gem. of the Past. Löber Thornton Station, Ill, 517 50, coll. of cross comm. drS Past. Brohm, St. Louis, Mo., 555 45.

To the Synodal Mission Treasury: By Past. Muus of the (None, to Holden, Minu., 53.30, by Past. MuuS of H. Bygd, Holden, Minu., 52.00, by Past. Muus of ThollefTollcstcn, Holden, Minn, 520.00, by Past. Thom. Johnson by B. H. Helling, 510.00, by the comm. of Past. N. Brandt, Decorah, Iowa, 58.62, by the comm. of Past. N. Brandt, Madison, Iowa, 58.45, by Past. K. Magelßen of N. Johannesen's 4 children, Lodi, Wis., 57.00,' by Past. I. A Ottesen by an unnamed person, Amherst, Wis., 54 00, by the comm. of Past. I. A. Ottesen, Westre Koohkonony, Wis., 521.83, by the comm. of Past. I. A- Ottesen, Öftre Koohkonony, Wis. of, 511.41, by the Gem. of the Past. Tob. Larsen, Sietcrsdal, Iowa, 512.90, from the comm. of the Past. Tob. Larsen, Bloomfield, Iowa, 57.08, from the comm. of the Past. Tob. Larsen, Greenfield, Iowa, 56.59, from the comm. of Past. L. Steen, St. Oluf, Minn, 56.70, from the comm. of Past. Krohn, Cbicago, Ill, 547.15, coll. of Gcm.dcS Past. Stephan, Ehester, Ill, 55.00, EpiphaniaSfest coll. of Zion Distr. in St. Louis, Mo., 57.00, EpiphaniaSfest coll. of the Gem. of Past. Claus, St. Louis, Mon.,511>.

Epiphany coll. dcS Immanuel's tifr. in St. Louis, Mo., ' 526.92, by the Gem. of the Past. Schwenscn, New Bielefeld, Mo., 51.09, by the Gem. of the Past. C. Meyer, Kankakee, Ill, 52.25, by K. Krieger, Cbicago, Ill-, kl, by H. Wahl, Chicago. Ill-, 51.00, from Women's Association of the Gem. of the Past. Wunder, Chicago, Ill-, 55.50, coll. of the Gem. of the Past. Baumgart, Vcnedy, Ill., 57.40, EpivbauiaSfcst coll. of Trinity Distr. in St. Louis, Mo., 523.00, of Trinity S - Distr. in St. Louis, Mo., 55.30, EpipbaniaSfest coll. of Zion congreg. of the Past. Hoppe, New Orleans, La., 5>7.75, of Mrs. Gruenhagcn by. Past. Löber, Thornton Station, Ill, 51.00, volderKrcuz- gem. of the Past. Brohm, St. Louis, Mo., 510.00, of the comm. of the Rev. John, New Wells, Mo., 52.00.

For inner mission: EpiphaniaSfcst-Coll. deS ZlouS-Distr. in St. Louis. Mon, 57.00, EpiphaniaSfcst- Coll. of the congreg. of the Past. Claus, St. Louis, Mo" 510.00, Epiphanyfcst- Coll. dcS ImmanuelS-Distr. in irr. Louis, Mo 531.60, EvivhauiaSfcst-Coll. dcS Drclcinigkrits-Distr. in St. Louis, Mo, 546.28, Coll. of the Gem. of the Past. Sugar, Proviso, Ill, 517.75, coll. of the comm. of the Past. Fick, Collinsville, Ill.. 514.00, from the comm. of the Cross dcS Past. Brohm, St. LouiS, Mo., 531.03.

To the seminary building in Addison: Don of the Gem. of the Past. cstrecksuß, Washington Co, Ill, 520.50, of A. Klopfer, New York City, N. I., 51.00, of the Gem. of the Past. Graves, St. Charles, Mo. second send. 831, from the comm. of dcö Past. Heinemann, New Gehlenbeck, Ill-, 513.35.

For college construction in Fort Wayne: From the Comm. of the Past. Hoils, Cntrevillc, Ill., 511.00, from the St. John's Comm. of the Past. Estel, Town Grand, Wis. of, 56.20, from the Gem. of the Past. Strecksuß, Washington Co, Ill, 5100.00, from the comm. of Past. Eirich, Minden, Ill, 838, from the comm. of Past. Matuschka, New mile, Ill, S-iÖ, from the Gem. of the Past. Schwenscn, Ncw Bielefeld, Mo., G51.00, from N. N. by Past. Jr. Schaller, Red Bnd, Ill., 85.00, by the Gem. of the Past. Gräbner, St. Charles, Mo. second mailing, 844.00, by the Gem. of dcS Past. Heinemann, New Gchlenbck, Ill. 526.65.

For Past. Brunn'S Anstalt: By A. Klopfer, New York City, N. I.,^1.00, from the Young Men's and Jmig Women's Vercin in Past. Lttürkeus Gem, Baltimore, Md, 510.00.

For poor students: Don to an unnamed person by Past. Schlechte, Sbeiby Co, Ill, 82.50, from Mr. M. S. in Ltt. Louis, Mo., 55.00.

For poor sick preachers: From Mr. C. Ncib- hardt, Brooklyn, N. I., 85.00.

For the New lork E m i g r a n ten mission: from H. Richter through Past. Loeber, Thornton St., Ill, 81.

For Past. G. vonKicbusch: Dou H. Hcittmann, Addison, Ill, 51.00.

For Mrs. P astor W olff, widowed: 'FromMrs. Louise Meyer, as a thank offering for happy delivery, by Past. Matuschka, New Melic, Mo., 823 0.

Ed. Roschke.

## Changed addresses

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**Volume 24. St. Louis, Monday, February 15, 1868, No. 12.**

**"The text is too powerful there!"**

O! look at the dear man of God at the table there in Marburg, Where the opponents urge him very much, To waver from the pure doctrine!

They turn Christ's clear word over and over according to their own sense, and the true body and blood of the Lord in the Lord's Supper remain far from them.

Wine and bread are only a sign, signifying Christ's sacrificial death, but for remembrance, what we see at the holy meal.

But Luther has from the beginning fresh  
Written there on that table:  
"This is my body! This is my blood!" His faith holds fast the highest good.

"The text stands too mighty there!" When Christ speaks his loud yes, How can the disciple say no, And be wiser than the master?

How I wish I were your friend,  
But if I were an enemy of the truth, and if all friendship came here, then that is truly more important to me.

"You depart from God's word, for you have a different spirit than we have. Thus it sounds loudly from Luther's mouth, thus he resists all the findings of men.

Yes God's word, he holds that,  
And even if everything leaves him, And what no fleshly eye saw: The text stood too mighty there!  
So it is still, so it remains, For God's Word is not a smoke, Which soon blows away in the air: It is the Word that never passes away!

And like the dear man of God, every faithful Christian still holds to it, And mightily it sounds far and near: "The text stands too mightily there."

And even if everything cries "love", and struggles for injured unity, as has happened so often: the text is too powerful.

Yes, above all in the world Christ's word is placed by us, And "he who loves me keeps my word" : So it resounds with us in every place.

We will keep to the end His pure Word and Sacrament, It resounds loud: Hallelujah!  
"The text is too powerful there."

F. Weyermüller.

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IX.

**The chiliasm is wrong, because according to the holy scripture only one resurrection of the dead is to be expected and that on the last day.**

As is well known, the Chiliastes teach a double resurrection of the dead, the first of which would take place at the beginning of the millennial kingdom, the second on the last day. But by this they get into an indissoluble contradiction with the holy scripture, which only knows about a general resurrection of the dead on the last day, as the following sayings prove.

Already by the prophet Daniel the general resurrection of the dead is prophesied Cap. 12, 2. with the words: "And many who lie asleep under the earth will awake, some to eternal life, some to eternal shame and disgrace. The word "many" here means "all", according to a common way of speaking in all languages, called synecdoche, according to which one names only a part, but means the whole. Thus Christ says of his holy blood, Matth. 26, 28: "which is poured out for 'many'", while the holy scripture testifies in countless other places that Christ died for all. All are just many; therefore it comes that in the holy scripture often many is said for all. This is why it is often said in Scripture that many are for all. That this also happens in our passage is attested by the circumstances of the text. If we were to understand it as referring to a partial resurrection of the righteous at the beginning of the millennial kingdom, we would have to assume that a portion of the wicked would also be resurrected, which is not what the chiliasts want. Therefore, according to our passage, there is only a general resurrection, which includes all the righteous as well as all the wicked. At the same time it is also revealed to Daniel when all the dead would be resurrected, as it says in 12:13: "But you, Daniel, go,

Until the end come; and rest, that thou mayest arise in thy part at the end of days." That is why the believers of the Old Testament always believed that the general resurrection of the dead would take place on the last day. We see this from the words of Martha, who says John 11:24 to the Lord Christ: "I know well that he will stand forth in the resurrection at the last day." This article of faith has now been confirmed and affirmed by the Lord Christ in many places with bright clear words. He says John 5:28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." And when this hour will come, the Lord says John 6:39: "Now this is the will of the Father which hath sent me, that I should lose nothing of all that he hath given me, but that I should raise it up at the last day." Compare Joh. 6, 40. 44. 54. where the Lord assures four times that he will raise up all who believe in him at the last day.

How? Are these words not clear and distinct? Do they leave even the slightest doubt as to whether one or more resurrections would take place and when? Certainly not! For the one who does not want to be wilfully blind, everything is as clear as day. For the Lord speaks of an hour in which all who are in the graves will come forth, namely of the last day, on which he will raise up all that the Father has given him. That is why the whole Christianity has not confessed a twofold, but only one resurrection of the flesh, and the Lutheran Church testifies with the small catechism: "I believe that... the Holy Spirit... will raise me and all the dead on the last day." The chiliasts claimed that the passage Joh. 5, 28. only refers to a partial resurrection, because the Lord Himself says that only all who are in the graves will come forth. But with the same right one could conclude that all who are in the sea, who have found their death there, would be excluded from the resurrection, which however the chiliasts themselves do not claim.

But, counter the chiliastes, the revelation itself speaks Cap. 20. speaks of a "first resurrection". However, this is a prophetic passage, which will be understood with absolute certainty only after the fulfillment, according to which therefore no clear doctrinal passage of the canonical scripture may be interpreted. However, we will prove in the next section that no bodily resurrection is meant there either. In addition, the chiliasts cite the following passages to prove a double resurrection: 1 Thess. 4, 16: "Those who are dead in Christ will rise first.

After that we who live" 2c. and 1 Cor. 15, 23.24.: "But each in his own order. The firstfruits Christ. After that, those who belong to Christ when he comes. After that the end" 2c. When these passages are taken out of context in this way, an appearance favorable to the chiliasts is created, but this disappears immediately when these words are considered a little more closely in their context.

For it is perfectly true: "Those who are dead in Christ will rise first. Then we who are alive" 2c. But the apostle does not mean that the dead in Christ will rise first, that is, already at the beginning of the millennial kingdom, and after that, that is, on the last day, there will be a second resurrection. But he says this: Both, the resurrection of the dead in Christ and the return of the living believers to the Lord, will take place at the last day, but in the order that first the resurrection of the believing dead would take place and then the return of the then still living believers. This is what the context teaches.

The Christians in Thessalonica, like all true believers, "knew" that the Lord could come at any moment, 1 Thess. 5, 2, and "waited" for His return "from heaven", 1, 10. While they mourned the death of their believers, they were also saddened that they would not receive the same benefits as those who would experience the glorious return of Christ. Therefore, the apostle consoles them by showing them, among other things, that those who will be alive at Christ's return will have no advantage over those who have already died. He says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the future of the Lord shall not be found among them which sleep. For the Lord Himself will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and will raise up the dead in Christ first. Then we who are alive and remain shall be caught up together with him in the clouds to meet the Lord in the air, and so shall be with the Lord always." Thus, the faithful who die before the return of Christ will not suffer any degradation, but will attain the same as those who are then alive. For when the Lord returns on the last day, those who die in Christ will rise first and then be raised to the Lord at the same time as those who are then alive. Furthermore, it would follow from our passage, as well as from 1 Cor. 15:23, if it referred to a resurrection at the beginning of the millennial kingdom, that all believers would then rise, since it says: the dead in Christ will rise, which even the chiliasts do not dare to assert. But that here exclusively the resurrection on the youngest day is referred to is not true.

It is clear from this that the last day is spoken of because it is to happen when the Lord comes down with the trumpet of God, "at the time of the last trumpet", 1 Cor. 5, 52, by which the last day is clearly enough designated.

Neither does the passage 1 Cor. 15, 23. 24. prove anything for a double resurrection. After the apostle said v. 22: "As in Adam they all die, so in Christ they will all be made alive," he continues: "But each in his own order. The firstfruits Christ. Afterward they that are Christ's, when he cometh." This return of Christ will take place on the last day, as the Holy Scriptures teach throughout. Scripture teaches throughout and we have shown above, section II; on this day, therefore, the resurrection of the faithful also takes place. The apostle continues, "After this the end, when he shall deliver up the kingdom to God and the Father, when he shall abolish all rule and authority and power." All this will take place on the last day. When the building is finished, the scaffolding will be taken down. When the believers will all be resurrected, then the present economy of the church will have reached its end, then the kingdom of glory will enter. - From this we see that the chiliastic doctrine of a double resurrection has no basis in Scripture. Scripture.

### **Some samples of princely godliness from the Reformation century.**

1) Moving examples of princely zeal for religion and pure doctrine.

a. Prince John of Saxony wrote to Dr. Martin Luther in 1531:

"Dear doctor, if one of my neighbors or someone else attacks me under the pretense of the gospel or because of it, I will defend myself against him as strong as I am; but if the emperor comes to attack me, that is my master, I must give way to him. And how can I meet with honest destruction or death, but because of the word of God." (Loelrä. di8t. Imtū. Ub. III, p. 2.)

b. King Gustav of Sweden wrote to the Elector of Saxony in 1537:

"Your dears may believe us in truth that we take special pleasure and great pleasure in the same, especially that you hold the teaching of our Saviour Christ so fervently, faithfully and diligently for the good of the whole of Christendom, and that we are also no less inclined than E. L. himself to be and remain attached to such evangelical (i. e. Lutheran) teaching, provided God Almighty grants us grace. From this, God willing, neither the pope nor anyone else should lead us away or move us; and in case he (the pope) with his assistants would dare to intercede something because of it, then we want to do this besides E. L. with body and soul.



We will faithfully turn away from the help of our highest fortune, and know how to show ourselves in no other way than what is befitting and suitable for a Christian king. (A. a. O. x. 147. ff.)

c. Prince John Frederick of Saxony wrote personally to Luther in 1537:

"As for the dangers and journeys that may befall our country and people, as well as persons of religion, we want God to keep them secret, since He says that the hairs of our head are all counted, and we may not lose any of them without His divine will, He will also, for the sake of the journeys with our brother, us, and our children, as well as the land and the landlord, well arrange and do it according to His divine will, because we want to keep it secret according to His will, since He has chosen us to be a prince; if it is His will, He will also keep us well thereby; but if it is not His will, no worry of danger will help, for He will make it well, as it pleases Him, to whom we have commanded it and in your and other Christians' prayer." (A.I.O.x.152.)

d. Prince Joachim II of Brandenburg wrote to the Magister Melanchthon in 1540:

"We have no greater joy on earth, without glory to report, than to promote and help to continue, according to our highest ability, that which may serve and prosper for the spread of the divine name and honor, for the expansion of the Gospel, and for the increase of the Christian faith". (A. a. O. p. 309.)

e. The already mentioned Elector John Frederick of Saxony wrote the following in 1541:

"Because we are alive, by the Almighty's grant, the words of comparison of religions shall not take place among us for our own sake. Whoever wants to compare himself, let him compare himself with God and His Word and accept the same and this teaching, as we and others of this part have also done. He who wants to deal with patchwork, let him go." (op. cit. x. 361.)

f. Margrave George of Brandenburg thus wrote in 1528:

"If the only Son of God, Christ, our Savior and Beatificator, did not like or want to be left a deceiver and blasphemed into other ways for the sake of His evangelical preaching, why should it be otherwise for us and others who adhere to His pure and undefiled honor and preaching? Let not the disciple be above his master, nor the servant above his lord." (A. a. O. Üb. II, x. 121.)

g. Landgrave Philip the Magnanimous of Hesse wrote to the Elector of Saxony in 1534:

"Your beloved shall join me that I will leave my body and goods, land and people with E. L. and God's word." (A. a. O. x. 137.)

h. Duke Ludwig von Württemberg wrote to Duke Julius zu Braunschweig in 1579:

"Because we are inclined towards E. L. with all friendly, faithful, paternal will due to our blood relationship, and are eager from the bottom of our hearts to promote everything that is beneficial to E. L.'s welfare and to avert what might be detrimental to it, we have not refrained from reporting to E. L. in a friendly and faithful opinion what has reached us these days, in the undoubted hope that E. L. will not receive such information from us in any other way than as we have it in our hearts. We have not refrained from reporting to them in a friendly and faithful manner what has reached us these days, in the undoubted hope that they will not receive and note it from us in any other way than as we have it in our hearts, as from their faithful cousins.

It has recently occurred to us credibly that E. L. Our beloved son, Duke Heinrich Julium, our also friendly, dear cousin, recently came to the diocese of Halberstadt, and brought him with the usual papal ceremonies, such as ringing bells, burning torches, wreaths (in such a way [as] other papal bishops have been inv68tirot [clothed] so far) to the collegiate church in Halberstadt and there had him put in papal episcopal regalia, and have him placed there in papal episcopal regalia, also in the four cornered red pareth (bishop's hat) on the high altar, and also in this actu (in this act) used papal prelates, so publicly contrary to our Christian religion and Augsburg Confession, that also E. L. dero had two other young beloved sons consecrated by the Abbot of Heuseburg, and thus received *primam tonsuram* (first consecration), as it is customary to call it, all of which was so much the more strange and unbelievable to us to hear, because E. L. We are well aware of the godly zeal that you have shown in the Christian reformation of your churches and schools (since you have had them cleansed of papist leaven), which we also heartily rejoiced in at that time, and we still consider it undoubtedly that E. L., at the very least, has not been willing to accept or establish anything that would at least break with the confession and church order that have gone out in public print.

Nevertheless, after diligent consideration, we also cannot find that the above-mentioned L6w8 (rulings) against himself (whether they did not flow from an evil proposition of E. L.) are holy, befitting divine

Scripture and our Christian Augsburg Confession and in accordance with our religion. For if someone subjects himself to govern a bishopric in which the entire papist idolatrous religion is still in practice and cannot be abolished or improved by him, his conscience is also (in our opinion) subject to all the papal unrighteous services, which are practiced under his government, all of which he must cover with his name, even against his will, and as it were (as he is the head in such administration) gloss over. We also, in our simplicity, hold against anyone accepting a bishopric or oräiuem 666l68ia8ti6um (ecclesiastical consecration) from such persons (by Bright Light of the Gospel), who publicly and famously are contrary to our Christian Augsburg Confession and dedicated to it by the Pope at Rome, such oräiE (consecrations) or äiZnitLt68 6t oLma (dignities and offices) zn conferiren (transfer), that such action bears onerous ooEHnenti" (consequences) on itself, as that hiemit the Pope of Rome äs laeto (thatsächlich) not for the Antichrist, but for a loZitimurn 8no 6688or6iu (lawful successor) of the holy. The Roman Antichrist is thereby granted too much authority over and against the church of God.

Since even touched off papist ceremonies would be iväiüsrevte^ or mediocre in themselves, they are nevertheless irresponsible in present and withered circumstances, because of the great annoyance, so they bring with them. For the ceremonies are no longer indifferent when they are practiced with great offense and annoyance of the weak: Since God's word warns us to the highest, compare annoyance to give, with attached, heavy testimony, and simple-minded weak believers may make them think out of foolish action, as if the papist religion were not wrong, because mau makes himself to some extent again partaker of it; the zealous good-hearted Christians, however, who still live under the compulsion of the papacy, work thereby highly afflicted and fainthearted. The papists take this action as a reason to become angrier and more stiff-necked and defiant, and to press more vehemently for apostasy against the oppressed Christians among them, with the pretense that the states of the Augsburg Confession now also like their Roman religion, that they are ready to rejoin it to some extent, and will soon even surrender to the obedience of the Roman Church (one after the other); This may increase the Papists' courage against our part too much, and what may result from this in time, E. L. will presumably be able to judge. L. presumably to judge. - Since even those who profess the Christian Augsburg Confession with truth will be proclaimed by the Zwinglians to be more than half papist, the Zwinglians will likewise take cause for the aforementioned deal (to the extent that they are already doing so) to make our part even more burdensome.

to ealumnireu (slander), as if we were generally again attached to the pope, and that through the work of the Concordia such and nothing else is sought; as they are then subjected to make this highly necessary work so much the more allready *suspect* (*verdächtig*), as to which E. L. has so far done all useful promotion. And in addition to all the above-mentioned points, the Council also wants to consider what thoughtful, above-mentioned things might do to the Electors and Estates of the Augsburg Confession, especially since such actions would also like to be continued in the future.

If, however, these things are partly ready and t'aotum cannot be made undone, we kindly ask you, as a Christian prince, to humbly include this oversight in your Christian prayer of Our Father (in which we pray daily for forgiveness of our sins) for God, and to trust our Savior Christ, who will cover such things with His innocence. However, we kindly, faithfully and cousinly ask and admonish you not to proceed in such actions (concerning your beloved sons or others in such a case), and to spare your own conscience in this, and also not to impose such a burden on your beloved sons' conscientiiis (consciences) in their blossoming youth, which afterwards (when they think about it maturely and rightly in the future) would become much heavier for them to bear. And E. L. (of our undoubted hope) will know how to show themselves so much more eagerly with the promotion of the pure religion, so that men may feel in the work that E. L. will not depart from it a hair's breadth, but intends to persevere in it (by the grace of God) until their last sigh, through which E. L.'s Christian zeal may be witiZirst (made into something forgotten) so much the sooner.

We have not been able to avoid informing E. L. of this for Christian admonition, and once again we kindly and cousinly ask you to understand this from us in the best possible way: for the Almighty, the Knower of all hearts, is our witness that we mean well and faithfully with E. L. in this and other matters from the bottom of our hearts, and are inclined to show E. L. all pleasant cousinly services. L. all pleasant cousinly services.

Dat. (given) Stutgardt the 27 February anno 1579.

L. H. zu Württemberg, m. xr. (In his own hand.) (From the manusc. mitgetheilt by D. E. Löscher, Ev. Zehnd. IV, 168 ff.) (To be continued.)

## The Colloquium.

An account of the colloquy held in Milwaukee last year between representatives of the Missouri Synod and the Iowa Synod is given in the latest numbers of the "Church Gazette of the Lutheran Synod of Iowa." We would have much to recall against the nullity of this account on the part of a party concerned. However, we want to spare our readers an unedifying controversy about this. The document acknowledged and signed by both sides, which contains the mutual submissions and final results, has already appeared in print, and, as we have heard, what a present person has stenographically excelled from the mutual debates is also already under the press. We therefore take the liberty of pointing out that those who were not present at the colloquium can most certainly see from these last-mentioned documents, which are free of any party whitewash, what the truth is in regard to the aforementioned colloquium. Incidentally, we cannot conceal that it has been very striking to us to hear that Mr. Iowa sent the first number of the present volume of their church bulletin to many preachers of our Synod who had not ordered it. First, it is suspicious that this mailing has just begun with this year's issue. It seems to be a hint that the members of the Missouri Synod would hardly learn the truth concerning the Colloquium if the gentlemen of Iowa did not see to it. We can only regard this as the first new act of hostility on the part of our adversaries after what seems to have been a mutual rapprochement. On the other hand, we consider it an act that belongs to the class of surreptitiousness, when one imposes one's religious products on others. At any rate, Luther regarded it this way, although this manner is not only peculiar to the neo-believing tractarians in general, but also to the "American" Lutherans. Luther writes in one of his tremendous punishments of the angle preachers, among other things, the following: "Here you may say to me: Why do you teach with your books all over the world, if you are a preacher in Wittenberg alone? Answer: I have never liked to do it, nor do I like to do it; but I was first forced and driven into such an office, since I had to become a Doctor of the Holy Scriptures. I had to become a Doctor of Holy Scripture. . . However, if I

Even though I am not such a doctor, I am nevertheless an appointed preacher and may well have taught my own with writings. Whether others have also desired such my writings and asked me for them, I have been obliged to do so; for I have nowhere penetrated myself with them, nor have I desired or been asked

by anyone to read the same; just as other pious pastors have done.

and preachers write more books, and no one refuses nor drives to read, and thus also teach and run in all the world, and yet they do not creep". (Interpretation of the 82nd Ps. V, 1062. f.) With this, Luther of course does not want to make those "lurkers" who send their products without explicit order to those of whom they know in advance that they want this and consider the sending a Christian attention. But it is clear that, according to God's Word, to Lutherans, the intrusive sending of one's own machinations is nothing other than creeping, which a Lutheran should refrain from if he knows the doctrine of vocation. This open language may make some people uncomfortable, but remember that the truth, the undisguised truth, often has this effect, which is why even the pagans said: *Veritas odium parit*, i.e., Truth begets hatred. The matter touched upon is also a point that belongs in the chapter of "necessary reformation of the churches," especially here in America. W. [Walther]

To the ecclesiastical chronicle.

**Brunn and the Brunns' Institution.** In a letter from our dear friend Brunn dated January 7, we first read the following: "A year full of rich graces from the Lord, even though full of many a difficult struggle, lies behind us again. With great excitement we looked forward to the colloquium with the Iowans. Yesterday we received the first hints about it. I can only praise God for all these deep movements and struggles in the area of our American church. It cannot fail that the testimony of truth should finally win its victories. It will only cost patience, faithfulness and perseverance until the hour of the Lord strikes. It is possible that we will also be involved in your battles here. A decision among the spirits will have to come here as well. May the Lord give us courage and strength for faithful and undaunted witness. - Brunn reports about his institution: "Our institution continues to be blessed. The Lord has again miraculously helped us through the old year. In October, not only were all our resources completely exhausted, but also several hundred Thaler in debt had already accumulated. Then the Lord gave me cause for a missionary journey to the region of Osnabrück and from there to Amsterdam, which the Lord blessed so abundantly that for the moment all our needs were satisfied. This visible and unexpected help out of our need has been a real strengthening of faith for all of us, a new proof to the many old ones of how wonderfully the Lord leads his cause. In the new year that has begun, He will again help us through just as graciously and wonderfully. - On the 4th of Advent, my own 25th anniversary in office,

we have installed our dear Gustav Hieronymus as my assistant preacher. May the Lord now bless his ministry and his work among us. What pleases and delights me most about him is the pure, honest teaching of the divine Word, which he brings to us from you and which has visibly become the sole pulse of his entire spiritual life. Not only every sermon testifies to this, but the whole man with his entire nature and education. I am very happy to have such a fruit of your seminary by my side in my assistant."

The **Methodists** held a great general conference. There they had much trouble with perfect holiness, not with the perfect holiness of Christ, which is imputed to the believers, for that is indeed perfect, but with their own, which should also be perfect, pure as white silk. The prophet says Ps. 64, 6: "Our righteousness is like an imperfect garment"; the Methodist: our righteousness is a perfect thing, a golden jewel, our glory distinguishing us from all other church communities, our true wedding ornament. Now, that the heavenly King does not even say to such a perfect Methodist, "Friend, how art thou come in, and hast no wedding garment on, but the filthy rags of thine own righteousness, therefore cast him out into outer darkness! - The children of God among the Methodists have resisted this false doctrine, this voice of the enemy and deceiver. But the saints have overruled the poor sinners and have passed the following resolutions, among others: Resolved 2.-. "Entire sanctification, which has its origin in the new birth, consists in a complete consecration to God and in the redemption from all sin - understanding oneself of all evil inclinations and desires, together with the possession of the complete love of God." . . . Resolved 3: "Christian perfection consists in loving God with all one's heart, one's neighbor as oneself, and God's children warmly at all times and in all circumstances, and so being minded as Jesus Christ also was, and walking as he walked." Concluded 4: "That this state of sanctification and Christian perfection is attainable in this life, yes, even before death, and can be preserved unharmed until the end through watchfulness and faithfulness, consequently (?) that a constant growth in grace and progression from clarity to clarity takes place in the same." On this the "Lutherische Kirchenzeitung" makes the following apt remark: "All this will now be correct, for it will hardly be permissible to doubt the decisions of such a highly wise council as the one in question was; but we must confess that the matter appears to us to be botched, naturally from lack of insight.

on our side. But it seems a little strange to us when it is first decided that a man can become completely holy and thoroughly perfect "long before death," while immediately another decision is added which speaks of "constant growth" and "constant progress. If something is completely perfect, it seems incomprehensible to us if it should always become even more perfect. - The Albrecht brothers may be perfect, quite perfect, and still become more perfect, if possible, but their resolutions obviously suffer from a quite colossal imperfection." - Through these resolutions, however, unity has not yet come even among the perfect ones. The perfect brother Orwig, for example, former editor of the "Christian Messenger," who always wrote with great vehemence and displeasure against the imperfect, against the poor sinners, says in No. 46 that for twelve years already, if not a punishment, at least a ban should have been issued against the poor-sinner doctrine. He is not satisfied with the decisions; they are not strict enough for him. Probably he does not like the "constant progression", to him the matter must be settled once and for all: perfection is perfection and thus Punktum! He therefore complains: "Now it (this doctrine) has again been settled in the same indefinite way, but in our opinion it has also again been put on a loose footing." Another perfect brother, named Dubs, present editor of that paper, on the other hand, joyfully exclaims: "We hold that with this the doctrine of our fellowship of the sanctification of believers is for ever clearly presented and firmly determined." We fear that brother Dubs is too sanguine, that brother Orwig will not let the matter rest in this way, and so dissension will again arise and even the complete perfection of the completely perfect will again become imperfect.

In general, the perfection of the Methodists *at large* is still very questionable. Orwig himself reports: "With regard to the improvement of the discipline of the conference, much good could be expected, if only one could generally count more on the observation of the same. If the authorities of the church, either out of negligence or out of fear of resistance and unpleasantness, allow both gross crimes and neglect of duty to go unpunished, then the signs are truly very alarming. If, however, almost every transgression, whether in doctrine or in life, finds influential supporters and defenders, whereby the inexperienced, though otherwise well-meaning, are sometimes drawn to the side of injustice, one has sufficient reason to become anxiously concerned." Yes, we believe that, especially the completely perfect, in such a state of their bodies

If even "grosser crimes" are not only left unpunished by the authorities of the church out of negligence or fear, but even find support and defense, then this is not exactly "complete" perfection. - Even individual

sermons preached at the conference unfortunately suffered from imperfection. Orwig says, "There was much wind and bang, but little rain." Now if even a Methodist complains about the banging, the spectacle must have been terrible. - Yes, even tobacco, that "filthy evil," by which one can smell people's imperfection from afar, has not yet been eradicated among the Methodists, that is really too bad! "It happens not so seldom," it is said, "that at annual conferences brethren now and then give offense and annoyance by careless behavior and perhaps also by the punishable use of tobacco. Oh, that this filthy evil would be completely eradicated!" - O you poor, vexed perfect brother!

This Methodist state of perfection in life corresponds completely to their purity and perfection in doctrine. Thus, for example, we find the following beautiful piece in the same number of the paper: "By nature, according to the word of God, man is in a state of pardon, and that is for the sake of the sacrifice of Jesus, which he offered on the cross for the sins of the world. Therefore, whatever man may be, Christian, Jew, Turk, or Gentile, as long as he does not maliciously reject Jesus' saving hand out of love for sin, he will be saved for the sake of Jesus' death. We are told that only the believer will be saved. But also that only the unbeliever will be lost. Therefore, the one who cannot yet choose and is called away from this world before he comes of age receives salvation by grace for the sake of Jesus' merit (Rom. 5:21). Therefore, the heart of every person who has not yet voluntarily thrown himself into the arms of the Savior or the world is neutral ground." What a nest of lies against the Word of God ! The apostle Paul teaches Ephes. 2, 3: "We were children of wrath by nature, just as the others" ; St. Methodist: "By nature, according to the word of God, man stands in a pardoned state." The prophet Moses, Gen. 6, 5.: "All intentions and striving of the heart is only evil forever" and Paul Rom. 8, 7.: "To be carnally minded is enmity against God", but the Methodist prophet: "the heart of every man is neutral ground." It can certainly not be interpreted as old Lutheran spite and bitterness if we dare to express the assumption that the Methodist complete perfection might still be capable of and in need of a higher degree. Z.

## History and consecration of churches at Swan Creek and Grand Haven, Mich.

Seven churches are consecrated to the service of God! the "Lutheran" cheered the other day, I can give him two more today on his errand to the Lutherans. Should not every Lutheran heart rejoice? And yet, many people overrule these very messages of joy. That is not right, because "if one member is kept glorious, all the members rejoice with it."

I have not to report of magnificent temples, but of a neat log church in Monroe County and a spacious frame church in Ottawa Co. in the east and west of our state, but these members have been "gloriously kept" by the Lord, as the tears of joy over the victory against everything that wanted to be an obstacle to these undertakings, as is the case with all works of God, but could not. Their joy also had the same reason that the largest church has, that the pure word has found a place among them where it can be freely proclaimed.

This is what happened. On the 23rd Sunday after Trinity, Rev. Bauer of Sandy Creek gave the farewell sermon on Psalm 84 in the schoolhouse; after the procession had arrived at the new church, the founder of the congregation, Rev. H. Lemke, preached on the topic: The comforting certainty that the Lord Jesus also wants to keep a blessed retreat in small congregations with small churches, as well as in large ones with magnificent temples. (1) How the Lord Jesus comes in general, and how surely he comes in with all his fullness of blessing even to small churches. 2) How comforting this certainty should be for us and what it obliges us to do.

The church in Grand Haven was dedicated on the 2nd of Advent. It cost about H2000.00 without the building site, which is located on one of the most beautiful spots of this Michigan lake city. Three preachers and the presbyters with the holy. Vessels opened the procession here; the dedicatory prayer was read by Past. Daib, Rev. F. W. Schmitt preached on the words of Revelation: "Hold what you have, that no one take your crown". The singing choir was from Grand Rapids. In the afternoon, undersigned preached in English on both days.

So I think we all have cause to rejoice with them. Now, a few words about how these communities came into being.

A Lutheran, A. F., hears that there is a Lutheran preacher living in Monroe, goes to him and he brings to the attention of Past. H. L. to the fact that they had asked for a sermon in S. C.. And only after eleven years they could consecrate their little church. Can we not rejoice in the faithfulness and steadfastness of these 72 souls? It was in Grand Haven that a Michigan Synod preacher first sought to plant a church. In 1863, when Rev. Achenbach was called to Grand Rapids by W. B., however, he only succeeded in establishing a congregation, which was organized by Past. Daib in March 1866, and was approved by the Synod in October. The construction was mainly done by a pastor's son C.P. from Denmark.

May the Lord, who is the head of his church, help them to "keep what they have", may their desire to soon have a

The idea of calling one's own preachers will come true. May we all, even if the Lord has given us magnificent temples, remember that we are swallows who "find" their "nests" with joy, but do not forget that we must soon leave them again, in order to enter from the "courts of the Lord" into the temple, "not made with hands. May the dear Christ Child give us this. Amen.

Wyandotte, 3 Janr. 1868.

John G. Walther.

## Ecclesiastical message.

Mr. Rev. I. von Brandt had resigned from his preaching ministry in Mount Vernon, N. I., due to lack of church discipline (refusal to register for Holy Communion, etc.), and for the same reason had resigned from the New York ministry (cf. "Lehre und Wehre", November issue 1867). After he had received and accepted an appointment as a second preacher from the Lutheran congregations of U. A. C. in Somerset Co., Pa., he was inducted into his new office by the undersigned on the fourth Sunday after Epiphany by order of the Reverend President Keyl, under obligation to all the confessions of our Lutheran Church.

God, the Lord, be his sun and shield. Berlin, Pa., Feb. 3, 1868.

A. M. W. Kähler.

The address of the dear brother is:

Hov. 3. from Uranät,

Lerlin, Lomerset 60., Pa.

## Conference - Display.

The Speeial Conference of the Buffalo District, according to its last determination, will assemble Feb. 26 at Waleottsburg, Eric Co. A. G. Doehler.

As a reminder to all whom it concerns.

As a result of the "Call" published in an earlier issue of the "Lutheraner", by far the majority of those concerned have already sent in their Jubilee reports; nevertheless, quite a number are still in arrears, and to them the kind invitation is hereby extended.

Reminder that they did not want the matter to be completely forgotten. No one thinks that because the deadline for sending in the reports has long since passed, I would be too late now! This is not the case. And if I have done nothing else at all since Dec. 1

If I had had more work to do than to work out the reports received, I would still not be finished with them, for there is more work to be done than some might think. So - no one is too late with his report. But to those who are perhaps not at all inclined to send in a report, because they do not consider the matter so important that one should write a book about it - to them I would like to say the following

Before I could take up the work in question here, the thought often crossed my mind whether the matter was really so important that one should spend the necessary time and effort on it; and when I looked thinly at the whole volume of reports, I thought: if only you could get rid of this uninteresting, mind-numbing work! With great reluctance, therefore, I went to work after Christmas; but I must confess that I have grown in courage and desire for this work and that now I would not give it up under any condition. Admittedly, in some respects a little patience and effort is required for this work; but the cause also rewards it. I can therefore confidently assure you that the book, if it sees the light of day with God's help, will be published by the end of the year.

will be of no small interest to all and sundry readers, and besides that it will be a not to be despised treasure trove for many a preacher in more than one respect; why? *Mal-a-propos*! Therefore I ask for the sending in of the reports which are still in arrears. If the pastors do not find the time, I will ask the teachers to take this matter into their hands; but where there is none, a suitable member of the congregation will be found. I do not want to set any more conditions; every report that is only appropriate shall be welcome. I only ask the preachers not to forget to indicate the texts they have treated, together with the dispositions of their sermons, because

The diversity of both will give the book a not insignificant value. - Should this well-meaning reminder not yet bear fruit with some, - well - then - yes, then I would have to come again, although I do not feel a strong inclination to do so.

Altenburg, Mo., 24 Jan. 1868.

Köstering.

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### Warning.

Agents of the American Tract Society have been creeping about here lately, who, under the pretext of distributing good writings, seek to supplant with D'Aubigne's Reformation History that of Junius, published by Mr. Schlitt in Baltimore. We consider it our duty to warn against such dawdlers and their wares. These people have all sorts of beautifully decorated volumes and tomes for sale, usually at cheap prices. Whoever examines the contents of their books more closely will find that they contain all kinds of enthusiastic, sectarian and unionist teachings, but little wholesome nourishment. Now and then something is published supposedly by a Lutheran writer, but always so distorted.



The author is no longer heard, but only the Tract Society. This society is an association of various names, and has made it its task to promote a mixed Christianity through its writings. Since its agents are trying to hinder us in the distribution of our church writings under all sorts of untruthful pretexts, we see ourselves compelled to warn our congregations everywhere against these unionist hucksters. We have repeatedly recommended Junius' History of the Reformation and could do so with the best conscience, precisely because it is an excellent work and, from the Lutheran point of view, describes the history of that important time truthfully and accurately. In addition, the superficial work by D'Aubigne is written from the Reformed point of view, knows neither Luther nor the Lutheran Church to appreciate rightly, and of course does not do the interest of our dear church the due justice. We hope that no one will be so foolish as to allow himself to be duped by the aforementioned house leaders. In the purchase of books, especially in the area of faith and reformation, our people should take it very carefully, and not be seduced by the size of the form, nor by the beauty of the volume, nor even by the cheapness, but ask above all for the content. They would act just as wisely if they abandoned a proper Lutheran pastor and preferred a false prophet because he offered himself to them for free or for a ridiculous price. Unfortunately, this has already happened; but do not such miserable creatures deserve the fate they prepare for themselves by their avarice and foolishness, to be driven to and fro by all kinds of wind of doctrine and to be most shamefully deceived?

Whoever is serious about the truth and not hypocritical about the love for his church will beware of those who offer him a stone instead of healthy bread and a snake instead of a fish. But if our people have so little insight into the truth and love for it that they allow themselves to be tempted to go into the net of such miserable haggling Jews for the sake of miserable external considerations, then may the Lord have mercy on them and save them in grace from the consequences of their foolishness. (Luch. Churches;)

### **Books - Ads.**

The following booklet has just been published: Dr. H. G. Masius' Kurzer Bericht von dem Unterschied der wahren evangelisch-lutherischen und der Reformirten Lehre.

Since in our days the Lutherans are so often tempted to leave their church and join the so-called Protestant Church, in which the Lutherans and Reformed are united into One Church, the Lutheran Church and the Reformed Church.

It is of great importance for Lutherans to learn thoroughly what the difference between Lutheran and Reformed doctrine actually is. Whoever desires a clear explanation of this will find it in the booklet shown. The author of this booklet is the famous godly former court preacher and professor in Copenhagen, H. G. Masius, born in 1653, died in 1709. The reader should not fear that he will have to deal with a quarrelsome man in this booklet. Masius was of a particularly mild disposition; his mildness had become proverbial while he was still alive; he used (to mention only one thing) from 1703 until his death his entire salary for pious purposes, since he had so many means to be able to live with his family even without his salary. Nevertheless, the dear Masius was not a reed that the wind weaves to and fro, but fought faithfully according to the faith that was once given to the saints. A proof of this is the above scripture. As mildly written as it is, it nevertheless clearly and sharply presents the dangerous heresies of the Reformed Church, refutes them from God's Word, and shows how, for their sake, a faithful Lutheran cannot enter into a union with the Reformed, indeed, how the Reformed are bound by conscience to join us by virtue of their own doctrines. Whoever buys and studies the booklet will not regret the money and time he has spent on it. The price is 75 cents; the postage to be paid by foreigners who wish to receive the book by mail is 8 cents.

The publisher is Mr. L. Volkening in St. Louis, Mo.

From the Synodal Report of the Eastern District of 1867, I still have a significant portion at hand, since only little of it has been ordered so far. I therefore bring it to mind once again. Price per copy 20 Cts, per dozen H2.00, incl. postage.

I. Birkner, No. 92 William St., New York.

The 17th and 18th volumes of "**Luther's People's Library**" have just left the press and are available from Aug. Wiebusch and Son here, bound in one volume, at a price of 50 cts. In order to show what an exceedingly rich treasure is again offered to you dear Lutheran Christians in this volume, it is sufficient, however, to only list the titles of the wonderful writings of Luther contained therein, as: 1. that these words of Christ, "this is my body" 2c. still stand firm against the swarming spirits; 2. eight sermons of Dr. M.

Luther, delivered after his return from the Wartburg against the iconoclasts; 3. ninety-five theses or proverbs

On the power of indulgences against the indulgence preacher Tetzel 2c. with the excellent preface from later times. 4. the seventeen so-called Schwabachian Articles, the basis of the Augsburg Confession; 5. a missionary letter on the interpretation and intercession of the saints. But in order to lift and appropriate this delicious treasure, knowledge of the titles and even a single cursory reading of these excellent writings is not enough. They want to be studied. Therefore, buy the book and use it diligently, and you will have a great blessing. - —

Previously published volumes are also always available.

To meet the demand for special bindings, all published volumes are bound in half morocco leather with tastefully gilded spine, and are sold at 75 cts. per double volume, but only in complete copies of volumes I to 18.

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(Receipt and thanks.

For poor students, 13 shirts, 3 pr. woolen socks, 6 handkerchiefs C. F. W- Walther received from the worthy Women's Association in the Zion District here.

To the old seminary house: from Mr. Waltke in Lowell 1 box of soap; from Messrs. Berg and Müller in Collinsville 3 barrels and 3 sacks of flour; from Messrs. Millers Brockschmidt and Co. here 3 barrels of flour; from Pastor Muckel's parish from the 3 Sievers brothers and Mr. Häring 400 lbs. of flour and 2 sides of bacon; by Rev. Katt- hain on the wedding of Mr. I. Maschhoff 510.05.

For poor students: From the Women's Club at Lo- well 1 doz. Undershirts; by Past. John by F. Sitt- ner, thank offering 52; by Past. A. Ernst on weddings ges. 54; by Past. Claus by Bro. G. Schürmann 53, by N. N. 51; by Past. Fischer's Gem. 517 for chaff- geler; at Mr. Past. Maak's wedding collected 55.30 for Barth. A. Crämer.

On behalf of the Lutheran Immanuel congregation in Detroit, Mich., the undersigned acknowledges with heartfelt thanks that he has received from the Missions Society in Bavaria through Mr. Volk of Nuremberg the sum of 14 dollars for the benefit of the above-mentioned congregation.

Detroit, Mich. 27 Jan. 1868.

K. L. Moll, Pastor.

For teacher Weigle, who is ill, Unterstützungsgeldern received from Sept. 29, 1867, to Jan. 27, 1868: From Teacher Brase, Concordia, Mo., 520; from N. N., Pittsburg, Pu., 510; from Teacher Dörfler in Michigan 51; from Teacher Steinbach in Chicago 53; from Teacher Dornseif in Madison County, Ill, 58.50; from Teacher Nolting in Jackson County, Ind, 57.15.

Chicago, Jan. 27, 1868. Th. E. Bünger.

Thankfully, the undersigned certifies to have received the following gifts of love for Wisconsin's sophomores:

By Past. Georgii 53; by Past. F. Keller HochzeitS- Coll. at K. Gerlach 51; Kmdtauf - Coll. at Pape 53.75. From Past. Strasens parish 516.75, 531.50 u. 57.85. By W. Richter from W Kestncr, P. Grupe 50 CtS. each, D. Fritz sen. 51, K. Fritz 52. I. Fritz 25 Cts., E. Müller 53, I. Müller 51, W. Rupprecht and H. Dorn 25 CtS. each, Wwe. Dorn u. H. Schön 51 each, W. Richter himself 51.25.; of I. N. Stauß 55, G. F. Mohn 51.50, P. Bräunling 53, Frau Mohn 53, I. Stecher 51, Ph. Stoffel 52.50, G. Kirchmeier, I. Förtsch, N. Stoffel, H. Köhler 51 each, F. Schulz 62 Cts, I. Hagerer 55 CtS., Jak. Stoffel, I. Ritter, P. Bräunling each 51. by Past. I. M. Moll of s. Gem. 53 52. by Past. Hachenberger 52. by

Paff. W. Kolb Hochzeits-Coll. bei A. Schulz 81.80, Kind- tauf-Coll bei W-cland 81.20, bei Schröder 81.45, bei F. Lücke §3.25, bei E. Wehrmann 82.03, bei L. Lücke §2, bei Hczrbzrg 81, von sr. Gem. in Town 17. -3.80, Kinbtauf. Coll. bsi Meier §4, by Körner §1, wedding coll. by El). Menke 82.04. By Past. Stecher by s. Gem. 86.36. By Past. Ottmann by G. Beck 84, by sr. Gcm. at Plymouth 88.85. at Falls 85.30, by H. Wdephol Sr. 82.13. By Past. F. Lochner of the Young Women's Association in Milwaukee 810, by G. Laudon 84, by C. Schubert 82, by himself 81.25. By C. Eißfeldt of the Gem. in Milwaukee 859 68. By Past. Multanowski u. sr. Gem. in Woodland 87, by I. Billgrün 82, by Past. Krum- sieg of s. Confirmands 82.60. By Past. Markworth 60 CtS. By Past. Estel 81, by Past. List 81, Kinktnuf- Coll. at Hillger 81. by Past. Werfelmann by his Gem. at Cedarburg 85 9 >, at Grafton 85, at Saukville 82.90 By Past. Steinbach's Gem. 814. by the Virgins' Association in Past. Strasen's parish 84.15.

May the faithful God richly bless the kind givers in body and soul in return

Racine, Wis., Jan. 29, 1868. Engelbert, Past.

Received:

For poor sophomores: Bon Past. Cd. H. Löbers Gem. 812; from Mrs. B. Meyer, thank-offering for happy delivery 85 ; Kindtauf-Cvll. at H. Olsen 82.15; from Fr. Paul 81; from Brackbage in Past. Fleischmanns Gem. 84; wedding coll. at K. Schwier 810.05; by O. Klug in Past. Hachenberger's Gem. 82; weddingS-Coll. at W. Webrs 88.13 ; at Stellhorn 811.15; at Pfingsten's daughter in Schaumburg 818 25; Reform.- Fest-Coll. at Past. Meischers Gem. 83 ; from the Women's Association of the DreieinigkeilS- gem. in Milwaukee 12 sheets, 12 kiss covers, 12 bu- senbenden, 2 underpants, 1 wool blanket; v. Women's Association in Past. GeyerS Gem. 4 kissing covers, 4 hand towels, 2 tea towels, 2 bed sheets, 1 p. woolen socks and from Fr. Roth 810 ; from Fraumvcrein in Cincinnati 6 shirts, 6 bed üchrr, 8 kissing bc covers, 6 handkerchiefs, 6 hand towels, 2weüen; from Fr. Schaaf in Past. Stürkens Gem. 85; from Fr. L. 81; from Frauenvcr. in Past. DaibS Gem. 811.

For individual pupils: for A. Schäfer Kind- tauf - Coll. at Lühr in New Haven, Ind., 83.32; for D. Walter Kindtauf-Eoll. bri L. Deierling 88 and at Bösche- meier 84, both by Past. Friedrich; for H. Käppel by Ebr. Meyer, Cleveland Westside, 85; for dens. by Chr. Ostermeycr8>0 and F. Ostcrmeier 85 from Indianapolis; for G. Ernst by H. Busche 810; for A. Gräbner, F. Häuser n. A. Trautmann 86 each from the Women's Club in Nose- ville, M'ch.; for G Hcid 810 from Past. Claus u. einige Gliedern s.Gem.; for H. Schmidt HochzeitS-Coll. bei W. Soft 85.25 for A. Schröppel from the Jünglingsverein in Collinsville 815, from the Jnngsraucnverein daselbst 810; for K. Gram, F. Lußky and Larven 82 each from Dr. Sihler as surplus travel money to Buffalo; for G. Ernst from Past. Huömann's Gem. 815; for G. Äröning by Past. H. Hanser by s. Gem. in johannisburg K2.80, in Mar- tin4ville 8'.75, by O. Erk 82; for H. Siek by G. Schimpf 856.67; for K. Franke by Fr. Hermsdörfer ?; for S. Ernst by Past. HuSmanns Gem. 814 ; for A. Schröppel by Past. Wagners Gem. 820 ; for Ph. Lingke from K. Brust 815; for G. Ernst from H. Busche 810; for H. Wischmeyer from JünglingS-Verein in Past. Wynekens Gem. 89; for K. Groß from Past. Dörmanns Gem. 84 ; for S- and G. Ernst of the same 86; for K. Franke of Schlepper 8l, of Becker 82 ; for G. Häffner HochzeitS- Collecte at Lempke 82, v. G. Balbach 81; for K. Franke HochzeitS-Collecte bri W. Müller 89, of the Frauen - Verein in Kendallville 86; for G. Löber of Frauenvcr. in Past. Beyers Gem. 85; for G. Johannes from M. Gratz 85, Kindtauf - Coll. at M. Mirly 81.35; for H. Wischmeyer Wedding Coll. at I. H. Heiel 810.60; for E. Dulitz from the Young Men's Club in Buffalo 89; for D. Walter of Past. Niethammer's Gem. 811.25; for H. Käppel by teacher E. H. Rolf of his Smgverein 82.75, by three unnamed 82.25; for S. Ernst by dens. Kindtauf- Eoll. by Th. Rausch 85, by a parishioner Pastor Nützels 81; for G. Heid by Past. I. Rupprechts Gem. 85.65. by himself 83 ; for Th. Bethke of the Frauenvcr. in Past. BcyerS Gcm. 85, from L-Hrer Bünger's school - 1.64; for G. Birkmann, HochzeitS-CoU. at teacher List 85; for G. Heid from Mertz's Gem. 83; for H. Käppel by Past. Schäfer 85; for G. Müller by his uncle in Altenburg 82; for F. Lußky by the Gem. in Buffalo 816; for H. Fick by the Zionsgem. in New Orleans 850; for H. Diemrr vou G. Beckmann 810, F. Schneller 81.

For the household: Von Schneidewknd, Belleville, Ill, 81; wedding coll. by Past. A. Stamm -9.25; by Past. StrecksußS Gem. 813.10; by I. Tordeck in his Gcm. 810; by the Gem. in Kendallville 811; by Past. BartholomcwS Gem. 85.15; by Past. Stürken's Gem. 840. G. Alex. Saxer.

Received:

To the college household and for poor students in Fort Wayne: AuS Past. Evers'community 1 quart of beef. From Past. JäbkerS parish: from Eichhoff, 2 sheep, 1 sack rye; from Mak, 2 bush. Korn; from Prange 1 sack of potatoes, 85 baar; from Koldewey 1 B. Beef; from several women das. 25 jard muslin, 3 towels, 3 pillow covers, 1 feather pillow, 2 srück wool yarn, 1 sack turnips, 1 sack cabbage heads; fromN. N. 85baar. From Past. StockSGem.r From H. Rolenbeck 4 gall. Apple butter, 2gall. Syrup; from E. Schaber 85 baar; from werthen Frauenverein 824.90 for poor students. From Past. Fritzes Gem.: from H. Föl- linger 1 sheep; from Ch. Werke several cabbage heads; from H. Hodrat 1 bag of rye. From Past. Fleischmann's Gem.: From Mr. Griebel 1 pig; from Brakhage 85 cash. From Past. Ncichhart'S Gem.: From W. Luke 6 bush. Corn, 2 Bush. Wheat, 1' Bush. Potatoes, half a hog, 1 gall. Syrup, 81 baar for poor students; from Hauptmeyer 2 Bush. Grain, 3 Bush. Wheat. Ans Past. Bode's Gem.: from I. Jäcklein a half pig. From Past. Sievers' Gem.: From the Women's Association 2 pairs of woolen stockings. To Past. Wüstemann'sGem.: From the Women's Association, 24 towels; from H. Müller, 3 gallons. Apple butter. From Past. Zagcl'S Gem.: From F. Früchte kcht I Vrtl. Beef. From Past. Jox's Filialgem. in Peru: 1 barrel of pork. Ans Past. Kühn's Gem.: 7 sacks of hulled grain, 2 sacks of oats, 2 sacks of wheat, 2 sacks of rye, 1 barrel of pork, 1 barrel of pickled cucumbers, 4 gal- lons of Apsel butter, 82 baar. AuS Past. St.lhorn's Gem., De Kalb Co, Ind: 7 sack hulled grain, 1 sack rye, 1 sack turnips, 1 sack potatoes, 824.55 baar. From Past. Eirich's Gem., ZaneSville: collected at the wedding of Mr. S. Crooks 839.50. From Dr. Sihler's Gem.: From teacher Meyn 82; through Past. Stubnatzy by E. Buk 83 for C. Franke; collected at Mr. Hockmeyer's wedding for pupils E. Frank and H. Fischer T 84 ; for C. Franke 82.75 as half of a coll., gesam. at the infant baptism of Mr. W. Roga in Past. Stubnatzy's Gem. by Past. Sihler: from H. Kruse 85 for pupil G. Kröning; from the laudable Frauenverein hieselbst from January 1867 to 1868 27 shirts, 17 pairs of woolen stockings, jackets, vests, skirts, pants, bedding. 4 quilts worth 860 and a number of dresses were repaired.

W. Reinke.

Entered into -er race -es middle district:

On the synod treasury: From Past. Detzer's congregation 82. Sauperts Gem. 89. H. Mönning 82. L. Griebel 85. Past. KühnS Filial 86 09. Past. Dctzerö Gcm. in Southridge 822 05; in Tefiance 819.25. Past. Zagels Gcm. 812 85. past. Schuster's branch in Mishawaka 82.90; in Woodland 81.81. Past. King's Gem. 816; Past. Jor' Gem. in Logansport 810; in Peru 89.20. Gustav Müller 83. P st. Zagels Gem. 818.20. Past. Stocks Gcm. 812.12. Past. KUHns Gem. 810 31; its second branch 83\*54. Past. Saupert's Gem. 86.50. Past. Detzer's gem. near Florida §5.23. Past. Scholz's gem. 83. past. SeucI's Gem. jnbelfestcoll. 814.52. Past. JLBkers Gem. 88.50. Past. Jox's Gem. in Logansport 820.50. Past. Lothmann's Gem. jubilee coll. 87.50. Past. Sauperts Gem. jubilee coll. 868.70. Past. Nützels Gem. 88.28. Past. StellhornS Gem. jubilee coll. 86. by Past. Saupert by Christoph Müller 81. mrs. Mutschler 81. mrs. Dänble, thank-offering for happy delivery 83. childrens' Aufscoll. bri Däuble 87.25. fr. Nuschmeicr 81.70. k. Ruschmeier 35 CtS.

For Past. Röbbelen's widow: Past. Gottlieb's communion roll 89. by Past. Schöneberg by an unnamed person 81.

For inner mission: Past. BodeS Gem. 810. Past. Königs Gem. 84.35. Mrs. Eleonore Bohne, thank offering for happy delivery 85. By Past. Seuel of the Women's Association in his Gem. 815. Past. Dulitz's Gem. 87.25. Past. Schuster's Gem. 813.07. Past. Bühls St. Johannrs-Gem. 820.

On the seminary building in Addison: Jakob Von- derau 83. past. Kühn's Gem. and Branches Second Mission

-\*14. Br. Vollmer 82. G. Meyer 81. Past. Saupter- Gem. 850. by Past. Scholz by W. Huhn 85th Br. Mutzier, thank offering 82nd Past. Bühls St. Johannes-Gem. 86.

For teacher salaries: Don Past. Niethammers Gem. 87.50. By Past. Saupter Hochzrits coll. at Chr. Kahres 83.35. Kindtaufcoll. at Beck 85.50. Mrs. Däuble 83. Gottl. Lippns -4. past. Schuster's Gem. in Bremen 86; branch at Plymouth 86.04. Past. Michaels Gem. 810. past. Küchls Gem. 818. by Past. Sauer by H. Bentcr 85. ch. Hävener 81. by a wife 82. past. Scholz's Gem. 85.81. Past. Schuster- Gem. in Mishawaka 86; in Woodland 84.06.

For poor students: Through Past. Saupter by W. Schnute 82. by C. Trier at B. Herrmann's wedding collected 818. by Past. Sallmann for the students S. and H. Ernst, wedding coll. at Fr. Biller 87. By Past. Wichmann from a parishioner for the student Lāwen 825. by Past. Friedrich for the pupil D. Walther by Wittwe Brandts, Mrs. Westerhouse" 81 each; Plincke 81.50.

For heathen mission: By Past. Saupter by H. Krämer-1. Past. Schd'nebergS Gem. 812.50. Hil- dcnbrand 85. Past. Zagels Gem. 837.32. By Past. King by the be. Wittwe Schwaimeier 85th Past. Schusters Gem. 83 16.

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### X.

**The chiliasm is wrong because it contradicts the text of Revelation chapters 19 and 20.**

We have seen so far that the holy scriptures do not offer even the smallest clue to which the fabric of chiliastic hopes could be attached. We now come to the two chapters which are considered by the chiliastes to be the actual seat of their doctrine. We, too, believe that these chapters are God's word, and that the prophecies contained therein will be fulfilled as surely as God's word is true. There is only a dispute about the correct interpretation of these chapters. Everyone can see that this is very difficult. For every prophecy is dark before it is fulfilled.

It is known that there are innumerable interpretations of these two chapters and that the number of them still increases daily. This would do no harm if none of them contradicted the analogy of faith. For there is a certain freedom in interpretation. It would be tyrannical if a church wanted to force its members to accept a certain interpretation of these obscure passages as the only correct one. We do not allow ourselves to be bound to any interpretation simply because Luther or another famous theo

We accept the interpretation that excludes the meaning intended by the Holy Spirit. We accept the

interpretation that excludes the meaning of the words intended by the Holy Spirit. But while we preserve our freedom in interpreting, we must at the same time be careful not to overstep the bounds of it. For it is said: "If anyone has prophecy, let it be similar to faith", Rom. 12,7. Our interpretation must therefore not contradict the articles of our Christian faith and the bright, clear sayings of the Holy Scriptures. Our interpretation must not contradict the articles of our Christian faith and the bright, clear sayings of Holy Scripture, but must agree with them.

For this reason we must also fight the chiliastic explanation of these two chapters, because under the pretense of interpreting the Word of God, it imposes a meaning on it that denies the clearest teachings of Scripture. Let us first consider

#### Chapter 19.

In this the chiliasts find mainly three things: 1. that Christ with his saints would visibly come to the millennial kingdom; 2. that at the beginning of it he would deliver a terrible battle to his enemies, and 3. that he would throw the Antichrist into the lake of fire.

1 John says: "And I saw heaven opened, and behold a white horse, and he that sat on him was called Faithful and True, judging and contending with God.

righteousness. And after him followed the army in heaven on white horses, clothed in white and pure silk. And I saw the beast and the kings of the earth gathered about their armies to make war with him that sat on the horse, and with his army," vv. 11, 14, 19. That the appearance of all this was shown to John in heaven, that therefore these events are not to be taken bodily, but inauthentically, is proved by such expressions as "that a sharp sword proceeded out of his mouth. Furthermore, not a word is said about the fact that all these events will take place when Christ will visibly come from heaven.

2 Then the Chiliastes claim on the basis of this chapter that Christ will deliver a terrible battle to his enemies at the beginning of the millennial kingdom. John says: "And out of his mouth went a sharp sword, that he might smite the Gentiles therewith: and he shall rule them with a rod of iron. And he treadeth the winepress of the fierce wrath of Almighty God. And I saw an angel standing in the sun; and he cried with a loud voice, saying unto all the fowls that fly under heaven, Come and gather yourselves together unto the supper of the great God, to eat the flesh of kings, and of captains, and the flesh of mighty men, and of horses, and of them that sit thereon, and the flesh of all

Freemen and servants, both of the small and the great. And the rest were slain with the sword of him that sat on the horse, which proceeded out of his mouth; and all the fowls were filled with their flesh," v. 15, 17, 18, 21. The chiliasts also usually refer to Rev. 14:20: "And the winepress was pressed without the city, and the blood went out of the winepress unto the bridles of the horses through a thousand six hundred highways." Of such a terrible day of the Lord's slaughter many other sayings are found. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come," Joel 3:4. "The LORD at thy right hand shall smite the kings in the time of his wrath. He shall judge among the nations, he shall do great slaughter; he shall bruise the head over great countries," Ps. 110, 5, 6. "And he shall judge among the nations, and punish many peoples," Isa. 2, 4. "And I will execute vengeance with fury and wrath upon all the nations that will not obey," Micah 5, 14. "But the LORD will go out to fight against these nations, as he is wont to fight in the time of battle," Zech. 14:3. "And this shall be the plague, that the LORD shall afflict all the nations which have fought against Jerusalem: Their flesh shall rot, and they shall stand upon their feet, and their eyes shall rot in their holes, and their tongue shall rot in their mouths," Zech. 14:12.

The chiliasts take all this in the real sense. As they believe, Christ, when he comes to the millennial kingdom, will deliver a terrible battle to the armies of the hostile world powers, in which all the godless will be strangled with his sword, and a horrible bloodbath will result. Thereby so many people will be slaughtered that the blood will reach through 1600 country lanes, i.e., through 39<sup>1</sup> Prussian miles to the bridles of the horses. All this shall happen when the "storm from the west", "the great eastern war", begins, of which the chiliastes talk so much.

This is neither in accordance with the mercy of the humiliated, nor with the majesty of the exalted Savior. Here the hideous grimace of a false messiah grins at us, a murderous despot, who inaugurates his millennial kingdom with a general cannibalistic bloodbath. Such a false Messiah fits perfectly to the false millennial kingdom and its carnal splendor, from which our Christ and our Bible are as far away as heaven is from hell. This is what you get when you interpret the Bible, which is not "your own interpretation", 2 Petr. 1, 20, according to your own liking.

However, it is futile to make the dear revelation the cover of such chiliastic

To make abominations. It certainly says that the Lord will strike and slay the Gentiles with a sharp sword, just as the rest of Scripture says that he will judge, punish, deny, afflict and crush them. But of what kind is this sharp sword? In order to avoid the gross carnal misunderstanding, as if Christ would cut down the Gentiles with a bodily sword, Revelation says: "And out of his mouth went a sharp sword", "they were slain with the sword that went out of his mouth", which Paul explains Eph. 6, 17: "The sword of the Spirit, which is the word of God". With this sword Christ strikes and slays the Gentiles, so it is a spiritual victory that Christ carries away over the world through his word. It now depends on the condition of man whether this victory of Christ is to serve him for eternal salvation or ruin. It is said: "The Holy Spirit will punish the world for the sake of the world. Spirit will punish the world for sin, and for righteousness, and for judgment," John 16:8. "The letter (the law) killeth, but the Spirit (the gospel) maketh alive," 2 Cor. 3:6. "We are to God a good smell of Christ, both to them that are saved, and to them that are lost, to the former a smell of death unto death, and to the latter a smell of life unto life," 2 Cor. 2:15, 16. God's word proves its power to all who hear it, first striking them, punishing them, killing them, viz, convincing them that their wisdom, righteousness and unbelief is foolishness and sin, and then offering them salvation in Christ. Whoever does not want to be punished, but persistently rejects Christ, his condemnation is already decided by his guilt. For the Lord says: "He who does not believe is already judged, because he does not believe in the name of the only begotten Son of God. But this is the judgment: that the light has come into the world, and men loved darkness rather than light," Joh. 3, 18, 19. "I have come into this world for judgment, that those who do not see may see, and those who see may become blind," Joh. 9, 39. This victory, this judgment of Christ over the unbelieving world is described in Rev. 19. The world fights against Christ with its false philosophy, religion, wisdom, justice and holiness. But by the sharp two-edged sword of the divine word it is struck and convinced that everything it puts forward against Christ is foolishness and its unbelief is sin. By continuing the fight against Christ against her better knowledge, she is already judged here and goes to eternal death with an evil conscience. Thus the whole time of the New Testament is at the same time a time of grace and of judgment. Therefore, the prophecies of the day of

vengeance, Isa. 61, 2, about the great and terrible day of the Lord, are also explained, Mal. 4, 5. Joel 3, 4. and the execution of the judgment to victory, Is. 42, 3. are expressly declared fulfilled in the New Testament, compare Luc. 4, 18. 19. with 21, 22., Matth. 17,12., Acts 2,16-21., Matth. 12,17-20., Joh. 16,11. However, whatever the true meaning of this passage may be that is intended by the Holy Spirit, the meaning that the chiliastes assume not only has no basis in the wording but also contradicts the clear passages of the Holy Bible. The meaning that the chiliastes assume not only has no basis in the wording, but also contradicts the clear passages of Scripture. Scripture.

3 The pretense of the chiliasts that Christ will throw the Antichrist into the lake of fire at his return to the millennial kingdom is just as contrary to Scripture. What the Antichrist actually is, the chiliastes have very different opinions about. Some consider the present emperor Napoleon to be the Antichrist, others still expect him. However, if we consider all the characteristics of the Antichrist that the Scriptures show. If, however, we consider all the characteristics of the Antichrist given in Scripture and compare them with church history, we see that they are all found in the Roman Pontiff, and that he is therefore the prophesied Antichrist. Of him it is said: "And then the wicked shall be revealed, whom the Lord shall destroy with the spirit of his mouth", 2 Thess. 2, 8. The fulfillment of this prophecy began at the time of the Reformation, when Luther revealed the Antichrist. And wherever Christ lets his pure word be proclaimed, he kills the Antichrist in the hearts of his believers by the spirit of his mouth. This judgment of the Antichrist, which will be executed on him by the word of God, is prophesied in Rev. 19:20. The final judgment on the last day is only mentioned in Rev. 20, 10. because the Lord will only "put an end to him by the appearance of his future", 2 Thess. 2, 8. Although one refers to Rev. 20, 10. where it is said: "When the beast and the false prophet were"; but this little word "was" cannot be urged, since it is not found in the foundation, so the conclusion cannot be drawn from this passage that chapter 20 prophesies events that follow in time the events told in chapter 19,20.

If the text of Rev. 19 is thus cleansed of chiliastic glosses, it gives us the comforting promise that "the army," i.e., the church of Christ, shall be victorious over its enemies, the world and the Antichrist, by the sharp sword that proceeds from its mouth, i.e., the word of God. Such a victory of the divine word is also described by St. Paul in 2 Cor. 10, 4. 5.: "The weapons of our knighthood are not carnal, but mighty in the sight of God, to destroy strongholds; that we may destroy temptations, and every high thing that exalteth itself against the knowledge of God, and bring all reason into captivity unto the obedience of Christ."

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(Conclusion follows.)

## Is the Pope the Antichrist?

(Continued.)

We cite the following reasons:

1) The Antichrist, as his name already indicates, is presented in the Bible as the main enemy of Christ and His church. All Christian parties agree that the antichristian empire will not only be a great world empire, like the Chinese empire, but the devil will establish it in opposition to Christ's kingdom and with the intention to displace and destroy it on earth. This is also clearly stated in the Holy Scriptures wherever they speak of the Antichrist. Therefore, when we look for the Antichrist and his kingdom on earth, we simply have to ask: where is the greatest enmity against Christ and his gospel? or where is the highest peak of contradiction and opposition against the saving faith in Christ? History and experience show that the highest point of hatred and malice against Christ is not naked and simple unbelief and worldliness per se (although it is certainly also enmity against God). The unbelieving blind man of the world ridicules and mocks the Word of God, he flees and avoids the fellowship and worship of Christians, because the man of the world seeks another pleasure and pasture, namely the pleasure, goods and glory of the earth, and if he only has that and can enjoy it undisturbed, he is satisfied and usually does not care much more about Christ and His church. This is how it is today, on the whole and on a large scale: The unbelieving and apostate world wants to break the cords and ties where it still feels hindered and bound by Christ's church and the preaching of the Gospel, it no longer wants to have and hear this preaching for its own part, but otherwise this unbelieving world usually leaves everyone his freedom, everyone may believe and do what he wants, even today unbelief proclaims this as its solution; Therefore, if the believing Christians want to be such fools as one thinks, well, they may sit down in their corner and sing and pray as much as they like, mau lets them go and does not care about them any more. In a word, the unbelief leaves the Christians their heaven if he can only keep the world undisturbed for himself. So it is at least, individual cases abgegerechnet, the general rule.

But the holy scripture tells us clearly where the greatest and real hostility against Christ and his gospel lies. To the Greeks, i.e. Gentiles and unbelievers in general, the word of the cross is foolishness, says the apostle 1 Cor. 1:23, but to the Jews it is an offense. And who were the main enemies of Christ among the Jews? Not the worldly-minded, unbelieving Sadducees, but the law-proud, self-righteous Pharisees. sowers. These hated Christ most deadly. For, of course, Christ with his gospel nullified all the pride and glory of the Pharisees, all their own wisdom and righteousness; therefore between them and Christ there had to be the deadliest enmity; either they had to kill Christ and nullify him with his merit, or they, the Pharisees, had to let themselves be killed by Christ, i.e. give up all their merit, glory and righteousness to death for the sake of Christ. And so it is even now; as once with the Jews, so also today the Pharisees are the true antichrists, who kill and murder Christ and His own. Or, in other words, the greatest and most deadly contradiction and opposition to Christ and His cross, to the gospel of free grace, lies not in naked unbelief and worldliness per se, but in man's wanting to establish his own righteousness, works and merit before God and put them in Christ's place. This is the deadliest sting to the proud heart of man and inflames it to the bitterest hatred, when this is taken away from him, when his own merit and work are put to shame, when he is expected to lie completely naked, poor and miserable at the feet of Jesus and to give Him alone the glory.

Now there is no doubt that Pharisaism, i.e. that school of thought which, in opposition to the sole merit of Christ, wants to make man's own work and merit the basis of salvation, came to its greatest and highest development in the Roman papacy in the time of the New Testament. Pharisaism, the doctrine of the merit of one's own works, is actually the basic character of the Roman Pabstical Church. That is why history shows for more than 1000 years: here in the Roman papacy is the main point of all malice and enmity against Christ and his gospel. The unbelieving world proclaims today freedom of faith for everyone and offers to let us Christians have our place on earth, if only they keep theirs; but from time immemorial until today the papacy knows no other motto than that: Death and destruction of all believers and saints of God. Christ and the pope never have a place next to each other in the world, they must always be against each other, as certainly as Christ's merit and man's own merit exclude each other and one necessarily kills and destroys the other.

Therefore, just look at history: what streams of martyr's blood the Roman papacy has shed! Not the heathen, not the unbelieving world, no, but the Babylonian whore, i.e. the apostate Roman pabstical



church is drunk with the blood of all martyrs and saints, as the Revelation of John says. It has been calculated that the number of martyrs who have fallen under the Papistical Church is innumerable times greater than the number of martyrs who have fallen under the Papistical Church.

perished in the Roman pagan persecutions of the first three centuries. Such masses of people as the Papacy slaughtered at once and in heaps, such systematic, centuries-long persecution and extermination of the faith, such select tortures and torments against the faithful, steadfast confessors of Christ, as the history of the Papacy exhibits, are

never to be found, even from a distance, either in the history of the world or in the history of the Church. Think of the cruel, centuries-long persecutions of the Waldensians and similar pious Christian sects in the Middle Ages; think of the terrible tortures inflicted by the Roman courts of the Inquisition, which in many countries, such as Italy, Spain, etc., almost completely eradicated the Gospel and suffocated it in blood, Think of the streams of blood of Protestant confessors, with which, after the Reformation, the soil of entire countries, such as the Netherlands, Bohemia, partly also France, Hungary 2c., has been fertilized, as it were: Then one learns to understand why the Revelation of John says that the Babylonian whore is drunk with the blood of the saints; but forsooth, one also sees who is the Antichrist, the main enemy, who sheds the martyrs' blood, not the unbelief of the present time, which so far does not make much of an appearance to shed Christians' blood, but it is the pope, the old arch-enemy of the cross of Christ, who has been drunk with Christians' blood for thousands of years. But

2) This is now the main objection, that the papacy just now does not shed Christian blood anymore, also in most places it has no more power to do so, but that the whole power of the papacy seems to be broken, while on the other hand unbelief seems to actually and more and more seize the rule of the world.

Against this we will have to answer: First of all, if one says that the pope is the right and actual main antichrist, this does not at all deny that there are also antichristian beings outside the Roman church. Saint John already says in his first epistle that there are many antichrists already now, in John's time. That is why our old church fathers already said that the Holy Scriptures make the difference. Therefore, our old church fathers already said that the holy scripture makes a difference, sometimes it speaks of antichrists in general or of many antichrists \*), and such are everywhere in Christianity, but sometimes the scripture speaks of such a one, who is called especially and preferably the antichrist, thus, as we said above, the main enemy of Christ, the highest peak of satanic wickedness against Christ and his cross. The latter will always remain the pope, even if the antichristian spirit of the world manifests itself in many other forms.

\*) In this sense, the Apology also says that the papacy is a "piece" of antichristianity, namely not the whole, according to time and space, but the highest, most distinguished piece, the top of the whole.

and figures in apostate Christianity, as is the case today.

But when the Scriptures speak of a great world empire. If the Scriptures speak of a great world empire in which the Antichrist will rule as the supreme head, unite all world powers under his scepter, and in this way seek to completely suppress and exterminate Christ and his church on earth, then there is no doubt that all this has already been completely fulfilled in the Roman papacy. As is publicly known, there was a time before the Reformation when the Roman Pontiff, as the representative of Christ and like an earthly god, as the symbols say, arrogated to himself the highest power in the world and the church, and when the same was actually given to him. The pope presumed to be lord over all earthly royal crowns and countries and to be able and allowed to give them away as he pleased, and he did so often enough; even the most powerful monarch of Christendom, the German emperor, had to bow before the pope; The pope summoned him to his seat of judgment to pronounce justice between emperor and subjects, and the emperor had to submit to him; indeed, it was a standing custom in the Middle Ages that the emperor had to hold the pope's stirrup in public when he mounted his horse, in order to show him his subservience. But what kind of a kingdom and a rule was that which the pope had and led at that time? It was certainly not Christ's kingdom; so it was nothing but a world kingdom, set up with the forces of darkness, as is said of the kingdom of the Antichrist in the Holy Scriptures. Scripture. But how the pope used all his power in those times only to persecute and exterminate the so-called heretics and among them also the true believers on earth, how all kings, princes and authorities had to lend him their arm and power and serve him, these are all publicly known things.

However, I would like to draw the attention of the dear readers to two things. For one thing, when the Scriptures speak of a great antichristian world empire. On the one hand, when the Holy Scripture speaks of a great antichristian world empire, whose ruler or king is the Antichrist, we must by no means think of him as a purely worldly king, who would come like a conqueror with the sword only and subjugate the world to himself. No, the Antichrist is mainly also a spiritual ruler who will establish and lead his rule with spiritual weapons and powers of darkness. This is how he is described in the Scriptures, with satanic powers of lies, false teachings and seduction to unrighteousness, he will do his work, as it is said everywhere in the Holy Scriptures about the last times. In the latter chapter the Antichrist appears especially as one who sits down in the temple of God and performs false worship 2c. So this is not a naked world ruler, who is only associated with the

It would have to be that someone would come who would set up the same Pabstreich again, only in a new form and shape. If someone wanted to believe that, we could let him; this new Pabstreich would then be only the continuation and renewal of the old and thus one and the same with it.

On the other hand, I would like to remind you that it seems to me to be a mere error if one believes that the antichristian empire must be at the highest peak of its power and rule on earth on the last day at the appearance of Christ and immediately before. One could certainly think that even the papacy could rise up again until then, unite in some way with the world powers again and celebrate its last and greatest victory under a last most powerful head. But since it seems so unlikely that the external power of the papacy will rise once more, since, conversely, the longer it sinks the deeper it sinks and dwindles, and since the pope, too, must cede one booty after another to the unbelieving spirit of the age, it is difficult to find oneself thinking that the great antichristian empire of the last times is to be found in the papacy. But if we look carefully into the Scriptures, it is written in 2 Thess. 2. 8. that the Antichrist will remain until the last day, and only then will the Lord put an end to him by the appearance of his future; but it is not written at all that the Antichristian kingdom will be at the peak of its power and glory at the appearance of Christ. It will certainly be in the last times, but this time was already according to the opinion of Luther and the old fathers at the time of the Reformation, because according to the Holy Scriptures the last times cover a longer period of time. According to the Holy Scriptures, the last times cover a longer period of time and can therefore include several centuries. Obviously. At the end of John 17, we find very definite and clear talk of severe judgments that will come upon the Babylonian harlot before the last day, and thus also upon the Antichrist empire: her flesh will be eaten, she will be burned with fire and made desolate. So her glory and splendor, with which she adorned herself, will already be torn off; her power is in decline, the kings of the inheritance, who formerly lent the harlot their power and drank from the wine of her harlotry,

no longer want to know anything about her, but hate her. This is in accordance with all the other teachings of the Word of God; the world in general will be subjected to many temporary terrible judgments until the Lord himself completes his judgment on it on the last day. Why should it not be the same with the Antichrist and his kingdom? Yes, since the Reformation, the time of divine judgment on the Roman Antichrist has begun; in the 16th and 17th years.

hundred, in the bloody persecutions of Christians at that time, he once again gathered all his strength to assert his kingdom. But God's judgments on him continue unstoppably until the last end on the last day. Nevertheless, the papacy will remain until the end, as the fathers also said. And we see this today truly tremendously. Outwardly, the papacy has been deprived of much of its political power, but it is certainly not in decline. Not one letter of all his old claims has the pope ever given up, and he does not think of clearing the field. The more the world diminishes and reviles him, the more proudly he raises his head, gathers around him in the greatest splendor all his bishops and dignitaries in Rome, holds his conciliar meetings and, especially in our times, continues to add new doctrines to the old ones. In addition, Catholicism is spreading in many places, e.g. England, North America, etc., most powerfully and actively, and its spirit is inwardly still completely unweakened, but rather sits more firmly than ever in many thousands of hearts.

While in this way nothing prevents us from seeing in the Roman coup d'état everything fulfilled that the Holy Scriptures and their prophecy teach us about the external earthly power and rule of Antichrist. While there is nothing to prevent us from seeing in the Roman Pabst empire everything that the Holy Scriptures and their prophecy teach us about the external earthly power and rule of the Antichrist, history and experience show just as clearly that we can never trust the naked unbelief and free spirit with the power to create a similar empire like the Pabst. What irrefutable proofs of this do modern times give us! In 1848, but even more completely in the French Revolution of 1789, we see the unbelief and free spirit shake off all the bonds of worldly authority and religion and attempt to place itself on the throne and form a world empire according to its principles. But how miserably he came to shame in both cases! How briefly and quickly his power and glory came to an end! Especially in the French Revolution we see the most powerful attempt of the unbelieving world spirit to publicly abolish Christianity, even the belief in a God, by official decree, and really we see here for a short time a world empire where one wants to eradicate with fire and sword everything down to the root that still clings to Christianity. But how impotent, how completely unsuccessful the plans of unbelief appear here, how quickly its empire dissolves into complete confusion and anarchy, and how quickly one must flee back to the abandoned religion and church if everything is not to disintegrate. We must therefore completely deny the spiritual inner power of naked unbelief to establish a rule on earth of such significance, duration and effect as that of the Antichrist must be.

(To be continued.)

## Some samples of princely godliness from the Reformation century.

(Continued.)

2) Heartfelt prayer offerings of Lutheran princes together with preparations for the hour of death.

a) Not long before her end († 1569), Princess Agnes of Anhalt gave her husband and sovereign Johann Ernst a document that contained the following summary of her daily prayers: "First, I say: God, Father, Son, and Holy Spirit. Then the Our Father, faith and prayer: I thank thee 2c, (from Dr. Luther's Small Catechism). Almighty God, I commend myself through JEsu Christum, Your dear Son, at His divine command, into Your gracious, merciful hands, since He speaks: All things whatsoever ye shall ask the Father in my name, that will He give you, I also come to Thee as Thy creature and handiwork, and thank Thee first of all, Almighty, Eternal God, that Thou hast created me a rational man, and hast given me body and soul, eyes, ears, reason, and all senses, for which I give Thee praise and thanks. For all these things I also thank Thee with all my heart, that Thou hast taught me to know Thy dear Son Jesus Christ, and I pray Thee that Thou wilt graciously keep me in this knowledge. I also thank You, dear Lord Jesus Christ, that You humbled Yourself so deeply and took our poor flesh and blood upon Yourself, becoming man for the sake of my sins. I also thank Thee for Thy holy circumcision, on account of Thy holy bitter suffering and death, full on account of Thy holy resurrection and ascension, and beseech Thee, my most beloved Beatificator, let Thy holy birth and Thy holy bitter leading and dying not be lost on me poor sinner. And also ask You to send Your Holy Spirit into my heart. And also ask You to send Your Holy Spirit into my heart, who proceeds from the Father and You, who governs me and leads me into all truth. Oh God, Creator Holy Spirit, come and kindle in me the fire of Your divine love and keep me on the right track, and lead me out of this miserable life to eternal joy and be my guide. I also pray to You, O Holy Trinity, for all the hardships of Christianity, for all sinners and sinners' wives, for all the sick and prisoners, for all the afflicted widows and orphans, for all my brothers and also my sisters, and I ask You to take care of my poor sister, to protect her from sins and disgraces, and also to provide for her according to Your divine and best will. And pray also for the poor, afflicted people in the Low Countries, Thou wilt give them patience and constancy of their faith and graciously control this tyrant and also graciously guard them for his tyranny. Oh, faithful God, because there are many signs in the sky every day.

If you see us as a pious father, so that you may show us the rods, I ask you, as your dear child, who can do no more than reach into the rod, that you will not look at our sin, but only at your dear Son, Jesus Christ, and that you will not judge us, for no living person is righteous for you. I also pray to You, dear, faithful God, for my beloved Lord, and thank You that You have given him to me, and pray that You will keep us in Your fear, love and unity until our end, govern him by Your Holy Spirit, give him wisdom and understanding to govern his subjects with reason, and turn my beloved Lord's heart to this, that, according to Your word, he may have nothing dearer than me, and I likewise, and guard and keep him from all fornication and lewdness, and grant that our marriage bed may remain undefiled, and grant me Your grace that I may accomplish all that may be pleasing to You, my God, and then to my hearty Lord. I also thank Thee, O faithful God, that Thou hast given me the dear little children with such great graces, and I ask Thee to bestow Thy grace so that they may be brought up in Thy fear. And especially, let the two dear little sons be commanded to You, and may You be eternally thanked for having given them to me. And help, Thou faithful God, that they may all grow and increase in Thy fear, may become true lovers of Thy word, and keep them in the pure and unadulterated teaching of Thy beatific word, and make of the dear little sons reasonable Christian rulers, that they may govern their subjects with reason. Oh Lord, keep them in Your honor, and guide them on the right path, let them never be torn from Your hands, for they are Your children, from You alone I have them, You gave them to me, therefore I give them back to You, keep them in soul and body. Oh Lord, I thank You for all the good deeds You have done me in body and soul, and I can never thank You enough. You have preserved me wonderfully from my youth. Let my dear little daughters also be commanded to Thee, and grant me wisdom and understanding to bring them up with reason to Thy divine praise and glory, and help that they may follow me with childlike hearts and obedience, and keep them from lewd hearts, and grant them the pure chastity in which Thou art pleased, and keep them from everything that displeases Thee, to Thee alone I entrust them entirely, through our Lord Jesus Christ. I also beseech Thee, Thou faithful God, for all my dear Lord's subjects, let them be in Thy command body and soul, and give them a faithful, submissive heart toward their Lord, and restore to

them this estimation one hundredfold, and help that

Let them not lack nourishment, and help my lord in his great affliction; You alone must bless, or it will all be in vain, but that it may all be to Your honor. Oh let all my wives be in your command, keep them in your fear, grant them right obedience to me. And I ask Thee in sum for all that I owe to ask, even those who entrust themselves to my prayer, of whose need and concern Thou art well aware, let them all be commanded to Thee, help them bear their cross with patience. O Lord, turn away from us war, destruction and pestilence, protect us from the pope, the Turks and all enemies of Your word, and keep us united until the end of the world, and do not take the dear word from us because of our ingratitude, oh be merciful and turn away Your wrath. I also pray to You, O faithful God, when You have set my hour, that You will come with grace, and grant me a blessed, happy hour of death, and let me live with You and all believers for eternity, which Your dear Son alone has purchased for me. For this be eternal thanks to Thee and let me fall asleep in peace and joy in such faith. Amen. O Holy Trinity, to You I surrender myself completely, in You I live and die, I am Yours, let me never be torn from Your hands. Amen. Amen." (Ev. Zehend. III, 285. ff.)

d) The blessed preparation for death of Prince Bernhard of Anhalt, as drawn up by the then Lutheran pastor M. Joh. Gesen of Dessau.

"Before his end, the godly prince said to his confessor: "Dear Father, you will have heard how things have gone for me. Although I know and believe that God's hand cannot shorten, but can awaken in the midst of death, I still want to be careful with quite a bit of ability and reason for the most necessary, and for this reason I ask that you have it reported tomorrow in both parish churches in Zerbst and also report it yourself: First, that I thank my dear, faithful subjects there and in other places diligently because of the submissive loyalty and obedience, which they have rendered and proven to me in God's stead until now. Secondly, that they will faithfully pray for me from now on, as they have done until now, but not otherwise than that God will graciously preserve me in the comfort, faith, patience and invocation he has bestowed upon me, and help me through to my blessed end. Thirdly, although I am not aware that I have burdened anyone with injustice during my reign, as I have a good conscience for this reason, only that I must recognize and confess that I am a poor sinner for God in everything, yet even if something has happened and I am not aware of it, for the sake of God and Christian love I would like to be forgiven for it and for human weakness.

to it. I hereby do the same with all my heart. And finally, since the Almighty would do His fatherly will for this time and deliver me from this pit of misery, I hereby want to command these and all my dear subjects to God, and to have blessed them with Christianity from the bottom of my heart.

"He also gave me the same order to commemorate this in the pulpit here in the church at Dessau, as it was faithfully performed by me according to my ability, in the presence of Prince Joachim Ernsten, and his last *valediction* (farewell), thanksgiving and exhortation were heard by men, not without many tears and heartfelt sighs.

"On the evening of the same Saturday before *Invocavit* he made his confession again, with heartfelt devotion and humility for God, as he also made a special *confession* himself, in which all sins, both inward and outward, against God's law were recorded and understood, and therefore out of serious and humble contemplation of the same sin, in which we are conceived, born, and also committed ourselves, he began to pray verse 7 and 11 from the 25th Psalm. For although, he said, I am not aware of gross, outward sin and vice, for which reason I also thank the dear God from the bottom of my heart, who guards and governs my course, I nevertheless know that the inherent original sin is no small harm, which is still active in all of us human beings, and prevents us from fearing, loving and trusting God above all things as fully as we should, from calling on Him with such earnestness, from thanking Him for His good deeds, and from obeying His commandments in all our lives. For I find in myself a law that I want to do good, but evil is against me: I want to do it, but I do not find it possible to do good, 2c. But when, upon such a humble recognition of his sin, by the command of Christ and by the power of the same merit, he again heard and received holy absolution, he again felt true, inward consolation and joy in his heart, and thanked the dear God for the unspeakable grace and blessing that He has established among us the ministry of reconciliation, and also given the word that preaches reconciliation. I also thank the dear God from the bottom of my heart that He has called me to His right knowledge, and I ask His mercy that He may graciously preserve me and my whole family, along with our subjects. And for these necessary things I will also ask with right, perfect earnestness in the eternal future kingdom of God, because I do not doubt that the chosen saints of God will ask in that life for the Christian church here on earth. \*)

From this hope of the blessed Prince Bernard we see that even otherwise pious, discerning Christians often still hold false opinions out of weakness; cf. Is. 63:16.

"On the following Sunday, *Invocavit*, he received the reverend Sacrament of the true Body and Blood of our Lord Jesus Christ for the second time in his parlor for the comfort and strengthening of his faith, and thus he completely committed and surrendered himself to the dear God according to His gracious, fatherly will. He has also always had an earnest, heartfelt longing and desire for the last hour, when he then also, as a testimony of his great desire for the future life, made a beautiful Christian, devotional prayer with very moving, fiery words himself, and wrote it with his own hand, which from word to word (as I wrote it from his own copy or *autograph* [handwriting]) reads thus:

O dear Lord Jesus Christ, I know that the orphan grain does not bear fruit, it dies, so I also live here on earth, subject to sin and death, can do nothing perfectly good, but, because flesh and blood are alive in me, do and perform all evil, and this will not cease in me completely, so this earthly body of mine dies first in the mother, the earth, so that a new, good plant may grow from it; Therefore I beseech Thee, my Lord Christ, consume me no longer, but dissolve me, let me die here in the life of sins, and be buried in Thy death, that when I shall rise again from corruption, by Thy powerful redemption and resurrection, I may be a beautiful, green little grass in Thy seed, and a glorious, beautiful, fruitful, complete ear. For it is enough for me if I may only guard the door of my God's house and attain the unfading crown of honors, so that I may see You face to face and praise, honor and glorify You for all eternity. This, though I am quite unworthy, indeed deserving of contradiction, yet I know that Thou hast joined us, taken our flesh and blood to Thyself (yet without sin), and established with us an eternal inseparable brotherhood and friendship, the covenant of grace, and forgiveness of sins, and redemption from all evil. Whether we have now fallen short of you, and have profaned such a covenant, have not kept it, and have been deprived of it, and whether you would have had the power and authority to deprive us of this covenant of your grace, and it would have been right for us to do so, I still know that your unspeakable brotherly love, which you have borne to us from eternity and still bear to us, is so great, and compels you, that you cannot leave us as a brother out of loyal love and a pious, pure heart; For Thou knowest our creature, that we are flesh and blood, a wind that leadeth thither, and comest not again, for which cause Thou dost yet daily deliver us, and dost represent us against the enemy, who accuseth us without ceasing for our heavenly Father. I

beg you, stand

help me, without doubt, You do it, help me, O Lord, to end this battle blessedly; O Lord help, O Lord, let it be well. O Lord, come and do not consume; O Lord, let this be the day You have decreed for me to enter eternal life. O Lord, help me to rejoice in Thee; yea, Lord, the swallow hath found her nest, where she may dwell safely within. Now, O Lord Christ, come with peace, for my eyes of heart have known Thee through Thy Holy Spirit and the preached Word as a true Savior and Beatificator, though in great weakness, Thou art the light of us all, of the Gentiles as well as of Thy people Israel. Now, O Lord, enlighten my eyes, that I may not fall asleep to eternal death and destruction, but that Thou mayest be my light to lead me into the land of the living. O Lord, into Thy hands I commend my spirit; Thou hast redeemed me and art still my Redeemer, Thou faithful God, O Lord, help, O Lord, prosper. Amen."" (Ev. Zehend. IV, 5. ff.)

c) Duke Ludwig von Württemberg † 1593 left the following excellent verses as his Christian farewell song:

Because my hour is at hand, that I should go my way, I beseech Thee, O Lord Jesus Christ, that Thou wouldst not forsake me;  
My body and soul, my people and land, I entrust to you, you will keep them safe.

Now surrender me to you completely, you will protect my husband from all accidents and danger and from the enemy's rage;  
I beseech my dear Father: Be a shepherd to my countryside in trouble and in danger.

My" subjects rich and poor I will give at last  
To'm prince a peace kingdom,\*) My thereby to remember.  
Oh God, what a great joy it is when subjects and authorities are together in peace.

According to God's will I go, For Christ is my life And dying is now my gain: A better shall I have;  
And for my temporal principality The everlasting joy I overcame, That God wants eternally! Amen.

(Neues württb. Gesangbuch No. 596.)

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## To the ecclesiastical chronicle.

The **materialists** are people who say that man has no thinking soul, but only walking affections, therefore there is no truth but only fantasy; and these people have then also particularly great desire to execute the monkey as the first member of their family tree. A scholar thinks, one should let these people their desire, only would be perhaps

An allusion to his cousin Frederick of Württemberg-Mömpelgard, who succeeded Duke Ludwig, who died childless, in the government of the duchy as Friederich I, but was admittedly not such an excellent, Christian prince as his predecessors Christoph and Ludwig.

a doubt justified, whether not instead of the monkey the donkey would like to be their ancestor. The man has completely stretched. Because it would become certainly difficult even a materialist to indicate the difference between him and such a dear animal, because also a donkey one will not be able to deny brain effects. If the latter is hungry, for example, and sees a manger full of oats in front of him, then the stomach affects the brain, and this the chewing organism, that he now happily eats; and is not the same also found with a trained and otherwise healthy materialist? But if such a one goes over to spiritual things, then these can only be, according to his own teachings, fantasy, to which then also the signature of the ancestor will still be clearly pronounced. Thus, for example, such a brain aficionado says the following about human nature: "Man is a product of nature, i.e. his whole being, body as well as spirit, is the result of the composition and mixture of various elements or simple constituent parts of matter. We ask, who then mixes and composes the elements? The materialist answers: Nature. We ask: How does he know that? Answer This is a family tradition from the ancestor. The materialist continues: "From the way in which these elements are mixed and arranged in the individual case, depends what we call individuality, particularity of the person, and character of a person is nothing more than the result, the overall picture, the sum of the elements that composed the body of the individual person. From the size of the brain, from the nature of its substance, from the arrangement and distribution of its mass, from the quantity and depth of its convolutions" (in the donkey, very deep convolutions of the brain are said to go up to the tips of the ears, hence the strong formation of this organ at the expense of the former) "depends the particularity of each one among us, depends whether he is to be a genius or a fool, a benefactor or an enemy of the human race. . . Every man is capable of resisting the impulses to evil just so far as his innate and unalterable organization permits him." According to this doctrine, there is neither virtue nor sin, nor God nor responsibility. Everybody lives according to his "organization", some, for example, dig with their trunks in the earth and roll in the dung, and the others, the especially gifted ones, especially in ear and voice, then sing of this life "full of delight", this materialist paradise. - —

By the way, there are different kinds of materialists, crude and more delicate, quite scientific and quite practical, among the latter is probably also the present humane church council of St. Ulriei in the good old German city of Braunschweig. It is no small thing, after all, to look at the head freezes, especially if the hair growth should be thin, or even the beginning of a beginning plate should be found. Taking this into careful consideration and moving it with a feeling heart, the above church council, under the guidance of its two young preachers, who are also zealous for humanity, issued the following appeal in the "Braunschweiger Tageblatt": "To our fellow citizens! Since our churches are more or less very cold, or rather, very draughty, but thereby the attendance of the service is partly weakened, because one, bareheaded, catches cold very easily, so the undersigned have agreed that from Sunday, the 10th of March (Nov.) 1867 on, "during the service in the church the head covering should be kept on, and we therefore request our parishioners, as well as all our fellow citizens, to do the same when attending the service. The church council of St. Ulrici." When one considers that these "members" and "fellow citizens" go to church perhaps once every quarter of a year, this tender consideration is really a true flowering of humane progress. - A farmer from Brunswick does not seem to be able to see this, he has therefore had the following article inserted in the same newspaper under the heading: "No progress": "In the Bronswiksche Dagebladde No. 306 it says: "An use Metbörger" from the Kärkenvorstanne St. Ulriei, dei will dei Kopbedeckung (eck verstahe darunder den Haut) in der Kerke uppe beholen. Where is the reverence for God and his house? It is really strange, that ole Lüe, who can't wear a cover on his head, puts a cover on his head, but doesn't keep the skin on his head. If the willing Americans keep their skins in the kerke, you can't take that away from them, because they don't live anymore; but if the Bronswik citizens see that, they must be ashamed in their souls. In front of the free Nelgon, it may fit well, because they latet sek in den Wirthshiisern wat preddigen. I still want to say, if I were a pastor, I would not want to preach to the saunen Flegels, who are holding the skin in the kerke uppe. En Buer von Lannc." The farmer is quite right, only that he says: "The wild Americans kept the hat on in church", he must not have been well reported by a cousin in America. - —

Since we are just at the "progress", I also want to share a small sample, which extraordinary things are delivered now, e.g. in the interpretation of the biblical story of creation by "the higher thinking power of the Christian world view" won in the progress of science. The first work of days is explained in this way: "Heaven and earth, this spiritual-bodily cosmic primordial being, received its temporal development and structure in the work of six days by repeated divine awakenings. On the first day by differenzierung of the



cosmic Urseius enters.

By means of the water call: "Let there be water!" and the light call: "Let there be light!" the neptunian-plutonic uraether comes into existence. For it is to be concluded from the waters of the deep mentioned in verse 2, that the call of light in verse 3 was preceded by a corresponding call of water, that therefore already before the plutonic uraether law a corresponding neptunian uraether law had been promulgated." So, that's enough, now the matter is clear!

Z.

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### Ecclesiastical message.

For some time already, several fellow believers who had moved to Nebraska had asked for a preacher of the gospel from our synod, and they had united into a congregation and sent in an appeal. Now, at last, a preacher could be sent to them, since Candidate A. W. Frese, from Sievern in Hanover, had completed his studies at the local seminary and had accepted the call of the Lutheran congregation in Cnmning Co., Nebr. He was ordained by me on the third Sunday after Epiphany, January 26, in the local Immanuel Church, assisted by Pastor Brohm, and committed to all the confessions of the Lutheran Church, since it was difficult for another preacher to travel with him to his congregation in faraway Nebraska and in the present winter season to perform the ordination. The ordained man then began his journey via Chicago, Dubuque and Omaha and has now happily arrived at the place of his destiny under God's guidance. The community is on Rock Creek, 40 miles from Fremont. Since the congregation explicitly allows its preacher to visit the abandoned fellow believers in Nebraska, Pastor Frese will be doing missionary work in the new state, which has been chosen by many German and Lutheran immigrants.

Also, the mission congregation in Effingham, the court town of Effingham County, in the state of Illinois, which has now been served monthly for over four years by Pastor Mertens and then by Pastor C. Meyer, has received its own preacher in the person of Candidate Hermann Heinrich Holtermann from the State District Office in Hanover. He was prepared in the mission house of Pastor Harms in Hermannsburg and was examined and ordained by the Hanoverian Consistory. On his journey to St. Louis, he was met on the railroad by a leader of the congregation, who asked him to stay in Effingham on Sundays and preach a sermon. A vocation to him soon followed from the congregation at Effingham and from the congregation at Blue Point Prairie, nine miles distant. This calling, after cingeholde counsel, he recognized to be a divine one and followed it. On Sunday Septuagesimä, the 9th of February, happened from me the introduction. The field of work is indeed an arduous one, since in both places he has not only to preach, but also to school, but also a promising one in the town of 1500 inhabitants and in the surrounding area densely populated with Germans.

May the Lord fill the two dear laborers in His vineyard with wisdom, strength and

Grace them with faithfulness and through them create much fruit for eternal life.

St. Louis, Mo, Feb. 12, 1868.

J. F. Bünge r.

The addresses are:

Nev. IV. FreZo,

Oewitt k. O., 6urnminZ Oo., Redr.

Rev. 8. 8. lolterwann,

LEvAliLnr Oo., III.

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### Sincere invitation.

On the 22nd of March this year, on the Sunday of Lätare, and the following Monday, God willing, our new Immanuel Church will be solemnly consecrated; to which all dear fellow believers in the vicinity, who want to and can participate in our joy, are hereby cordially invited.

St. Louis, Mo, 26 Feb 1868.

I. F. Bünge r, Pastor.

### Communion utensils.

Available from Mr. C. F. Lange, No. 407 Franklin Avenue here:

Set no. 1. jug, host box, plate and the chalice gilded inside. H20.00. - Set No. 2. chalice not gilded. \$15.00.-

Set No. 1. well plated and the chalice gilded inside. \$31.00. - A small set for sick communion, complet. \$5.00, which we have seen ourselves and can only recommend.

C.

### Books - Ads.

Just published:

**Public Colloquium** held November 13-19, 1867, at Trinity Lutheran Church, Milwaukee, Wis. between the representatives of the Lutheran Synod of Missouri, Ohio and other states, and the Lutheran Synod of Iowa, and to be had at M. C. Barthel, St. Louis, Mo. price 10 Cts. the Er., the Doz. \$1.00.

In addition, the same can be done by Messrs. Hewes & Brauns in Chicago, Ills, Siemon Bro. «. Co. in Fort Wayne, Ind., I. Birkner, 92 William Street, New York.

(From Brobst's "Lutheran Magazine.")

**The Secret of Wickedness** in the Roman Papacy, Presented from its Teachings and Works. According to the most reliable sources. By **C. J. H. Fick**, Lutheran pastor.

This is the title of a booklet published last year, which has the purpose to show what the papacy is, namely the antichristianity. The proof is most conclusive. In the first part, the false teachings of Pabstism are discussed, and the second part gives fragments from the history of Pabstism, as far as they correspond to the purpose of this writing. The preceding introduction is no less valuable; it gives a concise overview of the prophecies of the Holy Scriptures concerning the Antichrist. Scripture about the Antichrist; about the testimonies of the early church that the pope is the antichrist; how Luther, who was a zealous follower of the pope, also recognized him as such, and how seriously and steadfastly he warned against the pope as the antichrist until his blessed end; it is also shown how our confessional writings express themselves about the pope.

Dear Lutheran Christian, you have just celebrated the 350th anniversary of the Reformation and thanked God for the great good deed of the Lutheran Church Reformation, through which you were delivered from the bondage of the Pabstical yoke. I cannot know whether your thanks were heartfelt, but I do know that it was a matter of the heart of all those who recognized the nature of Pabstism in the light of divine truth. If you are interested in finding out why this 350-year jubilee of the Reformation was actually celebrated, and in recognizing that we really had reason to celebrate such a festival of praise and thanksgiving, then read this booklet, it will give you a thorough account of the false papist teachings and prove with historical evidence how tyrannically the popes acted. You will see with amazement what you had not suspected, you will thank God with a glad heart for His great good deed of the Lutheran church reformation, and with David you will shout with joy: "The Lord has done great things for us, we are glad. (Ps. 126:3).

Even those who are familiar with the doctrine and history of the Papacy will put this booklet out of their hands with satisfaction; they will probably also find many things in it that were unknown to them until now.

(Receipt and thanks.)

Having received fifty dollars from the treasury for inner mission through Dr. Sihler, hereby certifies with heartfelt gratitude  
Nicolet, Minn, Feb. 10, 1868. i. Rennieke.  
Received at the Raffe of the Western District:  
To the synodical treasury of Western District: Rev. Buszins congregation, Champaign, Ill, \$5.85. Rev. Mennikes congregation, Rock Island, Ill, \$18.50. From teacher Brakesühler there, \$2. Two collects of St. John's congregation of Rev. Love, New Orleans, La., \$50. from two unnamed that, \$20. past. Kähler's Christmas collecte, Chariten Co, Mo, \$12. Past. Beyrr's community collecte, Chicago, Ill, \$28.50. From Bro. Andre the. \$1.25. of Mrs. H. Staats there \$2. pastors Claus' congregation, St. Louis Mo., \$50. pastor Schmidt's congregational coll., Elk Grove, Ill., \$6.62. same congregational collecte, Dunton, Ill., \$6.35." past. Knief's Gem. on Second Creek, Mo., \$5. pastor HollS'Gem., Columbia, Ill., \$21.75. same Cross's Gem., St. Clair County, Ill., \$8. same Gem., Centreville, Ill., \$3. past. Wunders Gem., Chicago, Ill, \$232.37. Past. Zuckers Gem., Proviso, Ill, \$24.25. Past. Heid's Gem., Peoria, Ill, \$8. same Gem., Groveland Ill, \$5.80. three collects in Pastor Traub's Gem., Trete, Will, Co, Ill, \$46.43. don Past. Mucket, Staunten, Ill, \$2. Past. Polack's Gem., Weih- nachtsrollecte, Trete, Ill., \$20.50. Past. H. Meier's Gem., Litchfield, Ill, \$9. From Trinity District in St. Louis \$27.10. Past. Beyer's Gem., Chicago, \$80. Past. Heit- müllers Gemein e, Rodenberg, Ill, \$8.45. Past. Frankes Gemeinde, Addison, Ill, \$42.90. Past. Bissel's congregation, Matteson, Ill., \$19.25. Collecte of the ZionS District in St. Louis, \$57. of the same \$17. of the Paulus congregation of the Rev. Schnricht, Petersburg, Ill., \$10.25. Past. Lrhmann's St. PaulSgrm, in St. Louis County \$12.  
To the college maintenance fund: two eotzekü in Rev. Biltz's Gem., Lafayette County, Mo., \$2M K. Bergmann by dens, \$1.50. Of one in Collinsville, Ill, \$5. Past. Mueller's Gem. by, collecte, Pittsburg, Pa. \$20? Of one in St. Louis, \$11. Of the Zmmanuels district there Of Heinrich Bode by Past. Stephan, Ehester, Ill, UtVWV To the Synodal MissionSkasse: Past. RuhltMDW Gem, Pleasant Ridge, Ill, W.HO. Past. phaniaScoll., Carlinville, Ill, M. Don an unnamed in Collinsville, Ill, \$1. From Trinity District in St. Louis, \$3.60. From Teacher Luecke's school children in Chicago, Ill, \$5. Pastor Schuricht Filialgem. on Satt Creek near Petersburg, Ill, \$6.98.  
For inner mission: Toll, the branch congregation of- Past. Hahn, Richland, Morgan Co, Mo, \$1.40. Rev. Beyer's parish coll. Chicago, Ill, \$14. dou an unnamed in Collinsville, Ill, \$1.  
On seminary building in Addison: Rev. Hahn- congregation, Benton County, Mo., \$10. Past. Heinemarm- Gem., New Gehlenbeck, IN., \$13.35. Past. Kilians Gem., Serbin, Texas, \$50.85.  
On college construction in Fort Wayne: BonPast. Dear St. IohanneSgem. of New Orleans, La., \$40. By an unnamed person through dens, \$10. Jubileecoll. of the Gem. of Past. Biltz, Lafayette Co, Mo, \$10. by the same from H. Stünkel \$3; C. Stünkel \$2; Aammeier, F. Dedek and I. Vogt each \$1, together \$8. by G. Sauer, St. Louis, \$2. Rev. Mangelsdorf's congregation, Belleville, Ill, \$13.50. by Rev. Heitmuelier of I. Hebel, Long Island, N.I., \$15. by Past. John in Dffen, Mo. by Bro. Sewing \$2. Bro. Grossheider \$1, together \$3. Past. Heinemann's congregation, New Gehlenbeck, Ill, \$26.65. Rev. Kilian's congregation, ' Serbin, Texas, \$84.75. Past. N. N. by Prof. Brauer \$50.  
For Past. Brunn's institution: from an unnamed person in Collinsville, Ill, \$1. Past. Traubs Gemeindecollcte, Crete, Will Co, Ill, \$16.09. For poor students in Fort Wayne: Don Mr. Schneidewind, Belleville, Ill, \$2. From Mrs. Schuettenberg the. \$3. pastor Schlechtes Gemeindecollcte ; in Shelby County, Ill, \$7.40.  
For poor students: By teacher Sauer, New J Orleans, La., \$20. By an unnamed person in Collinsville, Ill., \$2.  
For the New York emigrant mission: Past. Hahn's parish coll., Benton County, Mo., \$13.85. Coll. on W. Bruns' wedding gcs, Lafayette County, Mo., : \$10.50. From G. Vetter in St. Louis \$1.  
For Rev. G. von Kienbuschr From Karl Kohsten's infant baptism ges. at Pleasant Ridge, Ill, \$4.50.  
For Cape Girardeau congregation: Advent coll. of Rev. Hahn's congregation, Benton Co, Mo, \$10.  
For the congregation in Richmond, Va: Don Past. Heinemann's parish, New Gehlenbeck, Ill, \$8.65. ' Ed. Roschke.

Addendum  
To the receipt in No. 11 of the "Lutheran" for synodical funds: From d. Gem. in Sheboygan, Wis. \$11.50. F. Kvhn, Jr. in Sheboygan \$2. From W. Schneidewind there \$1.75. C. Eißfeldt.

## Annual accounts of the Lutheran Young Men's VercinS in St. Louis, Mo.

Cassenbestand am 1. Jan. 1867 " \$195.10  
Revenue from monthly contributions "" 212.30  
Collecte at the foundation feast (May 7) - "" 57.60  
Total revenue and inventory \$465.00

In monthly allowances for three students	70.M	Expenditures:
For dresses	159.25	
For books	6.50	
For board and firing	50.00	
The overhead costs-	4.00	
total expenSeS	289.75	
Remains stock on Jan. 1, 1868	175.65	
F. W. Wib rächt, Pres. I. Bret scher, Lass.		

Corrected address: ?. Teacher, Lox 739. l'ort luä.

**The chiliasm is wrong because it contradicts the text of Revelation chapters 19 and 20.**

(Conclusion.)

Before we now proceed to consider the 20th chapter of the revelation more closely, we must draw attention to an error, which is very pernicious for the right understanding of the same. Many claim that Revelation prophesies the future events in strict chronological order, i.e., as they would follow one another in time; therefore, one must necessarily assume that the events prophesied in Rev. 20:1-7, which according to vv. 10-15 are immediately followed by the last day, have not yet occurred, but are only to be expected as future events.

The most beautiful order prevails in the revelation, but this is another than such an external chronological order. It would be obviously completely against the model of the other prophetic books of the holy scripture, if the revelation calculated so chapter by chapter, what would happen century by century. To this end, it itself gives us the clearest indications that we should not look for a strictly chronological order in it. The reader knows that only with chapter 6 of the revelation the actual prophecies begin. In this chapter it is announced in advance that the world should be afflicted with war, famine and pestilence. With an exact chronological representation one would have to assume that there would have been these plagues only in the beginning of the Christian church, which would be obviously wrong. But especially strange is v. 9-12. After no persecution of Christians was mentioned before, John already sees "the souls of those who were slain because of the word of God and because of the testimony they had". Then only in chapter 11, v. 7, the martyrs are mentioned again, and only in chapter 13 the "beast" is described that would overcome them. Then, already in the following 7th chapter, the glory of the triumphant church and the joy of eternal life is described in detail, which is also incompatible with the assumption of a strictly chronological order.

Thus it cannot be proved that the prophecy Rev. 20, 1-7. must necessarily still be fulfilled. As we have seen, it is beyond all doubt that the revelation does not keep a strict time sequence in the announcement of the future events. So it is very well possible that the prophecy Rev. 20, 1-7. has already been fulfilled. This is indeed claimed by the most proven exegetes, e.g. almost all theologians from the best time of our Church. However, we do not want to put any more emphasis on it here. It is sufficient for us that the revelation itself cannot prove that the prophecy of chapter 20, v.1-7, has not yet been fulfilled and must necessarily be fulfilled first. This must be admitted by everyone who reads the revelation impartially and still pays some attention to it as God's word. With this, however, the whole chiliasm coincides. For whoever recognizes from the revelation that the prophecy of chapter 20, v. 1-7 can possibly already be fulfilled and does not necessarily have to be fulfilled yet, will be careful not to make the millennial kingdom a Bible doctrine.

Hereupon we want to show that the chiliasm is absolutely in contradiction with the text of chap. 20. itself, whereby mainly the following points come into consideration:

1) The binding of Satan, v. 1-3. The chiliasts think that the devil would lose all his power in the millennial kingdom so completely that he would then no longer be able to provoke or challenge any man to sin. But this is against our text. The rest of Scripture also expresses in a similar way that Christ overcame the devil. "The (evil) angels... the Lord has kept them for the judgment of the great day with eternal bands of darkness," Jude 6. "God has cast out the angels who sinned ... with chains of darkness into hell, and delivered them up, so that

Christ has stripped the principalities and the powers, and has made a public display of them and made a triumph of them through Himself", Col. 2, 15. According to Luc. 11, 22. Christ overcame the devil and took away his armor. "The prince of this world is judged", Joh. 16, 11. "Now judgment is coming upon the world, now the prince of this world will be cast out", Joh. 12, 31. According to Ebr. 2, 14. God the Son became man, "so that He might take away the power of the one who had the power of death, that is, the devil".

Although Christ overcame the devil and took away his power, he is still allowed to tempt and persecute Christians to evil. "Your adversary the devil walks about like a roaring lion, seeking whom he may devour," 1 Pet. 5:8. "We do not have to contend with flesh and blood, but with rulers and mighty men, that is, with the rulers of the world who rule in the darkness of this world, with the evil spirits under heaven," Eph. 6:12. As is known from the Scriptures, the battle of Satan against the faithful will continue. As is known from Scripture, Satan's battle against the believers will not reach its end until the last day. By the way, our text does not say with a single word that Satan will stop fighting the church before the last day. It only says that the angel bound the devil "so that he should no longer deceive the Gentiles. Thus, only a partial limitation of Satan's power is prophesied, which is to happen for the purpose of overthrowing the abominable pagan idolatry.

2) A thousand years. It is almost an article of faith among the chiliastes that these thousand years here mean ordinary calendar years or civil years. But the chiliastes can never prove this. These thousand years are a prophetic number, which can mean just as well a shorter as a longer period of time. We recall only the seventy weeks of the prophet Daniel, chap. 9. By this are by no means meant mere calendar weeks, but such weeks, of which each day means a year, or weeks of years. Only the fulfillment will make it clear what kind of period is to be understood here under the thousand years. Until then, we must be humble in confessing that we do not know the measure of time prophesied under the thousand years. If someone wants to make it a mere assumption that these thousand years are to be taken for civil years, then we naturally have nothing against it; but if someone claims that these thousand years must necessarily be regarded as a thousand civil years, then we must reject this on the basis of Scripture as a thoroughly unproven vain delusion.

3) John says v. 4: "And I saw chairs, and they sat down on them, and judgment was given to them." Here the Holy Spirit does not say who sat on these chairs. Here the Holy Spirit does not say who sat on these chairs, and because he does not say it, we do not know. Therefore, when the chiliasts say that the martyrs, or the resurrected ones, or they themselves sat on them, this is given without any reason in the Scriptures. Scripture.

4) "And the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and which worshipped not the beast, neither his image, neither received his mark in their foreheads, nor in their hands, lived and reigned with Christ a thousand years. This is now supposedly the stronghold of the Chiliastes, in these words the millennial kingdom is supposed to be hidden, in this they look for it, without ever being able to find it in it. For

a. Who shall reign a thousand years? Answer: The souls of the beheaded for the testimony of Jesus and for the word of God. So it is a regiment of the souls what is prophesied here. But souls are invisible, therefore their government must also be invisible to the human eye. How carefully the Holy Spirit uses all his words here. He knows, when he prophesies of "negation", how our old man immediately pricks up his ears and thinks with a grin that here a fat morsel will probably fall for him. So that we do not fall into chiliastic temptation, the Holy Spirit expressly says: the souls of the Enemies. So that we do not fall into a chiliastic temptation, the Holy Spirit expressly says: the souls of the beheaded shall reign, so that here no outward glory is to be thought of at all.

b. In addition, "those who had not worshipped the beast or his image, and who had not taken his mark on their foreheads and on their hands" are to reign. These are the regents but also all. Apart from the souls of the beheaded and these confessors, no one is to reign with Christ for a thousand years, for only and exclusively to these is the reign granted. How is it then that the chiliasts flatter themselves with the hope that they may also reign? This is not promised to them with a single word, therefore it is a completely groundless and ridiculous conceit of theirs. A king lets publicly announce: Caius and Cuejus shall reign with me. If now Hans and Kunz wanted to conclude from this that they would also rule with me, then they obviously acted very foolishly. The chiliasts act just as foolishly. This thousand-year reign is promised only to two quite definitely designated classes of blessed ones, namely the souls of the

decapitated and the "conquerors" of the beast. Nevertheless, thus contrary to the clear text, the Chiliastes imagine that they would co-govern, and prove thereby only how little they respect the revelation.

c. Where will they rule? The open

The Bible says nothing about it. But the chiliastes claim: on earth. When they say this If we were to "present this government only as a possibility," this would not be heresy, of course, but it would be something very inconsistent. But they claim that this government must necessarily take place "on earth. We do not allow this view to be imposed on us. Since the revelation does not say where they will reign, no man can state this with divine certainty. Only the fulfillment will show it. Since the Chiliastes nevertheless expect a millennial kingdom "on earth" stiffly and firmly, this is absolutely without any scriptural basis and nothing else than a foolish delusion.

d. How will they reign? The chiliasts say: in glory, which they imagine to be sometimes coarser, sometimes finer and more spiritual. But all these dreams of glory are vain, since Revelation says nothing about them. Rather, we conclude from the fact that they will reign with Christ and be priests of God and Christ, with full right, that their government will not be an earthly, worldly and invisible one, but a heavenly, spiritual and invisible one. For Christ reigns, i.e. rules and triumphs over all enemies of our salvation, the world, Satan, etc., through his word. Since they are to take part in this government, their government can only be an invisible one, of which the world will not be outwardly aware, and not a coarse worldly one, such as the Turkish sultan leads.

5) "But the rest of the dead did not come to life again until a thousand years were completed. This is the first

resurrection." V. 5. The chiliasts force and push this passage to mean a bodily resurrection. That they thereby deny an article of the Christian faith has already been proven. Whoever, by the way, only wants to pay attention to the context, cannot be in doubt about the meaning of our passage. Previously, the souls of the beheaded and the confessors were promised that they would live and reign with Christ. Our text now points to this and says: this, namely this living and ruling with Christ, is the first resurrection. Thus, it is indeed playing games with the revelation if, contrary to the clear meaning of these words and the overall testimony of the Holy Scriptures, one nevertheless assumes them to be a bodily resurrection. The first resurrection is the first resurrection of Christ.

6) "Blessed and holy is he who has part in the first resurrection; over such the other death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here it is spoken in such a way that either the beatitude is to be referred to the above mentioned persons or according to Rev. 1, 6. and 5, 10. to all those who died in faith, but not to their other alleged chosen participants in the millennial kingdom.

Thus we have seen that the chiliastic doctrine cannot stand before the touchstone and the judgment seat of the Holy Scriptures. Thus we have seen that the chiliastic doctrine cannot stand before the touchstone and the judgment seat of Holy Scripture, but is rejected by it as a false, pernicious delusion. Help us then

the gracious God, that we "take serious care" not to hope in kingdoms and things contrary to the Scriptures, but that we long all the more ardently for the dear last day and the kingdom of glory, and therefore pray with all believers according to Rev. 22:20: "Yes, come, Lord Jesus!"

(From Past. Brunn's Mittheilungen.)

## Is the Pope the Antichrist?

(Continued.)

3) The main foundation on which we have to base our doctrine of the Antichrist, on which the old fathers and the symbols base it, is 2 Thess. 2, 1-12. Only on the basis of this bible passage we can really speak of faith and certainty of faith concerning the doctrine of the Antichrist, because in this passage not really historical prophecies of single events are given, as it often happens with the prophet Daniel and in the Revelation of John. Instead, here in 2 Thess. 2, the apostle teaches us about the Antichrist according to his inner nature in major characteristic features, apart from all deceptive time calculations and turns of external history. Therefore, we are not only talking about historical events concerning the Antichrist and his kingdom, but about a matter of "doctrine"; therefore, based on 2 Thess. 2, we can also say: What do our symbols "teach" about the Antichrist? and we can make the demand to every Lutheran to be faithful to the creed of his church in this doctrine. However, the conclusion is quite infallible: Where everything is found in a completely perfect measure, what the holy scriptures say about the inner nature and nature of the Antichrist. Where everything that Holy Scripture teaches about the inner nature and character of the Antichrist is found, he himself must be undoubted.

The fourth verse of 2 Thessalonians 2 is especially characteristic. From this saying, our symbols in the already mentioned passage in the Schmalkaldic Articles draw the lesson: 1. that the Antichrist sets himself up like Christ, i.e. in the place of Christ. This is why Luther in particular so often and strongly points out that the Antichrist sits "in the temple of God," i.e., as Luther says, not in a pigsty, but in the church. According to this, the Antichrist cannot only be a worldly ruler, but primarily and first and foremost he sets himself up as the regent and head of the church. Then 2. the symbols say exactly according to St. Paul's words that the Antichrist sets himself above Christ or above everything that is called God and worship, i.e. he wants to be the lord and master of God's word and commandments, to turn and change them according to his liking, to make his

Putting commandments above God's commandments and pretending to be God's commandments. This is also the deepest meaning of the biblical expressions, which describe the Antichrist as "the repulsive, the lawless one". Therefore, as the main characteristic of the Antichrist, the symbols say that he does not want Christians to be saved "without his power, which actually means to set himself above and against God; the Turk and the Tartar (i.e. a mere world ruler) do not do that. According to this, the Antichrist boasts of having the only right and true Christian religion, he claims his commandments to be the right and true commandments of God and Christ and binds the faith, conscience and blessedness of the Christians to them. This is what our symbols mean according to 2 Thess. 2, 4. And finally 3. the Antichrist pretends to be God, i.e., as the symbols say, he lets himself badly boast of an earthly God, namely by badly claiming and arrogating to himself all divine authority in heaven and on earth, and not only claiming to be the supreme head of the world and the church, but even subordinating himself to the angels. - With regard to the latter, however, some have claimed that the apostle's words that the Antichrist "pretends to be God" overturn the teaching of our symbols of the pope, for the apostle means here that the Antichrist pretends to be God in the sense that he claims not to be a man at all, but to be Christ himself, so that he then presumes to be like Christ of divine nature, i.e. eternal, omnipotent, eternal and eternal. i.e. eternal, omnipotent, omniscient, omnipresent. 2c. But we will have to reject this altogether, for these reasons: 1. If the symbols say that the Antichrist or the pope equates himself to God by power and thus pretends to be God himself, then the words of the apostle are completely and truly fulfilled, and it is certainly not necessary to want to conclude something else and more from Paul's words. Whoever would want to do the latter and claim something so monstrous, namely, that the Antichrist, who is after all a human person, attaches not only God's power but God's essence to himself, would first have to prove it from other clear passages of the Holy Scriptures. Scripture. But 2. This is completely impossible, because if in this sense the Antichrist considers himself to be the actual Christ, i.e. the personal, eternal, all-embracing Christ, then he would not be able to prove it. If the Antichrist declared himself to be the personal, eternal,

almighty Son of God, then he would have completely rejected and abolished the real Christ and Christianity; But then it would have to be said that the Antichrist completely tears down the temple of God, the Christian church, and puts himself and his building in its place; he does it as the false Messiahs of the Jews once did, namely, they rejected the real Messiah and gave themselves up for the Messiah, for the real Savior of the World. Of course, the Antichrist wants to be the latter, but under the semblance of the name

Christ, because he places himself in the real "temple of God," i.e., in the Christian church. And finally, we cannot refrain from mentioning that it is indeed hardly conceivable, as in our last times, when all the world is so full of unbelief and rational wisdom, and the human mind tries to puzzle out everything, how a man could come out on earth with the claim to be omnipotent, omniscient, omnipresent, like God Himself, without being ridiculed and soon being convicted of the opposite by factual evidence.

If we consider what our symbols from 2 Thess. 2,4. teach to be the correct apostolic doctrine, which is laid down in this passage, then it is quite obvious how all this has not only been fulfilled so unquestionably, but also so completely in the Roman Pontiff, that he must necessarily be the Antichrist described here. The pope has put himself in Christ's place in the highest degree and extent as Christ's governor on earth, has arrogated to himself all divine majesty and power, not only the key over heaven and hell, but also the highest rule over the world and the church, yes, he has even arrogated to himself He has even arrogated to himself the power to command the angels by pronouncing people blessed even after their death, thus giving himself power even beyond the limits of earthly life, and by entrusting the angels with the task of taking a soul that is already in hell or purgatory and carrying it to heaven. Finally, the pope masters God's word and all Christian worship with his human commandments, equates the latter directly and completely with God's word, ties beatitude to obedience to his papal teachings and commandments, and threatens everyone with death and damnation who does not recognize him in his power and dignity. And in this arrogated power and dominion the Roman papacy really and actually existed for centuries, as the streams of blood of the martyrs testify and seal to us, which it shed for this reason, because they did not worship the beast, nor did they take his image and mark. And still today the Roman papacy would do the same as before, and thus reveal itself as the same real Antichrist as before, if God's judgments had not fallen upon it and held its arm.

It is quite obvious that what is written in 2 Thess. 2, 4. about the Antichrist does not fit in any way to today's gross unbelief and free spirit or to the naked materialism and mammon service. The unbelieving spirit of the world does not sit in the temple of God, but tears it down; it does not exalt itself above Christianity and worship, but abandons and shuns it; it does not pretend to be God, but blasphemes, rejects and denies everything that is called God and divine being and life. Should from this spirit of naked, pure unbelief.



the Antichrist would come, then our fathers would have been completely wrong in their teaching, which they drew from 2 Thess. 2, 4. - But if one were to assume that the world of today with its unbelief would unite with the papacy once again in the future, and that the last and greatest manifestation of the antichristian world empire would arise from this union of the world and the papacy, then that could be, but it would still have to happen in such a way that the pope would retain his dignity and supremacy, even if only outwardly, and so it would always remain with the assertion of the ancients that in the Roman papacy we have the right antichristian world empire. Roman papacy we have to see the real antichristic empire. For no matter how firmly we assert this, we must always leave it entirely up to divine fate which destinies and perhaps also which further developments of its power are still reserved for the papacy until the last day (although all the signs of the times indicate that both the papacy and the world in general will not be given too much more time).

(To be continued.)

## To the ecclesiastical chronicle.

**That** too much is done **at funerals** here in the country from time to time by excessive mourning and lamentation and especially by the passionate and unseemly kissing of the dead cannot be denied, but if it is true what the "American Ambassador" tells his readers in all seriousness, the ceremonial that the Sardinian widows have to go through at the burial of their husbands according to the custom of the country, whether with or without mourning of the heart, is a very difficult task indeed, and one that can only be performed in fear and trepidation, and is actually a real scandal. The ambassador says: "The most unhappy widows in Europe are found in Sardinia; we do not mean that the women there have a stronger love for their husbands, but only that their grief is heavier and more sensitive. At the funeral, the widow must walk behind her husband's bier and pretend to be mad with grief, crying and screaming, however much the deceased may have been full of vices and faults. If she does not do so, she is regarded as a loveless woman and falls into general contempt. The hardest test, however, comes in the churchyard; it has already cost many a widow her life. As soon as the priest strikes the cross over the coffin that has been lowered into the grave, all the women fall upon her, shower her with reproaches for having put her husband in the ground, ruffle her, scratch her, push her and beat her so that her eyes glaze over with pain, and she forgets the actual pain of her soul because of fear and sorrow, especially when a couple of neighbors have an old grudge to take out on her. Once this has been happily overcome, she has to take a

The clothes she wore on the day of the funeral shall be kept on for a whole year, and if they fall off piece by piece." - —

Mau should think that it is not too difficult to see that the union is a wrong thing before God. The word of God knows only one faith and not a union of many faiths. It says in Eph. 4, 5: "One Lord, one faith", and Rom. 16 warns that one should "depart" from false believers and not unite with them. But the General Synod Lutherans are peculiar people, they have so much love, so very much love, that they lose sight and hearing for love, as one is wont to say, and that they would like to exclaim with Schiller: "A kiss to the whole world" (perhaps only with the exception of the too unlovable symbolists). They are like those preachers who, in order not to be disturbed by their surroundings, squint their eyes while praying; they see and hear nothing of God's word and will, when they are busy in love and religion, then they feel so happy, so blessed, so pious, so quite satisfied. This was shown again the other day at a church consecration, about which the "Lutherische Kirchenzeitung" says the following: "How very 'badly' beautiful and touching it must have been the other day, up there in Aschlaud, Ohio, at the church consecration of the so-called Lutheran church there, which belongs to the General Synod! A correspondent reports about it to the "Observer" and hardly knows how to express his exuberant feelings with "human words". But mainly he is so blissful because the following occurred: After the dedication, the Holy Communion was served. Holy Communion was distributed. A large number of Christians from all the different churches of the city gathered around the altar and remembered the suffering and death of their Lord. Before the distribution began, Mr. Robinson of the Presbyterian Church, and the Rev. Seely of the Methodist Church, came to assist the Rev. I. W. Swick in the administration of the Holy Supper. This actual representation of a Christian union gave an impressive solemnity to the whole feast. All who were present against-felt that it was so beautiful and good to be there'. - Thereupon the writer went home to Bucyrus and probably sang and probably still sings: Heart, my heart, what more do you want!" - Incidentally, these general Lutherans do not always soar to these transfigured heights; they can also at times become

earthly, practical, businesslike, even, if need be, boastful, humbug. Thus a correspondent had written in the "*Observer*" that with appropriate effort the number of signers of the "*Observer*" could be "swelled" to 10,000. To this the *Observer* replied that it "feels justified" in believing that at the end of this He is convinced that by the end of the year, his list of writers will be larger than that of "all other Lutheran newspapers in the country put together". The own value, the own great significance and importance moves the "*Observer*" in such a way that he loses his sight again; he closes his eyes and - "feels"! Of course, the "*Observer*" knows very little or nothing about the signatory lists of all other Lutheran papers, but that does not matter; on the contrary, just the less a general Lutheran knows, the better and more certainly he "feels".  
Z.

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### **Christian humility of a princess.**

When the godly spouse of Elector  
When Anna, the daughter of Augustus, became fatally ill in the year 581, she herself composed the intercession to be read for her from the pulpits, which was to begin with the following words: "A common Christian prayer is desired for a poor sinner whose dying hour is at hand .

### **"Sustain us, O Lord, in your word."**

When Elector Frederick Augustus of Saxony, in order to become King of Poland, had become a Roman Catholic, he was able in 1697 to give the solemn assurance demanded of him by the estates that he would not force anyone in Saxony to the so-called Catholic religion, but would rather protect his Lutheran subjects in all their rights; but already in the following year he issued the order from Warsaw, among other things: "That no preaching against the Catholic religion be done in the Saxon pulpits to the annoyance of his co-religionists, and that the public singing of the two songs: Preserve us, O Lord, by thy word, and prevent the murder of the Pabst and the Turk, and: O HErrre Gott, dein göttlich Wort ist lang verdunkelt blieben - be seriously forbidden by the Oberconsistorium." However, at that time in Saxony there was still a faithful and fearless Oberconsistorium, to which, among others, Dr. S. B. Carpzov belonged and which gave the following answer in writing: "One obeys His Majesty willingly in everything that does not concern conscience, but one cannot inhibit the Holy Spirit's office, which is wrong. Otherwise one would incur God's punishment and the curse of the whole country, and no conscientious pastor could obey in this; one should not overlook the resulting sighs of the Lutheran congregations; and furthermore, the content of those songs is a part of the scriptural confession of our church against the pope as antichrist; the prohibition of such songs conflicts with the king's religious insurance as well as with the religious freedom of the subjects, against whom one would prove to be a hireling by prohibition. Accordingly, Your Royal Majesty would like to leave our church with its freedom, which we, according to our existing swiss laws, do not want.

We must remind them of their duties and consciences and cannot refrain from doing so for the glory of God and the preservation of the church. Here, for once, a state consistory proved itself to be what it should be, namely, a real guardian of the church, and behold! God guided the king's heart; things remained the same; and so it was sung over and over again in Saxony before the rulers of the Catholic king until today: "Preserve us, O Lord, by your word and prevent the murder of the Pope and the Turks, who want to overthrow Jesus Christ, your Son, from your throne .

### A parable.

(In Braunschwiger Plattdeutsch.) Ein Garrner wiset sinen willen Böömen Dei guen Appel, dei se schögen Und well, datt sei en Muster sick schöllt An öhrer Seutigkeit, dei hei verweilt. His own strength he can rape tosame, His own juice he can rape with flow tesame. And then with first turn a bed; Sik sülwest bätern und gut Owet (fruit) bring.

Sow nimmet vull

Garrner sin Mul

Ok geiht sine Preddige schene;

Allene, allene, allene

The buns and apples are full. Another warrior fetches his mul in the toome Because he wants to stand far, like the will of the tree, And he props up every willing tree A noble giant ar (as) like a lüttik child In his tribe; verbinnt da grote Wunne And teuwet calmly af de rechte Stunne, Wo Ries un Stamm tesame stussen stnt, Und sik de guten Appel dann von sülwest sinnt.

Nin nature

Bring now forth Oehre guen Appel allene Sau schene, sau schene, sau schene datt'r Gott sine Luft anne sinnt. Up gut Dütsch hett de Sake awer sau: De moralischen Flegel döschet alle bott Ganss leddige Garben tau Hohn un Spott Et Gesetze drift ut er verdorben Hut Unmöglich en nie" Minschen herut.

Awer

If Christ was preached to us in the hard sow, it would bear fruit of the right kind;  
En Gesetze sin Baukstabe mott taten stahn Wat Christi Geist lichte utrichten kann.

Dietr. Krüger.

(From the Hermannsburg Missionary Bulletin.)

### From the life of my brother.

As mi distributed is.

When a man wakes up from his sleep, it happens that he is not quite clear and certain what he should do, if he wants the best. So güng dat 'n leven Broder, de den Heiland fat harr, und öm von Harten gern deen wull, aber nicht recht wüß, wo. He had a pastor who did not preach God's word, and he recognized that. It's a great blessing when a man recognizes whether God's word is preached or not; most men don't recognize it, and are equally puzzled whether it's preached or not. As he nu ins Ute Kerk keem, When God's word was not preached, he said in the churchyard to the pastor: "You preached the truth. Other people hear this as the pastor and he and say to the pastor: You must not let this happen, he has publicly insulted you, and if you do not accuse him, we will accuse you. The pastor was charged and the brother was sentenced to be locked up for two and a half hours. Bedrowt he güng to my selgen Broder na Lünborg, und verteilt öm Allens. My brother said: Gal) you can confidently go into the lock, you've done it wrong, because you've told us about several things, but I'm sure that these seven and twenty hours will be the most beautiful in all of your life. He went to the lock and the seven and a half hours were the most beautiful in his country, because his Christian brothers came and the slap did not come when they prayed and sang and thanked God. As he nt dat Lock rnt kem, güng he wedder to min Broder un säd: Ick bin ut Lock rut kam nn Se hewwt Recht hadd, dat wör de schönste Dag in min Leben. Yes, said my brother, but when you come home now, take your first walk into the parish and go there and ask the pastor for forgiveness that you started in a strange churchyard. The brother put his hands behind his ears and said, that was too hard. All of him went. When he returned to the pastor, he said: "I came to you to ask for forgiveness for what I said in the churchyard: You are preaching nonsense. Will you forgive me for that? The pastor was completely confused and sad: He would like to forgive you. Well, he said, that's fine; but after all, I have to explain to you that you don't preach anything as a sausage. Adjüs, Mr. Pastohr. - Den

Mann güng dat to Harten, lep tör Busch un Heid un güng to min selgen Broder, den he sin Hart apeubahren däh. - He is soon nearer blessed, as one can löwen, inslapcn.

Jesuits, liberals, Christians.

Jesuits.

We come like lambs, To rule like wolves, Driven out like dogs, We rise like eagles. \*)

Liberals and the like.

We come like eagles, To rule like wolves, Driven like dogs, We stray like lambs.

Christians.

Mocked like dogs, driven out like eagles, we drive out the wolves, to rule like lambs.  
("Zionsklänge" by Past. N. Rudel.)

### There is still room!

It happened on the second Sunday after Trinity, when mau preached of the great supper (Luc. 14, 16-24), when at Schwabach in the

\*) With these words the Jesuit General Borgla prophesied from the Jesuit Order.

Church two lansquenets sit and listen to the sermon. When they hear how the poor and the crippled and the lame are being loaded and how there is still room for the beggars, one of them is moved in his heart and says to his companion: "God, dear brother, if we have to go to the field and death beats the drum, then we will also be accepted at the table of Christ and His saints. We are also from the country roads and fences, merciful God, and real beggars!" and thereby pointed to the miserable life that "Brother Vitus" (that is how the lansquenets were called in those days) must lead when there is no war and he does not want to steal. As they were leaving the church, they heard great shouting and the beating of drums through the alleys. The Margraves had approached unexpectedly and wanted to attack the little town. The poor lansquenet had to go along, put on his helmet, took his spear and followed the drum with his ensign, but was soon mortally wounded. When the margraves are defeated, his comrade wants to look after him. There he sits by a tree, still alive and with his eyes turned toward heaven; but when the other asks him how things stand, he says nothing more than: "Brother, there is still room!"

(Sunday Messenger.)

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### Church News.

On Sunday Quinquagesimä or Estomihi, Candidate August Wilhelm Zschocke, after he had received and accepted a regular call from the newly founded congregation near Paola, Miami Co., Kansas, was ordained by me on behalf of the chrw. president of the middle district in the midst of his congregation according to the regulations and inducted into his office.

May the Lord of the harvest also give this servant of His Church wisdom and strength, so that his work may be a blessing to many.

W m. Lang e.

Address: Uev. W.

Uox 132. kuolu, öliaini Oo., Laus.

Delayed because the first letter with this ad was lost).

The Rev. C. Ch. Metz, formerly pastor of a congregation at New Orleans, La. having received and accepted a regular appointment from my former congregation at Jacksonville, Ills. the same was installed in his new office on the nineteenth Sunday after Trinity, 1867, by the undersigned by order of the Reverend Presidency of the Western District.

But may the Lord make the dear brother a blessing for many in this church as well.

F. O. Lehmann, Past.

Address: ksv. 0. Ob. Nots,

Lox 22. ^LebsonvUis, Ills.

After Mr. Pastor H. Schmidt, formerly pastor in Elkgrovc and Dunton, answered a call from the Lutheran congregation in Dundee, Kane Co, Ills, the same has been appointed by order of the Most Reverend Vice President Western District of

The undersigned was inducted into office on the Sunday of Sesquicentennial.

May the Lord bless his laborer also in this new vineyard, that he may produce much fruit for eternal life.  
F. W. Richmann.

The address of the dear brother is:

Rsv. 8th Leiimitlt, Ounäss, Irrens 60th, IU8.

### Preliminary Synodical Indicator.

This year's meetings of the Missouri 2c. Western District Synod will be held, God willing, on the Wednesday before Cantate, May 6, and following days, at the new Immanuel Church here.

### Changed conference - display.

The "Cincinnati Pastoral Conference" is meeting this year in Aurora, Ind. at the request of the Rev. Runkel and his congregation, rather than in Cincinnati. It will begin Thursday after Easter (morning) April 16 and continue until the evening of the 20th. Subject of the proceedings, "The principal rules in interpreting the sacred. Scripture."

Br. King.

The brothers are requested to study Thesis 16 of the paper: "The Lutheran Church the True Visible Church of God on Earth" thoroughly and also to bring the paper to the conference.

The Cleveland Districts Conference will assemble, God willing, at the home of Rev. K. Mees in Columbus on Sunday Quasimodogeniti, and will continue until April 22 inclusive. I. Nupprecht.

### Display.

The undersigned has just opened a Lutheran theological book and antiquarian bookstore. By establishing a direct connection with Germany, he is able to execute all orders for old and new works quickly and cheaply. I keep all publications of the Missouri Synod 2c. in stock. At the same time, I note that recently the valuable but increasingly rare work "Der getreue Seelenhirte von Nik. Haas" will be republished by my publishing house.

St. Louis, Mo, March 5, 1868.

Ms. Dette.

(906 North 5th St., near Franklin Av.)

"Receipt and thanks.

For poor students received through Past. Katthein collected on the infant baptism of Mr. Ernst Kasten's \$4.50

C. F. W. Walther.

To the Seminh auShalt received: Don Pastor Streckfuß' congregation circa 1800 lbs. flour, \$19 45 baar, 2 Bush. Apple slices and 3 Pr. woolen stockings; by Mr. Past. I. M. Hahn \$2.35; from the Women's Association in Lochest 3 Gast. Fat, 5 doz. Eggs, 8 sausages, 17 underpants;

From Mr. Covert, gardener there, 1 barrel of cabbage and soup cabbage, 1 bush, yellow turnips, 1 do. white and 1 do. red; from N. N. there, thank-offering \$50; from Mr. Klauon- berg of Babstown, 1 shoulder, 1 side of bacon, 3 doz. Eggs, 1 guest, preserved pears; from Mr. Ch. Büsten there 1 shoulder, 1 side of bacon; from Mr. Chr. Kuthe of Past. Röschs Gem. 5 dost, and 1 pot of fat; from Past. I. M. Hahns Gem. \$76.35 and 1 bag of dried fruit.

For poor students: Don Herr Past. Haller- berg's congregation 3 dollars, 2 pairs of woolen stockings and 1 skein of woolen yarn; by Mr. Past. Bergt collected at Bro. Menert's wedding. \$5.85 for Ahner; by the Women's Club in Cape Girardeau 3 quilts, 6 undershirts, 1 pr. stockings; by Mr. Past. Sauer from W. Duwe collected at his daughter's wedding \$6.25; by Rev. Muckel from G. Schlaginhauf \$3. A. Cramer.

In the last year 1857, the sewing club of the Lutheran Immanuel District in St. Louis gave to poor students of Concordia College 30 pcs. Bust shirts, 12 handkerchiefs, 6 undershirts, 6 p. Underpants, 8 towels, 13 pr. stockings, 5 sheets, 9 pillow- covers. College Administration.

With heartfelt thanks to God and the kind givers, I certify on behalf of my congregation, for whose church building From Past. Stecher's communities in Sheboygan and Wilson to have received ten dollars.

Faribault, Minn, March 6, 1868.

C. G. T. Krause, Pastor.

The following gifts of love have been received for the school seminary maintenance fund:- Collecte on the 2nd day of the jubilee in Addison \$167.50. Coll. on Mr. W. Heuer's wedding there \$42.20. Coll. on Mr. H. Fischer's wedding that. \$25.25. Coll. on Mr. W. Drechsler's baptism of a child \$4.60.

For the budget: Don Past. Kilian's congregation in TeraS \$55.60. Don Past. Löber's parish in Thornton Station, Ill, \$21. By Mr. Kassirer Birkner \$7.50. From d. parish in Addison: Bon Wittwe Backhaus 1 p. flour, 2 p. oats, 1 piece of bacon, 17 p. butter; from H. Frömming 1 p. flour, 2 p. grain, 1 p. oats; from Fr. Gchrke 5 p. oats, 2 p. potatoes; F. Krage 8 p. Oats, 225 p. meat, 8 p. Potatoes, 30 p. butter, 1 fdr. hay; Dietr. Kruse 2 p. apples, 6 p. potatoes; W. Precht 1 fdr. hay, 2 p. oats, 4 p. apples, 1 p. grain; H. Hachmeister 2 p. potatoes, 3 p. apples; H. Mar- quardt 4 p. potatoes, 3 p. oats, 1 p. flour, 2 fudders hay; W. Nabe 3 p. potatoes, 1 p. apples; Joachim Thiemann 2 p. apples; B. Wilken 5 p. potatoes; W. Fiene 5 p. oats, 6 p. potatoes; Fr. Kruse Sr. 3 p. potatoes, 11 lbs. butter; H. Neuhaus 3 p. potatoes, 1 p. oats; W. Heuer 225 lbs. meat, 3 rolls butter, 2s. Flour; H. Oehierking 4 p. oats, 1 p. flour. 1 p. rye, 1 vtl. beef; F. Buchholz 4 d. Potatoes; D. Nosenwinkel 1 Vrtl. Beef, 20 Psd. butter; W. Drechsler 1 S. wheat, 1 S. grain, 1 S. oats, 1 S. rye; H. Heitmann 1 S. wheat, 1 S. oats, 2 S. potatoes, 2 St. bacon; W. Bnchholz 2 S. flour, 2 S. oats, 2 S. potatoes; Bro. Fiene 1 S. flour, 4 S. potatoes, 2 S. oats; E. Ahrens 1 S- wheat. 2 p. oats, 1 p.

cabbage, 1 p. potatoes; Bro. Leseberg 5 p. potatoes, 4 p. kernels; H. M. 1 vtl. beef, 150 p. pork, 1 p. oats; Bro. Weiß 1 pair of stockings, 2 sheets, 2 pillow cases; Fr. Graue 100 lbs. flour, 5 p. oats; Fr. Lührs 4 p. potatoes, 1 roll butter, 2 st. bacon; H. B. 1 p. oats. From d. Gem. zu Schau in- burg: Don H. Thieße 3 p. apples, 2 p. oats, 1 pc. bacon, 8 lbs. butter; H. Salge 3 p. oats, 2 p. potatoes, 6 pf. coffee, 6 pf. Sugar, 8 lbs. dried. Apples, 4 p. rice; Cour. Salge 1 p. potatoes, 1 ham, 1 peck turnips; of Whitsuntide 70 p. meat, 4 p. apples, 2p. Turnips, 3 p. potatoes. 1 p. flour; from Böger 5 p. apples; H. Theiler 1 p. flour, 1 sheep; v. G. G. 1 p. grain, 1 p. oats. From the parish of Rodenberg, from H. Geistfeld, 1 pint of beef, 1 pint of flour, 1 pint of oats; E. Geistfeld, 2 pats of potatoes; from Hinze, 1 pig (130 pounds), 2 pats of potatoes, 1 pint of oats. From the parish of Elk Grove: Don W. Meier 4 p. apples, 2 p. potatoes, 2 p. oats; F. Lühning 1 p. apples; von Hntopp 1 p. do.; H. Bremer 2 p. do.; von Jltten 3 p. apples. From the comm. at Dunton: Don P. Hinz 1 p. grain ; P. Läseke 1 p. grain, 1 p. cabbage; P. Weisenboru 1 p. grain; G. Kühn 1p. Korn ; C. Hogrewe 1s. Potatoes; C. Schönbeck 1 p. oats, 1 p. grain, Z p. beets; G. Meier 4 p. beets; F. Nohl 1 p. oats; C. Nohl 1s. do.; C. Niemeyr 1 p. oats, 2 p. potatoes, 1 p. turnips ; H. Stege 1 p. grain, 1 p. oats. 2 p. turnips, 1 p. cabbage; F. Nebel 1 p. grain, 1 p. potatoes, 1 p. cabbage & turnips; H. Fache H p. potatoes ; L- Volberding 1 p. oats; H. Mefhert 1 p. grain; C. Geils 2 p. do.; O. Bolle H p. potatoes, peck beans; C. Hoffmeier 1 p. cabbage, 1 p. oats, 1 p. grain; H. Piepenbrink 4 p. potatoes, H peck apples, peck beans; C. Wittenkamp z p. potatoes; H Pohlmann z p. potatoes; A Mil- liuS 4 bsh. Wheat; H. Bremer z S. beans, 1 S. car- toffles; H. Engelking 1 S" grain; N. N. 1 S. grain; L. Katz 1 S. potatoes, 1 S. roots, 1 S. cabbage; H. Engelking 1 S. grain; H. Himberg 1 S. grain; O. Engel- king 4 p. potatoes; W. Langhorst 1 p. Oats; F. Ging 1 p. potatoes, 1 p. roots; von Segewald 1 dollar; F. Arnsburg iz Bush. Wheat; F. Kirchhofs 1 p. grain, 1 p. oats; von Rüssel 1 p. grain, 1 p. oats, 1 p. roots; G. Klehm 1 Bush. Turnips; W. Kirchhofs 2 p. apples, 2 p. oats; N. N. H S. beans.

Addison, III, 14 Feb 1868. H Gehrke.

With heartfelt thanks I acknowledge receipt of the following gifts: 1) Bedding and clothing: From Mrs. L. Weiß 1 pair of stockings. From the sewing club in Past. Wynekens Gem. 8 sheets, 14 handkerchiefs, 12 towels, 12 shirts, 2 pillowcases. From the sewing club in N. N. Gem. 9 shirts, 20 towels, 14 pillow cases, 7 sheets, 9 pairs of stockings. From the sewing club in Laporte 18 pillowcases, 4 sheets, 3 shirts. From the sewing club in Grand Rapids 4 quilts (2 of them from Fron Blickle as a thank you for a happy delivery), 6 pairs of stockings. Stockings. From Mr. Past. Löber 2 undershirts. From Buffalo (only visible from the extortion report, otherwise without further information) 12 towels, 5 pairs of stockings, 6 neckerchiefs.

2) Money: From Addison. By Mr. Past. Franke: part of the Jubilee collection \$24.57 ; wedding collection from Mrs. Schröder \$8; from Wittwe Weiß \$3; from Mr. Fr. Graue \$5; from N. N. \$2. from Mr. E. Ahrens \$10. Wittwe Hoyer \$5. Mr. Lührs \$5. From Baltimore: through Mr. W. Sallmann from Past. Stürkens Gem: Ueberschuß v. Kinderfest \$10; for O. Grote \$15 (from Frauen" und Jungfrauenverein \$5, P. L. Kayser \$3, Kindtauf-Coll. bei A. Heiser \$2.50, from N. N. \$4.50); from Mr. P. Schaaf \$5. From Bergholz, N. I., by Mr. Loge sen. \$6 (\$3 Kirchen-Coll., \$3 from Singchor). From Bremen, Ind. by Mr. Past. Schuster for the household \$10. From Chicago: by the JünglingS-Verein in Pastor Grosses Gem. for W. Schmidt \$5. AuS Cincinnati by Mr. Past. King for Th. Herm. Herzog \$3 ; Mrs. Fricke \$1; from Jünglingsverein \$6; from Frauenverein for Sch. u. Th. \$10, for Th. \$7. From Cleveland by Mr. Killmer wedding coll. at Doß for M. \$4. From Columbia, Ind. by Mr. Fickweiler for Buller \$5. From Grand Rapids, Mich. by Mr. Past. Daib by Mr. Ch. Beyrer 25 Cts, Mr. Kreckel \$5, by Frauenverein \$3. From Kendallville, Ind. by Mr. Past. Wüstemann HochzeitS-Colleete bei L. Veckmann für Mießler \$6.50, für W. \$10. Aus Kanaksee, Ill., durch Hrn. Past. Meier by his Gem. \$20, by an unknown \$3. AuS Laura st er, O., by Mr. Past. Friedrich \$1. from Logansport, Ind. by Mr. Past. Jor for Strobel \$6 (by Mr. Past. Michael \$3, Mr. Conrad in Peru Kl, v. several other members \$2). From Thorntn, Ill, by Mr. Past. Löber for Klünder \$6.

I. C. W. Lindemann.

Get

to the building fund of the school seminary:

Don of the congregation at Marysville, O., \$16.50. By Past. Wunder, Chicago, vvn L. Brauns \$15, W. Kriede- mann, I. Sander, K. Dohl, H. Schwarz each \$5, I. Bah- lenhorst, F. Utteg, I. Bohnhoff, D. Wrocklage. H. Aerger, G. Müller each \$3, F. Rothe, F. Saß each \$2, L. Nitschkows- ky, A. Loitz each \$1, together \$59. By Past. Wunderlich in Bremen, Ill, \$9. by Past. Polack, Crete, Ill, \$20. by Mr. C. Gries in Cleveland, \$10. by the Carlville congregation, Ill, \$30. by Rev. Jor von Renz in Peru, Ind, \$5, I. Sommerfeld in Delphi, Ind, \$2, teachers List, Tilzo, Gaim, Naiber, Nieworth each \$1, F. Huchthausen 55 CtS., Falk 50 CtS., Weisenstein, Engel each 25 CtS., Horr 20 Cts., Together \$13.75. Don of Indianapolis Township \$131.10. By Treasurer Birkner of Strattonport Township, N. I., \$25 50. Of Aurora Township, Ill, \$25. Of Bloomington Township, Ill, \$41. Of John Brase there \$3. Of

of the comm. at Addison: by Wittwe Heuer \$64, H. Oehler- king \$41>, F. Krage jun. \$30, F. Stünkc! \$16, H. Weber, F. Krage senior, D. Rosenwinkel, L. Stiinkel, W. Fiene je ritt, H. Pflug \$9, W. Nabe, F. Kruse senior, F. Fiene, F. Leseberg, F. Meier, H. Hochmeister, W. Grote, W. Gol- termann, H. Graue, E. AhrenS, W. Neddermeyer, Wittwe AhrenS each \$5, F. AhrenS, L. Homeier each \$3, D. Schallau \$2.50, D. Kruse, H. Rathe, F. Knigge, H. Brockmann, F. Holstein, D. Plaste, C. Schulle, König, Ch. Kähler, H. Goltermann, I. Goltermann each \$2, B. Wilken, Schwäger" wann, Facklam, Dierke, Segelke, H. C. Buchholz, Karnatz, D. Heinemann, Rittmüller, F. Schuhmacher, Bultmaun, Uhlhorn, F. Goltermann each \$1, Weltmann, Rosten, Töd- der, Wirbel, F. Bartling each 50 CtS., total \$314. summa 8697.85.

Addison, III, Feb. 8, 1868, H. Bartling.

Received:

For the cv. - l u t h. H v spi t a l and Asyl:

From the Hermannsaner Fraucnver., Saginaw City, Mich. by-Mr. Lehrer Winterstein \$8. From the Gem. Neu Gehlcnbeck, III. by Mr. Dornscif \$2.50, L. Lüker and H. Iscnberg each \$10, W. Hesterberg \$2.50, C. Kleines 25 EtS. Bon Mr. Past. Seuel in LyonS \$1. weddingScoll. at Mr. Past. Hudtloff in Twvn Maine, WiS., \$4.35, at Mr. Past. Chr. Markworth \$2.65. by Mr. u. Mrs. Past. Bescl \$5, by Mr. L. Kleyla \$1, by Past. BcselS Gem. christmasS . Coll. \$7. by Past. A. E. Bauer of the Gem. at Tandy Creek, Mouroe Co, Mich, \$2. From Past. Holls' Gem. by Messrs. Kempe, F. Buchholz. C. Jung each \$10, I. Hochstetter, Steiubruck, G. Nolte each \$5, W- Heunig, I. Buddin each \$2. By teacher Emerich in Lowcll, St. LouiS, ges. \$2.90. By Past. Kleppisch in Waterloo, Ill, by I. H. Mohna, Chr. Eilbracht each \$2, L. Band \$1. By Past. AsbrandtS Gem. at Fort Dodgc & Dayton, Iowa, \$8. by Past. Dvdrclein in Chicago by N. N. as thank offering for happy delivery \$1.50. By I. Werner, Mokena, Ill." \$5. Kindtanf.Collecte by Mr. Kehl in Accidens \$3.50. Bon Mr. Past. Fick in CollinSville \$1. AuS Past. SchallerS Gem. in Red Bud \$23.50. By Past. Schlechte in Lhelby County, Ill, by an unnamed person \$2.50. AuS Past. Mertens' Gem. in LyonSville, Ill, \$6.05, by himself \$2. infant baptismal coll. at Mr. G. Gench's, Columbia, Ill, \$4. by Mr. Th. Reinhardt's, Chicago, \$2. by Mr. Peter Schaaf's, Baltimore \$5. don Past. Biltz'Gem. of Lafayette Co, Mo, \$8.05, of whose branch gem. \$5.50, at Denkes infant baptism ges. \$5.75, Ad. Ierking \$2, K. Bergmann \$1.50, H. Stiinkel as thank offering \$2, together \$21.80, of which fiirö orphanage, Z for hospital. Mr. Past. H. Kanold \$2.

Furthermore, it is acknowledged with heartfelt thanks for the following gifts: From Past. KösteringS Gem. in Altenburg H Brl. Peaches a. 2 Galt. Apple butter. From the Drcieinigkeits- Distr. in St. Louis Christmas and New Year gifts for the Jnsaßcn drö Hospitals. From the laudable Women's Association of the same district, 1 colorful woolen sofa blanket, 17 headboard covers, 8 headboard knickknacks and 7 night bags for women. From Mr. Wicbracht & Co. 300 lbs. flour, 500 lbs. bran. L. E. Ed. Bertram , Kaff.

Received in the 'treasury of the nör-I. District:

For G. v. Kien dusch, pastor: from Mr. W. Luecke at Howards Grove, Wis., \$1; from Carl Laudon at Milwaukee, WiS.

For Rev. C. BrunnS Anstalt: From Mr. Carl Laudon in Milwaukee, WiS., \$1.

For the Wittwe n-undWai sen-Kasse: From Mr. Gardist) in Freistadt, WiS., \$5.

For inner mission: offering at LpiphaniaS- seste in Sebowaing, Mich, \$1.55.

Zrrr Synoval debt repaymenS: In the parish of the Past. F. List, Adell, WiS., WeihnachtS- collecte \$18.30, EviphaniaScoll. \$8.90, collectively \$27.20. WcihnachtScolleric in CaScate, Wis. \$3.30.

For seminary building in Addison: New Year s collecie of Pastor Hoffmann s congregation, Portage Cily, WiS., \$2.43; from Sebewaing congregation, Mich-, \$20; from Past. Stege s congregation in Jda, Mich., \$4; of Chr. Kannecke in Logansville \$10; of Wittve Witemann in Frankntrost, Mich., \$2.

For collgebuilding in Fort Wayne: by the municipality of the Past. Multanowsky in Wootland \$34 30; from the common of the Past. Hoffmann in Portage City, \$4 66; from the branch in Lcwisiowu \$1.33; from the upper

ImmanuelSgcm. of the Rev. WambSgans, second mission \$53 ; from the under \$48; from W. Fnnte in Logansville \$2, from Rev. A. E. Winter \$2, together \$4. Half Jubilee Collecte of the congregation in Frankenmuth \$17.82; from N. N., of Rev. Ahner'S congregation in Frankentrost \$10; from Trinity congregation in New Cologne \$3.35.

For the heathen mission: Collecte of the congregation of the Past. C. Markworth in Wausau. Wis. to \$6; Collecte of the congregation of the Rev. W. Hudtloff \$6.50; by N. N. in Monroe \$5, on K. MryerS infant baptism \$1.55, together \$6.55. By the congregation of deS Pastor Schumann in Freistadt, Wis, \$7; by Rev. WambSgans from Mrs. Bend \$3, Mrs. Alltag \$1, together \$1; offering on 17th Sunday after Trinity in mission stunc collected at Sebewaing, Mich., \$1.24; Epiphany collecte from congregation at Frankenmuth, Mich., \$23.67; from Carl Laudon at Milwaukee, Wis., \$1; from congregation deS Rev. Werfelmann in Cedarburgh, Wis. \$3.10; by the congregation deS Past. K. L. Moll in Detroit, Epiphaniascollecte \$3; from the congregation of the Rev. Werfelmann in Grafton, \$4.67; from Mrs. Pastor Präger \$1.

For teacher salaries: From the congregation of the Rev. Steinbach at Milwaukee, WiS., Jubilee Collecte \$29.15, Christmas Collecte \$37.27, Rev. Steinbach \$2, zus. \$68.42; from the congregation of the Rev. Rohrlack at Oshkosh, WiS.. \$7.50; of the congregation of deS Pastor Kclb, Re- formationfrstcoll. \$6.51, Christfestcoll. \$6.34, zus. \$12.85; of the congregation deS Pastor Hattstädt in Monroe, Mich. \$15; obfer at infant baptism of K. Henih in Sebewaing, 12c.; collected at private communion 15c., Collecte on 17th Sunday after Trin. \$7.39, zus. \$7.54; Kindtanfscoll. at F. Ziegler \$1.16, F. Daag \$1.14, Herr Maler 95c., zus. \$3.25; Iubelfestcoll. in Sebewaing \$6.54, Hchzciits- coll. by Joh. Lagnr \$2.05, zus. \$8.59 ; AbendmahlScoll. in Sebewaing \$2.80, HochzeitScoll. by Karl Göbel \$3.33, zus. \$6.13 ; by Mrs. Auch \$5, Collecte on Sunday before New Year in Sebewaing \$6.50, zus. \$11.50; by Rev. F. Sievers' congregation in Frankenlust, Amelith and Bay City Anniversary Collecte \$40.

For church buildings: For Richmond congregation by Chr. Kanncke in Logansville \$10.

For the emigrant mission in New York: from the congregation of the Rev. Steege in Jda, Mich., \$2.60, from N. N. there \$2, together \$4.60.

For poor students in Fort Wayne: For Joh. Hattstädt, Collecte in Cold Watcr, Mich. at \$2.75; for W. and I. Hattstädt at I. Mittler's hau dedication ges. K1.56; M. Beycr's infant baptism \$2.58, I. Füdler 50c., Teacher Simon \$2, add. \$5.08; P. Taysold \$1, G. Mathes \$4, A. Wegner \$2, Kurz \$1, add. \$8; K. and H. Grob \$2, G. Kronbach \$3, on GruningS HauSeinweihung ges. \$1.90, together \$6.90; on Jr. SpäthS infant baptism ges. \$3, Ph. Zeh \$1, I. Schmidt \$2, together \$6; of Mrs. M. Löffler \$2.38, G. Ohr \$1, Mrs. Steedherdinger 50c., together \$3 88; M. Gottfried 50c., I. Frank \$1, Klemann \$1, Mrs. Brchm 50 CtS., together \$3; Mrs. Kronbach 50 CtS., L. Schmidt \$1, Harvest Festival Collecte of Tandy Creek Township \$3, together \$4.50; for W. and I. Hattstädt of Colleagues at dinner deS Hren Krünzet in Adrian \$1.60 ; on G. OhrS baptism of child \$1.35, on A. NietermeierS wedding \$1.90, together \$3.25; L. MatbeS \$1; Kindtaufs-Collectc at Mr. F. Stolper in Adell for WiSconsin pupils \$3.

For the Snodal Fund: from the congregation of the Past. Multanowsky in Weedland \$15; Collecte in Hillsdale \$3.25, Mrs. Emert the. \$1, add. \$4.25; New YearS Collecte of the congregation of the Rev. Stecher in Sheboygan, Wis., \$14.15; ChristmasS Collecte of the congregation of the Rev. Schumann in Freistadt, WiS., \$13 ; ChristmasS Collecte of the congregation of the Rev. I. K. Himmler at White

Rock, Mich., \$3.30; by ihm himself 70 LtS.; Collecte on Jubilee at Plymouth, WiS., \$7 86; Coll. on the first Christmas Day there, \$7.82; Collecte on the second Christmas Day at Sheboygan Falls, WiS., \$5.42; from Jr. Langner thank-offering \$5.10; for booklets sold from Rev. Multanowsky \$4.90; Coll. on eighth Sunday after Trinity at Sebewaing, Mich, \$4 r Coll. on thirteenth Sunday after Trinity there \$3.84; Collecte on Christmas Fcsls there \$7.88; from congregation of Rev. C. Steege in Jda, Mich. \$5; of the upper Immanuelsgemrinde of the Past. WambSgans \$10.35; by the lower \$15.65; by Rev. A. E. Winter in Logansville 50 CkS.; half jubilee coll. of congregation in Frankenmuth, Mich., \$17.83; Christmas coll. of congregation in Frankenmuth, Mich., \$35.12; by the JünglingS- Berein in Frankenmuth, Mich., \$25 ; by teacher S. Riede! \$1; by Past. Daib by Mrs. Grimm in Grand RapidS, Mich. gcs. \$12; by Past. Daib by Ms. Schönhnt 50c., by several other members of the Gem. \$1.40, zus. \$1.90; by him feilst \$1.50; by Past. Daib of Lutherans in Town Caledonia, Krnt County, Mich. cf. \$2.85; by Rev. Daib of Lutherans in Town Lvwel and Bowen, Kent County, Mich. cf. \$1.45; by Rev. Daib of his Gem" in Grand Haven, Mich., \$3.60; by N. N. of the Gem. deS Pastor F. A. Abnrr in Franknrtrost \$1; by Carl Laudon in Milwaukee, Wis. \$1; 'WeihnachtS-Collecte of TrinityS Memrinde in Milwaukee, Wis., \$19 27; by the Gem. of Pastor Werfrlmann in Grasten. WiS., \$4.73 ; of the grmcinde of the Rev. Werfelmann in Cedar- burgh \$3 72, Saukville \$4.27, zus. \$7.99; of the congregation of the Rev. K. L. Moll in Detroit, Weihnachts-Collecte \$6; infant baptism of Joh. Geo. Zeilinger \$2.10, Dr. I. G. Sturm \$3.05, together \$5.15; Coll. in Frankcnlust \$18.85, in Amelith \$3.20, together \$22.05; A. Götz \$4.25, P. Weggrl \$5, F. Zill \$1, together \$10.25, in Frankenlust; Jnbiläumscollrcte in Frauenlust and Amelith \$30; WeihnachtS-Coll. there, \$20; from the congregation in St. Paul \$9.50, from Reinhardt Schindeldecker \$5, together \$14.50.

For Student Wangerin: ChristmasS Collecte of the Dreieinigkeits Gcmrinde in Milwaukee \$20.

C. Eißfeldt, Kassirer.

Entered into the race -es middle District:

On the synodal debt redemption fund: By Past. Wynekens Gem. \$64.73. Past. JungckS St. Jvhanniscgm. \$10.90. Past. Kd'm'gS Gem. \$86. past, SeudS Gem. \$15.46. past. Kunz' Gem. \$12. pastor LehnerS Gem. \$8.

On the synodal treasury: From Past. Nütze, Columbus, Ind. \$1. Past. Jox'Gem. in Peru \$10. Rev. Jäbker's Gem. \$13.50. Rev. Bode \$1. past. Evers' Gem. from monthly, Collectenkasse \$7.70, Reform.-Fest- Eoll. \$6. past. Fritze \$1, from whose Gem. \$25. by Past. Seuel von Hoffmann \$1, Past. Sihler's congregation \$255.32. Past. Schöneberg \$l.75, whose Gem. \$48.25. Past. Jop' Gem. in Logansport \$16, in Pcrn \$6. Rev. WüstmannS Gem. \$16.20. Rev. StellhornS Gem. \$13.05. Past. Zage. 75 Cts. whose Gem. Christmas Cvll. 7.31, NcujahtS Coll. \$5.18. Past. HusmannS parish \$8. past. Oestermcyer \$1, whose Gem. \$5.75. Past. Drtzer's parish in Defiance \$29.M, in Svulhridge \$20.56, at Florida \$5.64. Mart. Viebach, Ch. Neidhardt each \$2. Past. Horst's Gem. \$9. Past. Hörnicks Gem. \$6.20, Harvest Festival Coll. 8.50. Past. Niitzcls Gem, MaryS- ville, \$14. Past. I. NnprrcchtS Gem. \$5 42, pastor Bauers Gem. \$14. past. Fleischmanns Gem. \$12. Past. Fricke's parish, from the collection bag \$104.30. Pastor Schmidt's parish \$7.50. Past. Jünger's parish \$17.52. Rev. Niethammer \$1. Rev. Runkrls Gem. \$18. Past. Schnmms Gem. \$10.50. Past. Kübns Gem., Coll. for Novbr. \$5.13, sür Decbr. \$1.73, for Febr. \$2.48, Weih- nachts- Coll. \$6.38, New Year's Coll. \$5.10; of which 1st Filial \$7.40, 2nd Filial \$4.39. F. Schinnercr \$10. Wwe Schmidt 25 Cts. Past. Michael \$2, by dens. of N. N. \$5. Past. Königs Gem", in monthly contributions ges. \$14. By Past. HuSmann by W. Conrad \$5. pastor Jox's congregation in Logansport \$7.50. past. Jäbker's Gem. \$9. Past. Brackhages Gem. \$13. Past. BodeS Gem. \$8.91.

For inner mission: Past. Nützels Gem., Columbus, Jud., Iubelstest-Coll. \$6.61. Past. Sihlers Gem. \$40. by Past. Jüngrl of C. Wente \$5. pastor Schuster's Gem. \$6.32. past. Dulitz's parish \$7.05.

For teachers' salaries: From the congregations of Pa- stören Sauer u. Merz Jubrlfcst-CoUrcten \$35.55. Pastor Küchle's Gem., Christmas- Coll. \$13.67. pastor Wich- mannS Gem., New Year's Collecte \$7.10. F. Höcker \$5. W. Napking \$2.50. Mrs. Nump \$2. H. Klinkermann \$2 50. by pastor Niethammer of Fr. Dannler \$3. past. Ncichhardt's St. Johannes Gem. \$6.

For poor students in Fort Wayne: Rev. Schwan's congreg., Iubelfestcoll. \$54.57. Through Rev. G. Grüber of G. Sonncborn \$3. Through Rev. Lochmann ofL. Bay \$l. Kindtanfscoll. at G. Bay 75 CtS. By Past. Zagcl by H. Hormann \$3. by Past. Wyneken by Mrs. F. \$2. pastor Dulitz's Hochzeijscoll. by Starke \$2.75. past. Ncichhardt's Gem. \$3. by Past. Brack- Hage by N. N. 35 EtS. For student E. Weyrl by Joh. Keck \$1. maiden Kakh. Keck \$1. Mrs. Emilie Brust \$2. for pupil Carl Fricke by Fr. Jülling \$5. H. D. Fülling \$5. past. Fritzcs Gem. \$5. WittweReitz \$10. For pupil Walther by Wittwe Rcitz \$10.



For poor students in St. Louis: Rev. Schwan's Mein., Jubilee Coll. \$54.57.  
 For Brunn'sche Zöglinge in St. Louis: From Mrs. Wittwe Reiß §15.  
 For poor school srminarists: Past. Schwans Gem., Jubelfestcoll. \$54.57. Rev. Horst's Filial §3.50. Rev. JäbkerS Wem. for pupil Geo. Huser §26. by Past. Hinke. Kindtauscoll. at Konradt for the pupil Strobel §5. by Past. Michael for dens. of Bardonner sen. §5.  
 For Past. Brunn'S Anstalt: Past. Wüstrmann's Gem. \$28.50. Proceeds from paintings §6. Past. Weyel's three congregations harvest festival coll. §30. by Past. König by Mrs. Marx §2. by Rev. Zage! by H. Hermann §2. Rev. Michaels Gem. §1.  
 On the seminary building in Addison: Past. KönkgS Wem., 2nd mission §39. Joh. Janzow, Fr. Janzow, each §2. Kaspar Kern, Hein. Jung, each §3. pastor KühnS Gem., 3rd consignment §7.50. I. Sondrrmann §2. pastor JäbkerS Gem. §50.  
 For the College at Fort Wayne: By Past. King of Lange. §1. Rev. Schwan's Gem. §60.37. Past. I. RnpprechtS Gcm. §8.51.  
 On church building in Philadelphia: Rev. Wynekens Gem., Erntcdanksestcoll. §44.55.  
 For Pastor v. Kien dusch: Past. Jungk §1 05. L. Albrecht sen. §1. W. Heine §3. Fahrnchold §1. Past. Jungks Gem. §8.10.  
 FürdaS Orphanage in St. LouiS: By Past. EverS by the blessed Wittwe Könemann §20. Duich Past. Weyel by G. Bohne Jr. §1. Past. HörnickeS Gem. §1. Rev. Lothmann's congregation §4.12. By Rev. Schmidt, thank offering by Mrs. Götz §5.  
 For the heathen mission: By Past. Neichhardt, wedding scoll. by H. Brockmann §8.80. Past. SchönbergS Gcm. §2. by Rev. König von Neikel §5. by his daughters §2.50. H. Klinkcrmann §2.50. Rev. Jäbkcrs Gcm. §14. by Past. Michael von N. N. §5. pastor Stcgcrs Gem. §5.  
 For the emigrant mission in New York: From Rev. Hörnicke's parish §1.45. Rev. Jungk's parish §8. Dcpert, Neitzel each §1. Rev. Michaels Gem. §16.55. Past. Dulitz's Gem. in Lancaster §2.  
 For the HoSpital in St. LouiS: By Rev. Fricke by Karl Rösener §5. pastor Kunz' Gem. §7.50. pastor LothmannS Gem. §4.13. by pastor König vou Frau Schreiber §1.  
 For Pastor Röbbelen S Wittwe: By Past. King by Mrs Glaser §2.  
 For widow's fund: Don Paster Nützel's Gem. in Marysville §9. Through Pastor Neichhardt, wedding collecte at Stürhoff §10.  
 For the College at St. LouiS: From Pastor Wyneken's congregation §66.  
 To the College Building Shalt in Fort Wayne: Don Pastor Frickcs Gem. §25. by Pastor Jüngcl by H. Burbrink §5. G. H. Vornhold §3. by I. Birk- ner 57. Fr. Füllig §3.  
 For Director SaxerS Substitutes: By I. Birkner §5.76.  
 On church building in Nichmond: Pastor Kühn's Gcm. §4. pastor BodcS Gem. §6.77. pastor Dulitz's congregation in Huntington §7. past. Sihler's congregationcoll. §115.95.  
 To the seminary household in Addison: By Rev. Michael von Bardonner, Sr. §5.  
 Tuition of college students: By Br. Hammer §18. Heinrich Paul 572.  
 Fort Wayne, February 20, 1868.  
 C Bonnct, Kasssrer.  
 Received in the race of the nörSl. District:  
 For Past. C. BrnnnS Anstalt: From the Gem. of the Past. Engelbert, Racine, Wisc., §10. F. Mohr, Racine, §2. N. N., Racine, 50 Cts.  
 To the Lollegchau shalt in Fort Wayne: Collecte on Kasten's baptism of children, Frankenmuth, §4.  
 On the widows' and orphans' fund: by I. Flörer, Racine, Wisc., §1.  
 To the Hospital in St. Louis: From Friedr. Röh- cig, Sheboygan, Wisc., Thanksgiving Offering on his Silver High time §5. Geo. Bodenstein, Sheboygan, §1. Collecte at the wedding of G. Haags, Monroe, §6.50.  
 For Prof. Biewend: From A. Götz, Fran- kenlust, §1. Past. Sievers §1.70. Collecte in Frankenlust and Amelith §4.30.  
 For Mrs. Past. Röbbelen: By Martin Brü- gel, Nichvillr, Mich., §5.  
 For inner mission: Don of the Gem. deS Past. Trautmann, Adrian, Mich. collected in the MisssonSstunden §10. By E. E. , Milwaukee, Wisc. §3.00.  
 To the seminary building in Addison: From N. N., Racine, 50 CtS. From the St. Peters comm. of the Past. Lernte, namely: from B. Nummer, W. Schröder, Fischer, each §1.50, Spindler, I. Schröder, M. Sciferlein, Braun, F. SpenS, Guthvff, Hofer, Nenner, Haus, each §1, Schön- bcrgr, Rcindrl, Abel, Grabmann, Sträub, Schaak, Engel, each 59 CtS., Niemann 25 CtS.  
 To the Fort Wayne Seminary Building: from the Gcm. deS Past. G. Bernthal, Nichville, Mich, §5. N. N., Racine, 50 Ctö. L. Sriferlein from the comm. of the Past. Lemke §5.  
 For heathen mission: From the comm. of the Past. G. Bernthal, Nichville, Mich. §5. Epiphany Collicct in Frankcnlust §9.35. Deßgl. in Amelith §5.30. By Fr. Zill, B. Koch and Mrs. Renter, Jrankenlust, each §1. Mis- sionScollecte in Sebewaing §5.20. Confirmands in Sebe- waing 25 CtS. EpiphaniaS-Collecte of the Gem. deS Past. I. Karrcr, Zionsburg, Minn, §1.60. N. N., Racine, 50 CtS.  
 For Ichrrergebalte: From the St. Peter's parish of the Past. Lcmke §3.50; its St. JohanneS parish §9.79.  
 For the community in Nichmond: By N. N. §3. Gem. in Monroe, Mich. §14.35.  
 For Franz Damköhler: Collecte auf der Hochzeit des Hrn. F. Wilde §1.48.  
 To the synodal treasury: Collecte of the Gcm. deS Past. Trautmann, Adrian, Mich, §26.75; from the Women's Association there, §26.25 ; from the Ccntkasse of the same, §12.00. From the Gcm. deS Past. G. Bernthal, Nichville, §10. From I. F. Arno d, Frankcnlust, 55 Cts. N. N., Frankcnlust, §50. Bon der Gcm. des Past. W. Ph. Engelbert, Racine, §36.81. by Past. Bauer, HochzeitScollecte bci G. Heiß §5.63. Collecte in branch of Past. Bauer, Swan Creek, 83 CtS. Collecte at LüdemannS wedding, Saginaw City, §4.25. by Past. Moll, Mequon, Wis. by Carl Fink §5; G. Buettner §5. by his Gem. §9.06. by Past. Friedrich's Gem., Wisc. §13.40. By Past. I. HorstS Gem, Waconia, Minn, §1. From the St. PeterS Gem. of the Past. Lcmke, namely: of I. Schröder §1.50; Förster, L- Schmidt, W. Schröder, Winkelmann, Guthoff, W. Nein, each §1 ; Bohm, Schenk, Fischer, each 50 CtS.; Niemann, Schönberg, each 25 Cts. Collecte der ImmanuelS-Gem., Milwaukee, Wisc., §11.30.  
 For Wittwe Kahmeier: Wcibnachts-Collecte of the Gcm. deS Past. K. F. Schulze, PrairieMount, §6. travel expenses of visttator from the Gcm. ocs Past. I. Karrcr, Zionsburg, §4.60. C. Eißfeldt, Kassirer.  
 For Sen Lutherans have paid:  
 The 20th year: Mr. I. P. Rcitenbach.  
 The 21st year: Mr. Pastors: F. W. Ostermeyer §4, I. Lchner §3, I. A. Darmstädtcr, G. M. Zucker and Mr. I. P. Neidenbach.  
 The 22nd year: Pastors: I. A. Hügli §15, F. N. Wolf, L. R. Riedel, F. W. Oster- meyer §4, I. Lchner 54, H. Sieving §3, I. A. Darmstädtcr, W. Stubnatzi, H. Burkhardt §6.40, I. A. F. W. Müller, G. M. Zucker §2, H. Grätzel §5, I. A. Hügli and Messrs. W. Meyer §5, C. Schrubbe 50c.

The 23rd year: Pastors: F. W. Jöhlinger §9, I. B. Frich, F. N. Wolf, C. R. Riedel, W. Husmann §4.50, F. W. Ostermeyer §10.50, P. Raßmusen, I. Lchner 58, T. Dahl 35c., H. Wunder §20.50, C. Strafen 50c., F. Ottmann §12, W. Sandvoß §10.50, H. Krebs §21, F. Nuff §10.50, H. Sieving §7.50, I. A. Darmstädter, W. Bartling §5, W. Stubnatzi, G. S. Löber §3, W. Hattstädt §10, A. C. Gräber, H. Wunder §30.50, H. Burkhardt §23.60, H. Gräbner §17, A. F. Schmidt §4.50, C. B. Eberhardt 50c., H. Hanser §13, C. Stinken §21, F. W. Scholz §11, I. G. Kunz §3, C. Mecö §18, I. A. F. W. Müller §4.50, G. M. Zucker §9, H. Wunder §18.25, G. W. Schumm §2, F. I. Biltz §3.50, H. Steeger §11, F. Steinbach §29, I. C. Wcisel §34, F. W. John §3, I. Rennicke §8. A. Sow  
 pert §4.74, P. I. Bühl §10.50, I. A. Hügli §13.50, H. Gräbner §5, I. N. Beyer, H. Horst §8.50, I. Lehmann §5.50, A. Mcnnicke, M. Meyer §21.  
 Forner the gentlemen: I. Dittmer, Keisker, W. Meyer §22.50, I. Herz, A. F. Kohlmeier §21, Fr. Rcese §78.50, M. Fellwock §16.50, I. F. Niethammer, C. Buhrmester §2.25, C. Schrubbe, R. Werhle, W. Meyer §53, S. Riede! §16, H. Bartling §9.75, I. P. Rridenbach, P. Scär, A. Einwächter §86.1, G. Polster, A. Ambrosius, Metz, Fischer, I. Walz, I. Garbisch, L. Lücke §10.50, I. Bäumner §12, H. Otte 40c., L. Pfeiffer, I. Lux §19.50.

The 24th year: The pastors: L. Dultz, F. W. Föhlinger §52.50, I. B. Frich, I. F. Müller §3.50, H. F. Früchtenicht §9, A. Wagner §13.50, F. N. Wolf, I. H. E. Sterge 64c., T. A. Torgersen, W. Husmann §19.50, K. Thorstensen, P. Raßmusen, H. Fischer §13.50, E. A. Winter §3, L. E. Kähler §19.50, L. I. Muus, B. Mießler, C. Reichenbecher, I. Rauschert §9, C. I. Reichert, G. Markworth §12, F. W. Pennekamp §12, C. Seuel §3, P. Seuel §16.50, G. Streckfuß §7, H. Hörnecke §22.50, A. Kleinegecs, L. Muckel §31.50, T. Rösch, H. Führ, G. Präger, I. L. Hahn, G. A. Fünfstück, Th. Wichmann §19.50, Th. Merten §11.25, H. Sieving §7.50, I. List §3, F. Lchmann, A. Hoppe §27, F. Besel, I. Häckel, G. S. Löber §10, W. Stubnatzi, A. Brand, E. F. Petersen, C. Schulze §16.50, I. F. Niethammer §4.50, P. Waml Sgan §36, K. L. Moll §17, F. C. Claussen, G. F. Krause §13, I. G. Schäfer §21, N. Brand, A. Rohrlack §5.50, H. Löber §11, G. Speckhardt §3, I. M. Schüller, O. Wust, A. F. Schmidt, H. Hanser §22, C. L. Eberhardt 50c., I. P. Beycr §98.50, I. G. Kunz §24, H. Jüngel §18, H. H. Holtermann 75c., O. H. Jukam 50c., H. Kanold §3.75, I. A. F. W. Müller §88.50, L. Vogelfang, G. M. Zucker 7.50, G. W. Schumm §10, F. I. Biltz 15.25, H. Kühn §2, M. W. Sommer 19.50, H. Steeger 23.25, C. Hviötcndahl, W. Brackhagc 19.50, C. I. Wcisel §9, F. Links 50c., I. H. Dörmann §27, C. Damm 7.50, I. G. C. Markworth, F. Hachenberger §12, H. Meyer §17, P. H. Ticke §18, E. Asbrand §18, A. Detzer §25, Tvrg. Dhl, F. W. John 4.50, F. König 18.38, I. G. Nütze! §1, M. Stephan §5, E. C. Georgü §10, H. Löber, I. A. Ottesen, A. Saupert 42.26, A. T. Torgersen, I. A. Hügli 4.50, H. Gräbner 8.50, L. Geyer §25, H. Wunder 18 75, Tb. Mertens 3.75, C. Fricke 70.50, I. N. Beyer 35.25, I. G. Sauer 29.60, H. Horst, M. Michaelis, I. Walther 10 50, G. Jäbker §57, A. Mcnnicke 4.50, W. L. iige 7.50, W. Hallcrbrgc §9, "M. Meyer 19.50, G. Bernthal. Further, the Heireu: I. A. Säger, I. I. Kamps 50c., A. Vogel §15, M. Rabus, F. Gcnsmer, I. Werner, H. Schultz 75c., M. Bauer 40c., M. Kühn 40c., G. Minneberger §48, R. Schindeldrcker, Fr. Haslow, L. Schäfer, I. Faigner, E. Thalacker §1, I. Härtlein, I. Dobersbexger, H. Raguet, C. Miller, A. Gockel, M. Will, C. Meier, W. Meyer §41, A. F. Kohlmeier §3, C. Neichardt, M. F. Roller, H. Maschr, M. Endebrock, H. Gras, Fr. Neese 88.50, H. Böse, L. Laker, H. Wilharm, I. Walz, I. G. Hoffmann 75c., F. Fischer §4, I. Marggrander, Bro. Härtel 7, And. Loren; and I. C. Brandt, M. Erdmann, H. Bartling 5t). 25, L. Weiß §9, C. Brötzmann, M. Nupprcht §6, A. Lcifheit, C. Hartmann, G. Jürgcnömeier, A. Sticmkc, H. Pritzlaff 37.50, C. H. Wallhcr 4.50, L. Mielke, I. I. List, C. Buhrmester §24, Fr. Gerscn §24, Fr. Schelp, H. Bor^mann, I. Lur §14, A. Schwarz, W. NemuS, C. W. Trettin §18, L. Sauer §40, G. Eberhardt 1.20, I. M. Hubst,-ger 18.50, Becker L. Sägcbruck, I. F. Noller, H. Bartling §36, C. Krüger §27, L. Scherbade, P. Scär, H. Günzel, I. Stamm, C. I. Dieterly §20, A. Einwächter §49, M. Buchholz, C. F. Earls §3, G. Beck, I. M. Schmidt, H. Trost, Nic. Zelt, H. HollS, N. Volkert §9, A. Damköhler §6, I. Garbisch, C. Miller 50c., C. Schmidt, C. Retzlaff §27, H. Maschger, W. Geier, P. Nick. I §33, C. F. Noursran, H. Driftmcier, L. Lücke 10.50, F. Auch, I. Riedel, F. Clußnann, F. Gundermann, H. Ottc, H. L. Nicking, H. Wilkcnig, A. Schilling, I. Stvll, Fr. Härte! §5, D. Schmalz, C. Pfeiffer, and Prof. Baumstark.

The 25th year: Mr. C. Ncidhardt.

M. C. Barthel.

changed address:

cai'6 ok Rev. 2^ . IloitrouIIer, Lloomin^änle, Du Oo., I!I.

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**The Messenger of Peace and the Antichrist.**

The Messenger of Peace says in No. 6: "The interpretation of the Antichrist exclusively on the Pabst was one-sided. This reproach does not apply to the Lutheran Church. For it has never claimed that everything the Scriptures tell us about the Antichrist is true. The Lutheran Church has never claimed that everything that Scripture prophesies about the Antichrist is fulfilled in Pabstry. However, in its confessional writings it declares most definitely that the pope is the "real Antichrist. At the same time, however, she calls the papacy "a piece of the kingdom of the Antichrist" (Apologie, Von den menschlichen Satzungen), thus testifying that the concept of the Antichristian kingdom is a broader one and includes other powers hostile to Christ. Our theologians count all heretics, the Turk, Gog, Magog 2c. among them. By rejecting the doctrine common to all older Protestantism that the pope is the Antichrist, the messenger of peace gets lost in conjecture as to who might be the Antichrist. He thinks that Napoleon III might also be a forerunner of the Antichrist, but gives no evidence to prove this. He then considers it "quite possible" that a Jew from the tribe of Dan will one day emerge as the Antichrist. He tries to show "the great probability of this opinion". This Jew from the tribe of Dan will appear as a false Messiah and will be received by the Jews as the true Messiah. At the same time he will appear as powerful world ruler to step out. For in our time it is evident "that the Antichrist is working his way out of the ultimate world power." "In his own person, the Antichrist to appear will be a complete denial of the whole Christian faith and the whole Church of JEsu Christ."

The messenger of peace himself says that he is only walking in the realm of possibility and probability, but even these assumptions are quite wrong, because they contradict the Scriptures and history. Scripture and history. That a Jew from the tribe of Dan will one day stand as the Antichrist is already an impossibility because the tribe of Dan in its separation no longer exists and the Jews themselves no longer know to which tribe they actually belong. Or has the messenger of peace rediscovered the tribe of Dan ? Then he may not withhold this discovery from the world. But the messenger of peace gives a biblical reason why the Antichrist will very probably come from the tribe of Dan: "The tribe of Dan, says e.g. Auselmus and others, is for this very reason not counted among those who are sealed in the revelation of John. Revelation 7 states how many of each tribe were sealed. And because the tribe of Dan is not mentioned, according to the opinion of the messenger of peace, the Antichrist must be included. are outstanding. With the same right, one could also prove that the Antichrist must come from the tribe of Simeon, because Moses omits it in his blessing in Deut. 33. One sees from this that this assumption of the messenger of peace is without any reason of the holy scripture. Scripture. If the old fathers erred in the determination of the Antichrist, it was very forgivable, because at that time the secret of wickedness was still hidden. Now, however, after the Antichrist has been revealed through the Reformation, it is irresponsible to close one's mind to this truth. The contempt for it is also avenged by falling for such foolishness and making a Jew from the tribe of Dan the Antichrist.

Equally unfortunate is the opinion of the Messenger of Peace: "In our time it is evident that the Antichrist is working his way out of the last white power." The Holy Scripture prophesies that the Antichrist will have a tremendous power. Scripture prophesies that the Antichrist would possess tremendous power and would persecute the witnesses of Jesus in the most terrible way, all of which, as every child knows, has been fulfilled in the Pabstium. But nowhere does the holy scripture say that the Antichrist will come out of the church. But nowhere does the holy scripture say that the Antichrist would come out of a "world power". Rather, it teaches that he would arise in Christianity, sit in it and rule. In the main passage about the Antichrist, 2 Thess. 2, it says in v. 4, "that he sits in the temple of God as a god. The Antichrist

is therefore not such a mortal enemy of Christ as the Turk and the old pagan emperors of Rome, who stood outside the Christian church and persecuted it, but he emerges from the temple of God, i.e. the Christian church, and sits and reigns in it.

It is no less erroneous when the Messenger of Peace expects that the Antichrist will "henceforth deceive the Jews and the world in the assumed character of a Messiah and World Savior". Nowhere does the Holy Scripture say that the Antichrist will be a Messiah. Nowhere does the Holy Scripture say that the Antichrist will rule over the God-denying world. Today's world, which pays homage to atheism and materialism, will not let itself be deceived by any antichrist, who pretends to be a Messiah, or a world savior, or God himself, since it rejects everything divine and every religion. Rather, the Holy Scripture teaches that the Antichrist Rather, Holy Scripture teaches that the Antichrist would sit in the temple of God, i.e. rule over Christendom, which has happened and is still happening in the papacy.

When finally the messenger of peace says in his classical German: "In his own person the Antichrist to appear (?) will be a complete denial of the whole Christian faith and of the whole "church of Jesus Christ", then this Antichrist must be truly a great simpleton. He does not seduce the atheistic world; for he may deny as much as he likes, pretend to be whatever he likes, the world will only laugh at him as a humbug. And if he now also "completely denies the whole Christian faith and the whole church of Jesus Christ", of course no Christian will be seduced by him. The Antichrist of the messenger of peace would then have among his followers only the - Jews, and whether he would deceive the enlightened reform Jews, would then be very much the question. Thus the appearance of such a simple-minded antichrist as the messenger of peace imagines would be a rather insignificant story.

The Heil. Scripture describes the Antichrist quite differently. It does not say with a single word that he would "completely deny the whole Christian faith and the whole church of Jesus Christ". Rather the Lord says Matth. 24, 4. 5.: "See to it that no one deceives you. For many shall come under my name, saying, I am Christ; and shall deceive many." This, then, is the cunning of the Antichrist, that he professes the Christian faith in pretense, lets the Christian church exist and comes under the name of Christ, i.e. that he seeks to adorn his false teachings and tyranny with God's word and pretends to be the representative of Christ, in order to thus gain dominion over the Christians, all of which has happened in the papacy. This secret of wickedness was so clever and cunning that countless people were deceived by it. Therefore the wicked had to be "revealed", 2 Thess. 2, 8, so that Christianity would be delivered from it, which God did through Luther.

as the history of the Reformation proves.

Thus, the Messenger of Peace renounces the old Protestant Bible truth that the Pope is the Antichrist. On the other hand, he finds it "quite possible", even "very probable", that a Jew from the tribe of Dan will be the Antichrist. Hereby he declares himself in favor of a doctrine that is also accepted by the papist theologians, since they almost all expect the Antichrist to come from the tribe of Dan. We call attention to this in the hope that the Messenger of Peace will abandon his Romanizing, unbiblical doctrine of the Antichrist and subject the whole question to renewed study. F.

(From Past. Brunn's Mittheilungen.)

## Is the Pope the Antichrist?

(Continued.)

(4) To the foregoing, which is to be regarded as the main biblical foundation for the doctrine of the Antichrist, and on which, therefore, only our symbols are based, I would like to add a few words to prove how the assumption that the pope is the Antichrist is the only key to the correct understanding of all other prophecies of the last times, especially the Revelation of John. From the wrong understanding of the latter one takes especially the reasons for the fact that not only the pope, but rather another great world ruler must be regarded as the Antichrist. The space of these sheets does not allow a complete interpretation of all the prophecies of the Holy Scriptures about the end of the world and the Antichrist. I will have to limit myself to pointing out only some basic features.

As we know, the Revelation of St. John does not contain the term Antichrist at all. It only describes various God-hostile forces and powers that come out against Christ and his kingdom; therefore, we will have to imagine them, and then we are left with the question, which of these God-hostile forces is the actual Antichrist?

Up to the 12th chapter, the Revelation of John first shows us a series of divine judgments that will befall the world in the last times. Then, with chapter 12, it begins the description of the great battle between the kingdom of light and darkness. The Christian church is described to us as the woman, clothed with the sun (Christ), the moon (the earth) under her feet, on her head a crown of 12 stars (the apostolic word and in the word all heavenly gifts and goods of the Holy Spirit). The woman gives birth to the baby (the Lord Christ) under great pain (the cross and the life of the Christians). The big red dragon (the devil) does not want to suffer it, but

The devil will devour the child (i.e. destroy Christ and his kingdom). But the child is caught up to God and his throne (where Christ sits in good rest, and the devil cannot touch him), but the woman (the church) is given a safe place of refuge; but the dragon, angry about the prevention of his plans, now continues the fight with the remaining children of the woman on earth, i.e. the believing Christians, in order to destroy them completely. Then chapter 13 begins the description and development of the anti-God powers that the devil on earth leads into the field against the Christian church for the war of extermination that has begun. Here now the antichristic kingdom arises. - First of all, Rev. 13 presents us two anti-God, anti-Christian powers, namely with the image of the two beasts. The first of these, rising from the sea, with seven heads and ten horns and like a pardel, but its feet as bear's feet and its mouth like a lion's mouth, resembles completely the animals in which the prophet Daniel chapter 7. represents the different world monarchies on earth, so that about this there can be no doubt that also in the revelation of John this animal can mean nothing else than the political world power. When it is said that the dragon gives his chair and his power and great authority to this beast, this can be nothing else than that the political world empires, as unfortunately experience confirms, place themselves in the service of the devil and are used by the devil for the destruction of the kingdom of Christ. All commentators agree on this, as well as on the fact that the fourth beast of which Daniel speaks is the Roman world monarchy, and when it is said that this beast has 10 horns, which mean 10 kingdoms, nothing else can be thought of than the individual newer states or kingdoms that have been formed out of the Roman world monarchy, no matter how they are counted to bring out the number 10. One thing should be noted, however, namely that Daniel speaks of 4 beasts as the images of the four great world monarchies that have appeared in the course of time in world history (the Babylonian, Persian, Greek, Roman); The Revelation of John, on the other hand, groups them all together under the image of one beast, and by speaking of seven heads of this beast, it designates the various individual forms of the world power, or the individual "world empires" with their heads, in which the power of the beast has come to appear. This is clearly evident from Rev. 17, 9-10, where it is said that the 7 heads of the beast also mean 7 kings (who, however, do not reign next to each other in time like those 10 others, but are to come one after the other in time), and of these 7 kings and their kingdoms John says that 5 had already been before his time (among them therefore necessarily 5 mighty world empires of the first old ones).

The seven kings of the seven heads of the beast must be understood as the seven kings of the Roman Empire in the world time, perhaps besides the Babylonian, Persian and Greek world monarchy also the Pharaonic Empire in Egypt and the Syrian Empire under Antiochus, both of which were great persecutors of the kingdom of God); one of the seven kings is present, in John's lifetime, which must therefore be the old Roman Empire, which was in its greatest bloom at that time, and finally one, the last of the seven heads of the beast, shall come in the future, thus after John's time, and remain for a while. So far from the first animal.

But now we find Rev. 13, 11. ff. also another, second beast described, which rises from the earth and has 2 horns like the lamb and speaks like the dragon. This describes another, second power that is hostile to God, which, in contrast to the first, merely political, world power, comes under the appearance of the name of Christ, because it has horns, i.e. the outward appearance of a lamb, namely Christ; but it speaks like the dragon, i.e. it leads a devilish speech or teaching. There can be no doubt as to what must be understood by this second beast, namely a false spiritual power, as it has attained its highest form especially in the Roman papacy. - Of the highest importance is what is taught about the union of the two animals. It is said that the second beast, the false spiritual power, does all the power of the first beast before it, which obviously can mean nothing else than that it usurps the power of the first beast, i.e. the political world power, "appropriates" it for itself and establishes just such a world empire as the first beast had before it. This is the Roman Pabstreich, which, of course, is nothing other than a mere world empire. The pope has really arrogated to himself all power over the kingdoms of this world and has also exercised it in many ways. - In this understanding we now have the key to much of what the Revelation of John further says about the beasts; namely 1) the pope with his kingdom, provided that it is a real and true world kingdom, is the seventh head of the first beast, the world power, and therefore the puzzling saying Rev. 17, 11. is to be explained that the beast on the one hand is called an eighth king and yet on the other hand it is one of the seven. For the matter has two sides, according to one the Pabstreich is united with the world power and forms an empire with it, whose head or regent is the Pabst, but according to the other side the world power, or the political kingdoms on earth, is always something different from the Pabstreich, thus an eighth empire, and this is nevertheless one with the Pabstreich and therefore also to be counted again to the seven. Then 2) this explains the saying Rev. 13, 3. and 17, 8. where it says: One of the heads of the beast was wounded, and the deadly wound was healed, or, what is undoubtedly the same thing, the wound was healed.

means: The beast is, then it is not for a while, and then it comes out of the abyss again, i.e. it regains its power and its kingdom by special effect and power of the devil. When the latter has happened, then the highest flowering and development of the power and the kingdom of the beast occurs, so that the whole world falls to it and worships it, Rev. 13:3, 4, 12. If we now understand the Roman monarchy under the last world monarchy according to the prophet Daniel, then these mysterious sayings dissolve quite simply and beautifully for us: The old Roman Empire, the 6th head of the beast, which was in the time of John, lost its power completely, as is known, in the fall of the old Roman Empire. After the 4th century, there was a time when the beast did not exist, i.e. there was no Roman world empire that ruled everything. But then it came again, it was rebuilt from the abyss, namely by the papacy. In the latter, the city of Rome, which is quite irrefutably described as the seat of the great antichristian world empire, really became the ruler of the world for the second time.) But this has happened by special forces of the abyss, because the pope has not established his kingdom like worldly rulers merely with the sword, but with false doctrine and satanic forces of lies and darkness. Similarly, in the idolatrous veneration paid to the pope, in the way all the world bowed not only outwardly but inwardly with heart and conscience to the power of the pope as the governor of Christ on earth, what is found in Rev. 13:3, 4 about the worship of the beast and the amazement at the greatness of his power is most perfectly fulfilled. - Furthermore 3) at the Pabsthume is explained most clearly what the revelation of John describes of the way how the second beast realigns the power of the first beast and gives it general recognition. First of all, it should be noted that it is not a contradiction with what has just been said, when the revelation presents the matter as if the second beast had only worked to bring about the general subjugation of the earth to the first beast. These are only the two different sides of the matter already indicated: spiritual and worldly power, the two animals, in themselves two different things, have both united in the Pabsthume.

\*) When the prophet Daniel says that the antichristian empire will come into being only after the Roman world monarchy has ceased to

exist, we must think here only of the old Roman pagan empire, in which in the narrower sense the Roman world monarchy is represented, after the fall of which the Roman papacy arises and takes its place. But the prophet Daniel cannot understand by this prophecy the newer formations of states which have emerged from the bosom of the old Roman empire, because it is expressly said, Rev. 19, that the beast shall remain with its kings until the appearance of Christ on the last day; the Antichrist therefore cannot come only after the destruction of these kings and their states, but must already be there before and at the same time with them.

A mighty whole; so the pope works to establish this empire, which according to its nature is a world empire, thus the first beast, and in this he works again only for himself and his own power, because he, or the second beast, has arrogated to himself all the power of the first according to Rev. 13:12. So by working for himself and his own power, the pope works just in this for the re-establishment of the great Roman world empire, which is the first beast. But that such an establishment of the world empire is really meant here, as it happened in the papacy, is clear from the fact that it speaks of a worship of the first beast, Rev. 13:12, i.e. his power was held and worshipped as a divine one. But this is how it happened in the papacy and only in it. And this seems to me to be even more true in the dark, mysterious passage Rev. 13:14, 15, where the second beast tells men to make an image of the first, and to this image it gives the spirit, so that it speaks and is worshipped. Under this image of the beast, it is hardly possible to understand anything else than the appearance of the name of Christ, or the dignity of a representative of Christ, with which the pope clothed his great world kingdom, the first beast. This world or Pabst kingdom was not the kingdom of Christ, the pope was not really Christ's representative, but it was all only an imitation, a feigned image of Christ and his kingdom, but under the appearance of this image the pope had himself and the beast worshiped, i.e. his and the beast's power as a divine one. This recognition of the divine dignity and power of the pope was always the main demand of the pontiff, for the sake of which all were killed who "did not worship" the animal, nor "took his mark". But the pope has given spirit, life and speech to the image of the beast, insofar as the appearance of divine name, with which the world empire was adorned, has come to fruition in the pope himself and has expressed itself in word and deed on earth. If, furthermore, it is said of great signs and wonders which the second beast performed, even that he caused fire to fall from heaven, and that by these signs he deceived all who dwell on earth, then a twofold interpretation would remain possible for us; either a more literal one, and then we might well think of all the thousands of miracle tales which, especially in the Middle Ages, but also to this day, circulate in the papacy of miracles of the saints, of the relics, etc., or a more literal one, and then we might think of all the thousands of miracle tales which, especially in the Middle Ages, but also to this day, circulate in the papal kingdom, and if these miracle stories are perhaps mostly only lie poems, we have no reason to doubt according to the Holy Scripture that in all of them the lying powers and signs have been active according to the effect of Satan, of which 2 Thess. 2, 9. speaks. Or we can at least understand some things, e.g. Rev. 13,13, more allegorically.

The old fathers, who understand the fire that falls from heaven to mean the papal ban rays, interpret this as a "fire". But that the papal ban had such great civil consequences, both for individuals and whole countries, that the whole civil traffic was inhibited by it, so that buying and selling was made impossible, that is in any case a literal fulfillment of Rev. 13, 17. What is said about the number 666, as the number of the beast, at the end of Rev. 13 is dark and mysterious, of course. That many commentators think to find the word *l'ateinos* in it would be best for our interpretation; at least it is a sign that we must not take "any" proof from the number 666 against our assertion that the pope is the Antichrist.

But it is especially clear and striking that the whole chapter 17 of the Revelation of John finds its key only in the assumption that the Pope is the Antichrist. There can be no doubt that the great harlot presented to us here can only be understood as the apostate church. Under the image of fornication, which the woman, the bride of Christ, the church, is guilty of, the apostasy of Israel from the Lord is already depicted in the Old Testament. John sees the great whore riding on the beast with 10 horns and 7 heads, i.e. the world power; it is also said that the kings of the earth have whored with her and become drunk on the wine of her whoredom. This is quite obviously and visibly the great Pabst church, how it seduced all the kings of the earth and made them subservient to it, how it then rode on the beast, i.e. carried by the beast and its worldly power on earth exercised its kingdom and its rule. On the one hand, the pope is not the whore, the apostate church itself, but on the other hand, he is undoubtedly its highest point, its head, in which all its power and dominion are gathered. But that by the great whore really nothing else can be understood than the Roman Pabstreich, is completely irrefutable from the fact that partly it is said in v. 6 that the woman is drunk with the blood of all saints, and partly in v. 9 and 18 the city of Rome is unmistakably called the woman, both things that can only be referred to the Roman Pabstthum. The harlot, riding on the beast, drunk with the blood of the martyrs, and all the kings of the earth bewitched by her and serving her: this is the most apt image of the Roman Pabstreich; but it is obviously nothing other than the same allegorically described, what chapter 13. The second beast, emerging from the apostate church and inwardly one with it, does all the power of the first beast, i.e. it rides on it, the beast carries the harlot, and she, the rider, rules and dominates es.

But now Rev. 14, 16. suddenly a turn occurs. The judgments of God break first and foremost on the whore, the apostate church. She is the instigator of all evil, therefore the divine vengeance strikes her first. And indeed the beast itself, on which the whore rides, is the instrument of punishment for her. While the beast, the world power and the worldly kings, previously stood in the most intimate alliance with the harlot, carrying her and drunk on her wine, they suddenly separated from her, began to hate the harlot, entered into a purely worldly alliance among themselves and now became the instruments to rob the harlot, to eat her flesh, to make her desolate and to burn her with fire. Who does not see the most striking fulfillment of all these prophecies in the Pabstium in its present destiny? The kings of the earth have renounced the papacy, they no longer give their power to the church, but to the first animal, i.e. to the mere world power, because that is the goal that today's politics exclusively pursues, only the increase of political power. The pabstical church, however, will be made desolate and its flesh eaten, i.e. deprived more and more of its external earthly glory, goods, treasures and power. - But after the judgment of God on the apostate harlot has been fulfilled so far (which is still described in detail Rev. 18), now Rev. 19 the turn also comes to the beast with the kings \*) belonging to it, who have all gathered for the fight against Christ. The whole power of the beast will be destroyed by the appearance of Christ on the last day, the kings will be strangled with their whole following, the beast itself and with it the false prophet will be thrown into the abyss. - That the latter, the false prophet, must be a person who already existed and was described before, can be confidently assumed, because otherwise he would have to be described here more closely and in more detail in order to teach us about him. But since this does not happen, we are left with the assumption that the false prophet is to be looked for in the second beast, which appeared in the form of a lamb and yet spoke like the dragon and deceived everyone.

\*) It is quite impossible to understand the Antichrist or the Pabst himself under this beast with the kings (his 10 horns) connected to him; because 1. this beast, on which the harlot rides before, turns Rev. 18,16. and the kings give him their power to destroy the harlot, the apostate church, and to eat her flesh; this cannot be done by the pope or antichrist, who hates and persecutes the true church of the Lord, but never the harlot, who is inwardly one with him. Therefore, this beast and its kings can only be understood as the purely political world powers that deprive the harlot of her earthly goods. Then 2. even if this beast and its kings are a power hostile to God, which according to Rev. 18,14. and 19,19. But nowhere do we read that they achieve much on their own, but only when the second beast with the dragon's voice and the lamb's likeness comes, unites with the first beast and takes its power into its hand, likewise when the harlot sits down on the beast and rides on it, then the martyr's blood flows and the harlot is drunk with it, not the beast that carries her. Therefore, if the Antichrist is the main persecutor of the Christians, we "must" look for him in the harlot's bosom, not in the person of the beast that carries the harlot and then hates and desolates her.

led on earth to worship the beast. The latter is a prophetic activity. In the false prophet, the Roman Pabstacy appears before our eyes again, but from a different side. The false prophet is the representative



of the false teaching or the false doctrine in the apostate church, the Babylonian whore. But the pope is again, as regent of the church, so also member and highest top of the false doctrinal state, thus therefore preferably "the false prophet". But he may well be introduced here, Rev. 19, with this name, because in this time, which is spoken of here, the outer worldly rule of the pope is already broken and only the spiritual influence, which he exerts on the hearts by his teaching, is still present. Nevertheless, the papacy, the false prophet with his teachings, the apostate church, although deprived of its flesh and burned with fire, is and will remain until the last day, until the moment when the Lord appears in his Second Coming, destroys and shatters the kingdoms of this world and at the same time puts an end to the Roman coup d'état.

If we now look back at this whole course of development of the anti-God, antichristian powers of darkness, which the devil leads into the field against Christ and his church according to the Revelation of John, we have to do two questions, the answer of which is easy to find. Namely: 1. Where is the highest peak or the summit of the struggle, the victory and the dominion of the satanic powers hostile to God against the kingdom of Christ? Without doubt in that time of the union of the two beasts which Rev. 13 describes, i.e. in the union of the highest spiritual and worldly power on earth, in the time when the harlot rides on the beast, i.e. the apostate church is in league with the world power. There is the deadliest cruel persecution and extermination of the believers on earth, there is the time when according to the prophecy for a short time the devil seems to be given the victory over the saints of God, as if he had really succeeded in exterminating the church of Christ on earth for a while. But this is the time before Luther's reformation, when the papacy was at the peak of its power, but it is not the time of the very last end of the world, in which we are now living, in which the flesh of the harlot is eaten by the kings of the earth and she is hurrying towards the last complete judgment on the last day. And now 2. in that time of the union of the two beasts, i.e. the union of spiritual and worldly power into a 'God-opposing kingdom, who appears there as the actual head in this kingdom? Obviously the second beast, the Pabstthum, of which it is expressly said, "it does all the power of the first beast," i.e. it has and exercises it, not the first beast itself, or just as clearly and certainly, the great whore is above and rules, not the beast that is only its bearer, that is drunk on its wine.

made and deceived tool. Therefore, who is the head of the great world empire that the devil has set up to destroy the church, who is the real Antichrist? There is no other answer possible than: the Roman pope.

(To be continued.)

## To the ecclesiastical chronicle.

**Odd Fellows.** A change sheet writes: "The report of the Grand Secretary of the Odd Fellows Order for the United States has just been published. The number of members is 217,886 with an income of H1,965,781.10. In support H690,675 were paid out. In the last year the lodges have gained 33,764 so-called "brothers" more than they counted in the year before. - It can be seen from this that the devil is most eagerly pursuing his mission, and since he promises his converts money instead of God's grace and eternal life, his mission is also progressing well. And if even such ecclesiastical bodies as the "General Church Council of the Lutheran Church of North America", which wants to be genuinely Lutheran, does not want to cleanse itself of the stain of the nature of the secret societies, then it is no wonder that this canker damage continues to eat away at it.

**A cross on the church.** In the past, there were still Lutherans in this country who became anxious and suffered from palpitations when, during the construction of a new church, it was decided to place a cross on the top of the church tower in order to show the world that they were not ashamed of the cross of Christ. The fearful feared that the cross would give them a Catholic taint, and they were terrified of such a taint. And yet the cross does not really belong to the Catholic churches, because in them it is not Christ the Crucified who reigns, but the Pope of Rome, and instead of the cross the Catholics should rather put the tiara, the Pope's cap, on their churches, that would be much more appropriate. The cross is the right Lutheran sign, because the crucified Christ is the Lutherans' whole glory and only hope. The Lutherans are now gradually coming to their senses and no longer run away from the "Catholic" cross like little children from a ghost. Even the Methodists in Canada, as reported by "The Christian Messenger", have recently inaugurated a Methodist church in the province of Quebec "with a large cross on the tower". But of course, the Methodist Editor of the Christian Ambassador is not at all satisfied with this, he finds in it a "ritualistic, high-church tendency, which points to Rome". We also think that the right, genuine Methodists should not put a cross on their churches, but rather a long board with four legs, in which even the delicate The most anti-ritualist, the most anti-afficionado would not find anything dangerously ritualistic, and no soul would be able to think of Nom even with the best will in the world. Yes, on the Lutheran towers the cross, on the Catholic ones the Pabst cap and on the Methodist ones the penitential bench, that would be/quite appropriate and therefore a beautiful order! - —

**The Baptist churches** in and around Boston now have *waterproof* and tight-fitting garments for immersion, so that the preacher performing the baptismal act, as well as the immersed baptismal candidate, remain nice and dry during the baptismal act. The face is then exposed to the wetness, but the remaining part of the body remains in a comfortable state. It is to be feared that a majority of Baptists will not be satisfied with this new Boston ceremonial, for the Baptists are very, very difficult about water. Then in the end there will be a split again, so that then even the water-dry would have to be distinguished from the water-wet rebaptists. - —

**The members and the organs of the Church Council.** It is good to distinguish between them, because this gives clarity; for example, a man must know that his father's, citizen's, and Christian's duties are different duties, which must not be mixed together, but the father, the citizen, and the Christian always remain one and the same person. If the person is separated, this may sound quite good in theory, i.e. in people's minds, and may also be convenient at certain times and under certain circumstances; if, for example, the citizen has embezzled taxes, the Christian can say, what do taxes concern me as a Christian, these are earthly, worldly things, beneath my dignity, but in practice this is of little help to him, for if the citizen is included, he is of course included as a citizen, but the Christian must nevertheless sit with him. But both are one person, which in reality cannot be separated. Through such improper separation, therefore, a matter does not become clear, but unclear and obscured. This is what happened to me with the "Lutheran Magazine", it says: "The church assembly has neither elected nor recognized it (the 'Lutheran') nor the "Magazine" nor any other church journal published by its members directly or indirectly as an organ. Nor do any of these papers wish to be regarded as the official mouthpiece of the Church Assembly." The editors of those papers are members of the church assembly, but they do not

want to be organs, official mouthpieces of it. That is true, they are not organs in the sense that they are commissioned to make public statements in the name and on behalf of the others, but as "members" they are at the same time organs and mouthpieces of the church assembly, against which no protest and no philosophical-logical subtlety can help them. For the church assembly is not, after all, a Such an abstract concept, which hovers like mist in the air and which cannot be grasped anywhere, because the members always turn away face and color, do not want to be organs. The church assembly exists as a reality and did not remain as a shadow or a dream in Fort Wayne when the members were happily traveling home? - No, the editors are members, and as members they are parts of the whole and indeed very outstanding parts, and as the parts so the whole, because the whole consists of its parts. And in this sense the members are and remain organs. The separation of the periodical is not valid! It is not valid (to give the matter a scholarly touch) to take a word in its absolute sense, *simpliciter*, which has truth only *secundum quid*. The other day, the famous Beecher also wanted to make a distinction between himself as a man and a preacher, actually as a writer of novels and comedies and a preacher. The "Ambassador" tells about it the following: "Beecher's Norwood makes a lot of trouble for the audience. Recently, a performance of it was to be staged; in order to publicize it, notices were posted all over the city with the urgent assurance that the performance would be with Beecher's permission. At a meeting of his congregation, one of his members dared to call his attention to this scandal. Mr. Beecher then declared that he wanted it to be firmly understood that none of his members had the right to call him to account for acts he committed as a citizen and man of letters; as a preacher, any of his members could call him to account. After being assured that the inquiring brother had not brought it up as a church matter, Beecher gave an explanation of the matter. This distinction between what he does as a pastor and what he does as a man reminds us of the bishop who was punished by one of his members for his habitual swearing. The bishop defended himself, saying that he did not curse as a bishop, but only as a man. "Yes," replied the other, "but if the man goes to hell for his cursing, what is there with the bishop?"

(Submitted.)

### **The wonderful carter.**

**The Lord leads His saints whimsically, Ps. 4, 4.**

I feel strange! How so? I have to experience this and that. Here and there I must move. This way and that way I must live. Everything is wonderful, nothing according to my ideas. Do you find it strange? Yes, it does. But don't you know that God is a miracle man and you are His miracle child? God is called Wonderful. Truly, as the name, so the deed. He is a wonderful carter. He leads His saints miraculously. The

The king of Portugal once received a chariot as a gift; whoever sat on it was driven around for a whole hour without horses. God's chariot drives you and me so wonderfully. He is strange in His doings. It never goes straight, but has many detours. But in the end he brings us to a good inn. Ask Job. God put him in His chariot and drove him along wonderful roads. He removed him from his princely throne to the dunghill. Instead of the scepter, He gave him broken pieces in his hand to scrape his leprosy with. Where was a greater misery? Yet God brought him out.

What detours did not this wonderful carter take with Joseph before He brought him to Egypt and made him the father of the country! He lifted the poor out of the dust, and raised the needy out of the mire, that He might set him among the princes, and cause him to inherit the throne of honor (1 Sam. 2). On this miraculous chariot sat: Abraham, the children of Israel, King David, Saul, Jeremiah, Jonah, Paul, Judith, Mary and others. Do not be surprised by God's journey. His knowledge is far too strange for us. If the beginning of your journey is strange, believe that the end will be glorious. Let God be your guide. He has the drawbar of your happiness in His hands. He will guide you according to His counsel and lead you to glory. Is it hard? He will protect you. Does the journey go over hill and dale? You will not break a leg, rely only on Him alone. Does He overthrow? He will raise you up again unharmed. Trust my words, even more: God's express promise. (Ps 91, 15.)

My God, I too have had a strange time in the world. Your secret train has led me many a miraculous path. You formed me wonderfully in my mother's womb. I thank you that I am so wonderfully made, wonderfully are your works, my soul knows it well. (Ps. 139:14.) Wonderfully Thou didst guide me in tender youth. I was subjected to many thousand accidents; You miraculously rescued me from them through Your holy host of angels. I was brought up poor and miserable. Your hand has strengthened me wonderfully. You have wonderfully encouraged me in my studies through this and that. Is it enough? My God, I want to sacrifice the farthings of my lips to you. You have miraculously kept me in the academy, awakened a faithful teacher here and there, who gave me wholesome advice and good instruction. You have wonderfully led me into foreign lands, so that I cannot count the miles I have wonderfully had to walk. You have miraculously preserved me among good and evil people, in contagious plagues and diseases, and redeemed my life from destruction. As wonderfully as the wheels of Your chariot have gone among themselves, the journey has always been a happy one. And has the journey with ever seemed strange to me, so it is now. Truly You are a hidden God, You God of Israel. Yet I feel that I walk in the ropes of Your love. I belong to those of whom Sirach says: "Many a one does well who needs help, but is weak and poor; God looks upon him with favor and helps him out of his misery, so that many are amazed at him". (Cap. 11, 12.13.). I know that Your holy destiny prescribes fortune and misfortune for my good. I will keep still for you. My miraculous journey will take place in such a way that everyone will say: God did this and no man.

God leads whimsically;  
Through shame he leads to honor, Through poverty to increase, Through tears to gain, Through humility to exaltation, Yes, through death to life And to heaven. Therefore I rejoice, God leads blessedly.

One more thing, you wonderful carter! If you hitch up the cart of death for me and want to make the last journey, let this way be as strange as it wants, it will only lead me heavenward! Let the end of this restlessness be only eternal rest! I will keep my clothes ready, my loins girded, and my light burning. (Luc. 12, 35.) Only harness this chariot soon and lead me out of the strife to the sweet joy of heaven.

(From Cober "Flowers and Apples.")

The need for atonement and forgiveness. Two images from the pagan world.

1.

On the Nilagiris, the blue mountains in the west of South India, live the Ba-daga people. They live from the cultivation of the stony ground on which they live and from their herds of buffalo. At ceremonial funerals, they have a special judgment of the dead and atonement for the sins of the deceased. Over the head of a buffalo the sins of the deceased and his ancestors are enumerated. The prayer leader names one sin after another, and those gathered always answer: "Sin! He divided brothers out of envy - sin! He has moved boundary stones - sin! He has given a wrong way to strangers - sin! He has looked after an Auder's wife - sin! He did not give alms to the poor - sin! and so on. Even if he has committed 1300 sins - says the prayer leader at the end - they shall fall under the foot of the buffalo. They shall fall, they shall fall! They have fallen! They have fallen! They have fallen! shout all. And with the cry: away! away! the buffalo calf is chased away, as it were loaded with the sins of the deceased. It is like a replica of the Old

Testament great atonement sacrifice on the great Day of Atonement, this great model of the New Testament atonement. Thus  
Deeply rooted in the soul of man is the need for atonement and forgiveness of sins, which is only available in Jesus Christ.

(From riner mission sermon by Dr. Luthardt.)

2.

In a village in Nepal (in the north of eastern India), a little Hindu girl was playing outside the door one afternoon. Evil people passed by, stole the child and sold her to a follower of the false prophet Muhamed, a noble and rich woman. The lovely child pleased the woman so much that she undressed him as if he were her daughter and had him taught the Koran, the religious book of the Muhamedans. Thus the child grew up under happy circumstances. Suddenly, however, it occurred to him - he himself did not know how - that he was a sinner and needed redemption. His foster mother did everything possible to chase away these gloomy thoughts - just what one is accustomed to do in the midst of Christianity when one's conscience becomes restless. People go to the dance floor, seek diversion, visit markets and fairs; distinguished people go to the theater and concerts. It was the same here. The noblewoman had tightrope walkers come and dance for the girl. She had jugglers come, and they had to perform so-called magic arts. She sent for snake charmers, who had to charm the snakes and make them dance. All in vain; the unrest only grew. - Then a Muhammadan priest was called, who made her learn long prayers from the Koran in Arabic, which the girl did not understand at all; and five times a day she had to turn her face toward Mecca, the birthplace of the false prophet, and recite these prayers. This did not help either. - Then the girl thought that the reason for the restlessness of her heart was that she had left the religion of her fathers, for she was a stolen Hindu child. Now she was sent to a Brahmin, a Hindu priest, who was supposed to heal and help her. But he pronounced a curse on the girl because she had become Muhamedan. Only when one showed him a handful of gold, he gave helping means au: Daily, he said, you must bring a flower offering to the heavenly one and sacrifice a goat weekly to the devil.'-The glowing sunbeams of India produce a flower splendor which is not found elsewhere. The flowers, therefore, have a much greater significance there. One knows in truth a flower language. So that girl also offered a flower, which should express the state of her heart; she offered the flower, which means a bleeding heart. - Yes, she sacrificed a bleeding heart. But do you think, dear Christians, that the flower sacrifice would have quenched it? - The girl sank into ever greater sadness and lamented her heartache to almost everyone she met. Then one day a beggar came. She also spoke to him, and when he heard the word salvation, he was startled and said:

I have heard this word many times. Where? where? she calls out, and he reports how rice is distributed to 2000 poor people every week. Before the distribution, however, they had to listen to a sermon by Naporat Christian, and in it there was talk of a redemption given by a certain Jesus. How wonderful! The miserable beggar was full and full; the rich girl was hungry - and he fills the poor with goods and leaves the rich empty. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

But who was Naporat Christian? He had formerly been a Brahmin, and as such he bore the name Naporat, but had converted to the Lord Jesus; therefore he was called Christian and was now a missionary preacher. The beggar did not know exactly where he lived; he could only indicate the part of town. The girl finally found him, fell at his feet and said: "Lead me to Jesus, that he may give me salvation. In her simplicity she thought that the Lord Jesus was still walking visibly on earth, as in the days of his flesh. And Naporat Christian truly led her to the Lord through Word and Sacrament with heartfelt prayer. - Her heart stopped bleeding, and now she was rightly called Anada, which means joy and delight.

- —

#### The St. Peter's penny of a Jew.

Under this inscription we read the following from a political newspaper, which also contains the news that 60 Catholic clergymen have recently arrived in New Orleans to establish schools there for free colored people: Recently in Modena a Jew donated 100 lire of St. Peter's pence, with the following motto: "An Israelite of Modena, who is firmly convinced that it is fitting for the dignity and independence of the Roman Pontiff that he should not be subject to any prince, and that it is in the interest not only of all believing Catholics, but also of all A Catholics and even of the Israelites, that the supreme head of a religion that counts more than 180 million among its adherents is also king, offers 100 lire to St. Peter's pence with the intention of preserving the temporal power of the pope, and he is sorry that his present financial circumstances do not allow him to do more." To this gift and to these words of dedication the "Unita cattolica" attaches the following reflections: A similar declaration was made in the time of Pius VII by the great Israelite Synod assembled in Paris on October 30, 1806: "At various times," it says, "the Roman Pontiffs have received into their States and protected the Jews persecuted and driven out from various parts of Europe." History confirms this fact. Alexander II, Innocent II, Alexander III, Gregory IX, Clement V were full of kindness and very benevolent towards the Jews; and Clement VI allowed them a refuge in Avignon when they were persecuted throughout Europe. Therefore, the 5. February 1807, the Synod passed the following resolution: "The Deputies of the French Empire and of the Kingdom of Italy, grateful for the benefactions which in past centuries the Catholic Clergy have bestowed in favor of the Israelites of the various States of Europe, grateful for the welcome which several Popes and other priests have at various times given to the Israelites of different countries. when barbarism, prejudice and ignorance persecuted the Jews and drove them out of society, resolve that the expression of such sentiments be recorded in the minutes of this day, that it may be a perpetual authentic testimony of the gratitude of the Israelites of this assembly!" What the Synod of Paris praised in many Popes, the Jews of Rome sang in 1847 in honor of Pius IX. The Grand Rabbi Moses Israel Kassen composed a hymn in honor of the reigning Pope, which was then sung in the Roman Synagogue: "Nations, praise the Lord," it says in this Hebrew song, "there reigns a prince who is the most loving father of his peoples. God, who foresaw how much he would fulfill the wonderful plans of his providence, God has given him to us. Tell the distant islands with what glory Pius rules his people, with what justice he administers his states, in what new splendor the world shines through his work. You, O Eternal One, creating such a great man, have so rightly willed to reveal Your power." After the Jews of Rome, Masfimo d'Azeglio of Turin published a work entitled: "On the Civil Emancipation of the Israelites, Rome, Dec. 8, 1847," in order to praise the merits of the popes for the Jews in general and especially those of Pius IX, "the man of the honest heart, the man of God, the pope who knew how to pluck all the blossoms of evangelical virtue and love and gather them in his blessed hand."

#### The happy child.

Christine, wife of Frederick II, King of Prussia, once saw the five-year-old child of a pious gardener in the palace garden at Schönhausen, whose whole being pleased her so much that she said that he should be brought to her in the palace. The queen had just sat down to dinner when the child arrived. She had him sit down next to her and wanted to hear what the child would say about all the precious things. He looked at everything, then calmly looked in front of him, folded his hands, and began to pray aloud.

"Christ's blood and righteousness, That is my ornament and robe of honor; With this I shall stand before God, When I enter heaven."

With tears an elderly lady said to the queen: "O, the happy child! How far behind the same we are!" - —

(From Wölbling's history book.)

## Church News.

After the candidate of theology, Mr. W. Denke, had received and accepted a regular appointment from the cv.-luth. congregation in Waterfort, Racine Co., Wis., he was ordained and introduced by the undersigned in the midst of his congregation on Tuesday after Reminiscere, by order of the honorable vice-president northern district of our synod, assisted by Mr. Pastor Reinsch.

May the Lord make him a blessing for many!

W. P h. Engelbert.

Address': Hev. IV. Think,

IVaterkord, Uaelne Oo., IVis.

After Mr. Past. Johannes G. Walther has, with the approval of his former congregation, accepted the calling of the Lutheran congregation at St. Johnsbury, Niagara Co. and the branch congregation belonging to it at North Ridge, he was installed on Sunday Reminiscere by order of the High Presidency of the Eastern District by the undersigned with the assistance of the Rev. W. Weinbach into his new office. May the Lord make this servant a blessing for many.

C. I. Nenz.

Address: Uev. ^ollannes O. IValtller, 8t. XiaZar". Oo., X. V.

After Mr. I. F. Müller, until now pastor of the Lutheran Immanuel congregation at Lake Ridge, Lenawee Co., Mich., had accepted the call of the Lutheran St. John's congregation at Amelith, Mich. in agreement with his previous congregation, he was ordained on the third Sunday after Epiphany, Jan. 26. J., by order of the Reverend Presidium of the Northern District of the Lutheran Synod of Missouri, Ohio and others, with the assistance of the Rev.

May the Lord bless the work of His servant on many souls to eternal life!

F. Sievers, Pastor.

Address: <I. X. Nuellor,

Xmelitll, Frankönlust ? 0., 8aZina^ Oo., Nioü.

Rev. T. Krumsieg, heretofore of Town 13th, Fond du Lac Co., Wis. having responded to a call from the cv. Lutheran Immanuel's congregation at Utica, Winona Co., Minn. was installed in the midst of his new charge on the 3rd Sunday after Epiphany, Jan. 26. J., by the undersigned on behalf of the reverend vice-president northern district, in the midst of his congregation, introduced into his new office. - May the Lord crown the ministry of this servant of his with rich blessings.

I. Herzer.

Address: Rvv. KrumdeZ,

Xerv Doston, IVinona Oo., Ninn.

## Conferenz displays.

The Southern Districts - Conference of our Eastern Synodical District, will, God willing, hold its annual sessions from the Wednesday after Quasimodogeniti to the Tuesday after Misericordias Domini ind. (April 22-28) at Philadelphia, at the residence of the Rev. Stephen Keyl, to whom all brethren are requested to report on their arrival.

Chr. Körner, Sccr.

Changed conference - display.

The "Cincinnati Pastoral Conference" is meeting this year in Aurora, Ind. at the request of the Rev. Runkel and his congregation, rather than in Cincinnati. It will begin Thursday after Easter (morning) April 16 and continue until the evening of the 20th. Subject of the proceedings, "The principal rules in interpreting the sacred. Scripture."

Br. King.

The brethren are requested to study Thesis 16 of the paper: "The Lutheran Church the True Visible Church of God on Earth" thoroughly and also to bring the paper to the conference.

The Cleveland Districts Conference will assemble, God willing, at the home of Rev. K. Mees in Columbus, on Sunday Quasimodogeniti, and will continue until April 22 inclusive. J. Rupprecht.

The Fort Wayne Preachers - and Teachers - Conference will hold its next meeting in Fort Wayne from noon April 14 to noon April 17 inclusive. L. Dulitz.

Receipt and thanks.

For Brunn's institution received from Past. R. Riedel, collectirt auf d. Kindtaufe des Hm. P. Ehlers at HradS Creek, Mo., -2.60.

For poor students: From the worthy women's association in the local Zion District 8 undershirts, 8 pairs of leggings, 2 pairs of woolen stockings, 1 handkerchief. Bon the werthen Frauenverein in Minden, Ill, 10 Gebind wollenes Garn and -43.00. By Past. Katthein on the child baptism Mr. W. Jlsemanns collected -1.85.

C. F. W. Walther.

Warmly thanking you, I certify on behalf of my congregation to have received the following gifts: Bon Pastor Föhlingcr's congregation in New York -25.00. From Past. A. Weisel's congregation in Reserve, N. I., -3.25.

Philadelphia, March 14, 1868, S. Keyl, Rev.

The local congregation has been able to maintain its church property, which it had received after three splits, by repeatedly buying it back. The parish, which was always snatched away by the opposition, ran into debts, which were accumulated by the necessary construction of a parsonage apartment, so that the already small and poor parish could not cover them and therefore had to ask for help from some sister parishes.

The following churches have already sent us support: Past. Pissrls Gem. in Rich, Ill, -19.30; Past. Loßners Gem., Washington, W'llCo., Ill, -12.00; Past. Wunders Gem. in Chicago -30.30; - which is hereby gratefully acknowledged.

Lhampaign City, Ill Th. BuSzin, Rev.

The undersigned certifies with heartfelt thanks to have "received" the following gifts of love for his congregation: From the congregation in Dunkle's Grove, Du Page Co, Ill, through Past. B. G. Franke (1864) -83.85. From the congregation at Thornton Station, Cook Co., Ill, through Past. C. H. Löber (1865) -10.00. By Rev. P. Rupprecht from his comm. in Fulton Co., O., -7.00, comm. in D-fiance & Williams Co. -4.70, sent to the wedding of Mr. I. Nagel -2.60, of Mr. P. Meinecke -5.02, from an unnamed person 68CtS. C. G. T. Krause, Pastor.

Faribault, Minn. March 17, 1868.

With kind thanks to the dear givers I have to acknowledge as received:

For poor pupils: Partial proceeds of the Jubilee Lollrcte at Addison by Herm Bartling -34.27; by teacher Peters of Valparaiso parish -9.00; by

Past. G. Schaller from his parish for Schmidt -16.90; by Kassirer Eißfeldt -13.02; by Past. Engelbert for Gorsege -19.68; by Mr. Kornhaus in Addison -3 00; by Past. Große for Müller -5.00; by Past. Hahn v. s. Gem. -10.00; by Rev. Sievers for Rcchlin \$3.50; by H. Buchholz in Addison -3.00; from the bell bag of the Gem. in Addison -41.00 ; by Past. Große from its virgin-derrin for Schmidt -10.00; by Past. Moll for Rechlin u. Wisbeck -25.00; by teacher Leutncr of the Jüngl.-Verein in Past. Schwans Gem. -18.00, by Jungfrauenverein -10.00, by Wittwe Bar -2.00; by Past. Stubnatzy by D. Droste for Messerli-3.00; by Lehrer Arndt -2.00; by Kassirer Bonnet for Huser -26.00; by Gem. Venrdy sür Backhaus -12.00; by Frauen- Verein in Past. Geyrrs Gem. 2 sheets, 4 pillowcases, 4 towels, 2 handkerchiefs, 2 pairs of woolen socks; from the Women's Association of Trinity in Milwaukee 12 bust shirts, 6 undershirts, 6 pairs of woolen socks.

For the budget: from Kassirer Eißfeldt -5.00; from teacher F. Meier -2.00; F. Ahrrns in Addison -2.00; Gem. to Rich, Ill, -50.00; teacher Kleinsteuber -3.00.

A. Selle.

To the college hauShalt in Fort Wayne: AuS Past. Jäbker's parish from Nik. Wehring 1 bag of buckwheat; W. Wehring 1 p. of rye; from Wittwe Ch. Bratmüller 2 p. of wool. Stockings. From members in Past. Kühn's Gem. -3.10 s for the pupil Hafner. From Past. JüngelS Gem. of Wittwe Sammetinger and Rosa Sam- mrtinger each H Bush. Apples. From Past. Jox's Gem. 302 lbs. pork, 274 lbs. lard; from its branch grm. in Peru 3 barrels of pork. From the sewing club in Past. Dulitz' Gem. 6 shirts, 5 pr. stockings, 2 pairs of gloves. From Past. Zagels Gem. from Mr. Frosch 1 calf. For d. Schüler F. Zage! from L. Gerke u. F. Loh- meier each -5, Ch. Blrke -3, Fr. Gerke, Cl. Pd'hllr, Wittwe Meyer, F. Früchtenicht, P. Früchtenicht each -1, Frau Frosch, Frau Trier each 75 CtS., from Hcrrn Griebel in Past. Fleisch, manns Gem. -5. Dom Frauenverein der St. Paulsgem. in Columbus, O., -50 for the household. From Past. Lö- berS Gem. in Thornton Station, Ill, from Mr. Ph. Zumalln -4, Mrs. Hupe -2, H. Bensmann -4, F. Meier, H. Richter, D. Nietfeld each -1, from d. bell-bag -6, from F. Werfelmann by Past. Stubnatzy -5. From the community of Fort Wayne from Mr. Ch. Rose 1 foder of wood, 1 p. of grain, 1 p. of oats; from his daughters Christine u. Sophie 3 pr. of woolen stockings. From K. Rose 1 fdr. wood, 1 p. wheat, 2 hams. From N. N. -20. by Past. Stubnatzy wedding coll. at Mr. H. Fuhrmann -3.75. From Fort Wayne pastoral conference -1.35.

F. W. Reinke.

Received in the Raffé Western Districts:

On the synodal treasury of the western district: Bon Past. Bad Parish, Sbelby Co, Ill, Collecte.

-4.85. DeSgl. of Past. John's Gem., New Wells, Mo., -10.20. Desgl. from Past. Sandvoß'Gem. in Cole Co, Mo, -9, by himself -1. By Mr. F. Gricse in Cleveland -5. Past. Richmann's Gem. in Schaumburg, Ill, -18. Dr. Gotsch's Gem. in Memphis, Tenn, -9.75. Past. GeyerS Gem. i:i



Carlinville, Ill., -20. of Past. MuckelS Gem. in Staunten, Ill., -11.50. TrinityDistr. in St. Louis -26.85. Past. Rauscherts Gem. in Dolton Station, Ill., -5. Past. HahnS Gem. in Benton Co, Mo., -23. Past. Holls' congregation, Columbia, Ill., -2.50. Mr. I. List, Frankenmuth, Mich., -1. Rev. Roesch's congregation, Prairie Town, Ill., -9.50, by himself -2.50. Past. Dorn's Gem., Bocuf Creek, Franklin Co, Mo., -11.55, in Port Hudson, Mo., -6. Past. Kleppisch's ImmanuelSgem. at Waterloo, Ill., -6.85, whose Crossgem. there, -7.65.

To the college maintenance fund: from Gottfr. Mertz through Past. Lehmann, St. Louis Co, Mo., -1st, Past. H. LoeberS Gem., Thornton Station, Ill., monthly contributions for Jan. & Feb. -27.50. From TrinityDistr. in St. Louis -11. From ImmanuelS Distr.

To the Synod Mission Fund: From the DreicinigkeitS - District in St. Louis P7.0l. Ottilie Krumbhols in Collinsville, Ill., in silver 65 Cts.

On seminary building in Addison: From Rev. Claus' Gem. in St. Louis -50. From N. N. by Rev. Kilian in Serbin, Texas, -1.40. Past. Holls' cross gcm. in St. Clair Co, Ill., -18. Subsequently by Past. Fick's Gem. in Collinsville, -6.

On college ban in Fort Wayne: Rev.

Sondhaus' Gem. in KimmSwick, Jefferson Co, Mon., -4. Past. Graves' Gem. in, St. Charles, Mo., 3te. consignment -28.50. Past. Holls' Gem., St. Clair Co. Ill., -23.50, in Centreville -10th Past. Ficks Gem. in Collinsville, subsequent -6.

For Past Brunn's Anstalt: FromM "ck.Batt- through Past. -chmann. St. Lonis Co., Mo., -1.M.

To the college household inFortWayner By Martin Bates by Past. Lehmann -2.50.

To the seminary household in Addison: Vo" Mart. Bates through Past. Lehmann -2.50. Past. KilianS Gem. in Serbin, Texas, -56.80.

For the congregation in Richmond, Da: Do" Gottf. Mertz through Past. Lehmann -1. Don Mart. BateS through the same -1. Past. Claus' Gem. in St. Louis -12. Mr. Fried. Schuricht there -5.

For the congregation in Philadelphia- Do" Past. FickS Gem. in Collinsville -20. E. Roschke.

Correction. In No. 8. deS "Lutheraner" read instead of "-1.55" by E. Keinath sür Frau Past. Röbbelen: -6.50.

C. Eißfeldt, Kassirer.

### Received by the Preachers' and Teachers' Widows' and Orphans' Fund:

#### I. Annual accounting filing of 1867.

##### L.. Intake.

n. Kasscn stock from 1S66-8l	.68
d. In arrears contributions	110.50
c. In current contributions	318.00
ä. In gifts	498.25

-1008.43

R. Expenditure for 11 widows and 22 orphans plus extra 952.50 6. cash balance	-55	.93
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##### II. specific receipt.

##### Contributions

from the gentlemen pastors and teachers:

s. For 1866 G -1.50: Claus, Ebenvick, Engclder, Feiertag L., Grä'zel (2.50), Glaser, Muckrl (3).

6. for 1867 G -1.50: Arendt, Bernreuther, Dörmann, Dörfler, Döhler, Ebrndick, Engelbert (3), Erk (2). Ernst, Engelder, F'öhlingcr, Franke, Fröderking, Glaser, Geyer, Dr. Gotsch, O. Gotsch, Gräber, Gräbner (2), H. Hanser, O. Hanser, Hörnicke (2), John, W. Keyl, Koste- ring (2), Köhler (2), W. Lange, Lehmann, Matuschka, G. A. Müller, Rödr, Ruhland, Sommer, Sprengeler, Streckfuß, Stürkc, Sondhaus, Tirneustein, Trautmann, Weisel seo. (2), Walker (1), Zagel.

c. For 1868 G -2.00: F. Bünger, Besel (1.50), Brust (1.50), Fricke, Frederking (1.50).

##### L. Gifts:

Don Mrs. Volte in Port Hudson, Mo. thank offering for happy delivery -5.60. From Hcrrn Wesselschmidt in Past. Dorn's parish -5.00. Collecte in Past. Sprenge- lerS Filialgrm. -7.00. From Mrs. Fricke in Neu Bielefeld, Mo., -5.00. On d. infant baptism at Hrn. Franke, Venedp, Ill., ges.-1.50. Communion Collecte in Past. GottliebS Gem. in Port Richmond, N. I., -7.50. Wedding coll. at Mr. A. Sander's in Buffalo, N. I., -9.10. Collecte of women in Past. Schwensens Gcm. in New Bielefeld, Mo., -5.60. Coll. in Past. Baumgart's Gem. kn Venedy -8.13. From Mrs. Mohn for Wittve Röbbelen -2.00, Jubclfest-Coll. in the Gem. at Heart'S Creek, Mo., for Mrs. Past. Wolf -5.00. WeddingS coll. at Mr. König's in Paitzdorf, Mo., -2.55. From Mr. Past. SapprrS parish in Carondelet -12.00. By Mrs. Lehmbauer, Pal- myra, Mo., -4.00. By Mr. C. Neidhardt in Brooklpn, N. I., -5.00. By Mrs. Meyer in Baltimore -IM. From N. N. by Mr. Past. F. Schaller, Red Bud, Ill., -20.00. Coll. in Past. Sievers' Gem. in Frankcnlust and Amelith (incl. -4.30 for Mrs. Past. Röbbelen) -13.00. Coll. in Past. WeyelS Gem. -18.00.

X.L. ES will have to increase this year the contribution to two dollarsS, as also ven several members has already been requested in the previous year.

I. F. Bünger.

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Enclosure.

## Where do we stand on the Iowa Synod?

The report of the public colloquium held in Milwaukee between the representatives of our Synod and the Iowa Synod gives us an answer to this question, which is quite reliable because this report is officially recognized by the colloquium of both Synods. Let us now briefly summarize what more closely describes the position which we hold in the doctrine of the Iowa Synod.

I. Concerning the confession to the symbols. The mutual declaration, with which the colloquium concluded, reads: "The colloquium members of both parts declared at the end of their previous discussions about the position on the symbols, that they were united in this, that everything that is found in the symbols of religious doctrines is symbolic. Everyone can see that with this declaration the Iowans have entered into a completely different relationship to the symbols than they had before, that they have thus left their old, wavering position and have found the right position towards them. Accordingly, it is expected that the Iowa delegates themselves have now openly declared that their former historical view of the symbols, which they officially announced in their synodal reports, was a false one, and that they recanted it as erroneous.

This would inspire confidence in their sincerity and honesty, this would give them brotherly love. But we look in vain for such a hint; not even with a word do they say that they were wrong before. The necessary consequence of this is that we now do not know whether the Iowa Colloquents are also serious about their declaration, and whether they have really given up their former wrong position towards the symbols.

II. Concerning the so-called open questions. The Iowa Colloquents declare, p. 10: "The doctrine of Sunday is not one example out of several, but the only one of the doctrines drawn from God's Word, which are in the symbols, about which a doubt can take place as to whether it is also symbolic, and not merely binding in itself." This is justified in the foregoing by the fact that "even among the acknowledged most orthodox teachers of the Lutheran Church there is a difference of opinion about this, and this doctrine does not directly affect the foundation of faith, but must be called minus *principalis*. Our representatives rightly expressed their deep surprise that the concession made by the colloquents of the Iowa Synod that all the doctrines of faith contained in the symbols were of symbolic binding force was herewith withdrawn. To this the

Iowa Colloquent p. 16: "that the binding content (of the symbols) may not include problematic doctrines, but only those doctrines of faith which are clearly and distinctly contained in God's Word; but that we have thereby expressly objected to the inference that a real and full understanding is herewith already present, because with this no agreement has yet been reached as to what all must be comprehended as problematic doctrines, which fell to us together with the open questions." Accordingly, they protest against it, as if they had taken back a concession they had made. Finally, the same mutual explanation is given, with which Punct I was concluded.

As far as the position on symbols and the so-called open questions are concerned, the Iowa Colloquents have basically not approached us at all. It is true that they profess the statement "that everything in the symbols of the doctrines of faith is symbolic". However, according to the own statement of the Iowans, "no agreement has yet been reached on what all must be understood as problematic doctrines that coincide with the open questions". Next, the example of the doctrine of Sunday shows that the Iowans have a different scriptural principle than we do. We consider ourselves obliged to believe every doctrine that is clearly revealed in God's Word.

bart. The lowans, on the other hand, doubt whether the doctrine of Sunday is binding in itself, even though it is founded in Scripture, because it is one of the lesser Principle Articles, and confessional teachers of the 16th and 17th centuries have differing opinions about it. Finally, a commitment to the symbols, with the reservation that the so-called open questions are not symbolically binding, cannot give the congregations a guarantee that the pure doctrine remains assured to them. Also the requirement, which the lowans accept, that every signer states his deviation from any doctrine contained in the symbols with his signature, does not bring a thorough remedy, but can only be of use in such an ecclesiastical community, in which the right knowledge already prevails with regard to the so-called open questions.

III. Concerning Chiliasm. The Iowa Synod, which in its synodal report of 1861 publicly and solemnly professed the chiliasm of the Rev. Schieferdecker, formerly enunciated the following craß-chiliastic doctrines, as our representatives p. 17-21. cite from the official writings of the same. These are essentially as follows: At the beginning of the millennial kingdom Christ's "visible future" and the first resurrection, which like the second is a bodily one, take place, and "Christ begins his millennial kingdom" with his saints raised from death, "which makes its visible appearance on earth." By the appearance of his future the Antichrist is not only "exterminated", but thereby also a "clearing away of all his being" happens, as well as also "of all powers which resisted the kingdom". As a result of the conversion of the Jews, who are brought together from all corners of the earth, a new fullness of life comes over the Gentiles as well, and a blossoming, glorious, blissful state of the Kingdom of God comes into being on earth. Satan is bound, his power over the nations is abolished, evil no longer has the upper hand as before, the power of good is predominant.

Now what have the Iowa Colloquents abandoned of these craß-chiliastic notions?

They "willingly consent to the imposition of the same (our representatives), instead of speaking of a millennial kingdom of a millennial reign of the saints," p. 22. They "do not recognize a life and reign of the saints on earth," p. 23. "It would also certainly be wrong to say that the bond of Satan is an absolute one, but the word of the Revelation of John referred to here must be understood in the sense limited by the addition: 'The word of the Revelation of John, which refers to this, must be understood in the sense limited by the addition: 'no longer to deceive the peoples.

They understand the words of the first millennial kingdom "in the same sense as Spener speaks of a hope of better times, or others of a still imminent flowering of the church", p. 22. They have "given up" the relationship of the passages Acts 1, 7. and 3,20. f. to the millennial kingdom for their person, p. 22. They "expect such an appearance of Christ to the millennial kingdom, which is not equal to his last future to the judgment, indeed visible, but only temporary, approximately after analogy of Acts 9.", p. 23. They "expect at the beginning of the millennial kingdom a first bodily resurrection not of all saints, but of a limited number of saints, the martyrs of the last time.", p. 23.

As gratifying as it is that the lowans have somewhat modified their crude chiliasm, the differences that still separate us from them in eschatology are by far predominant. They still expect a visible gathering of the converted Jews from all corners of the earth. Furthermore, they do not agree with us in the following articles of faith: that only a visible return of Christ and only a general resurrection of the dead will take place at the last day, and that Christ could return at any moment for the last judgment. They now say that the visible appearance of Christ in the millennial kingdom will only be temporary, and that the first bodily resurrection will only be particulate. But even if in these two doctrines the time of Christ's visible appearance and the number of the resurrected are reduced to a small measure, nothing is gained, since we must, for conscience' sake, insist that the doctrines of a first visible return of Christ and a first bodily resurrection be abandoned as contrary to Scripture.

IV. Concerning the Antichrist, the Iowa Colloquents admit "the antichristic character of Pabstism" and consider it in a certain sense as the "right end-Christ or Antichrist", but can "find no contradiction with our confession if someone still finds an increase of the antichristic nature, as it appears in Pabstism, possible and a concentration of it in a certain personality prophesied in Dan. 11, 2 Thess. 2 and other passages", p. 32.

The V. Punct, concerning the power and the office of the keys, could not be discussed due to shortness of time.

If we now look back on the colloquium, we must first of all regret that it had to be broken off after the short time of six days. An oral, open and calm discussion of controversial doctrines has infinite

advantages over a written controversy, and had it continued, under God's gracious blessing, probably considerably more could have been achieved.

nen. As far as the result of the colloquium is concerned, unfortunately the desired church peace with the Iowa Synod has not yet come about. Their colloquium participants have neither definitely recanted the errors reproached to them by our representatives, nor have they decisively accepted the symbolic doctrines testified to them, which is necessary if there is to be an ecclesiastical agreement in truth among us. Nevertheless, we maintain with our representatives that a rapprochement on the part of the Iowa Colloquents has already taken place. Everyone knows how difficult it is to change and give up a long-standing, deeply rooted, cherished conviction in theological matters. Although the concessions which the Iowans have made to our representatives are still very small, we do not want to give up the hope that a turn for the better has occurred and that, God granting, the longed-for church peace may soon come. F.

(From Past. Brunn's Mittheilungen.)

## Is the Pope the Antichrist?

(Continued and concluded.)

Only in this is the key given to an understanding of chapter 20 of the revelation of John, the chapter on whose wrong interpretation the doctrine of the millennial kingdom is based in our time. One cannot have a correct idea of the last battle against the kingdom of God, which is described to us here in Gog and Magog, if the other preceding battles are not first correctly understood. And especially if one sees all the power and all the efforts of unbelief already gathered and engaged in the antichristian kingdom, then after its destruction there is, as it were, nothing left that one could think of under Gog and Magog, and so one must necessarily be urged to the chiliastic interpretation. Under Gog and Magog one has to imagine the same world powers that already fought against Christ in the antichristian kingdom and that, after their first defeat, later, after the end of the millennial kingdom, make a second, last, as it were desperate attempt to destroy the kingdom of Christ.

It is not our task here to give a refutation of chiliasm, nor to explain all the mysteries of the Revelation of St. John, some of which are still unsolvable. However, if we have to accept the doctrine of a millennial kingdom on the basis of clear and certain reasons of the Holy Scriptures, we must do so. If, however, we must reject the doctrine of a millennial kingdom as taught by the moderns in contradiction to the 17th article of the Augsburg Confession, then we must do so. Confession, we must therefore assume, according to the whole Word of God and the unanimous faith of the Christian church, that there will only be a one-time return of Christ on the last day, and furthermore that the Antichrist and his kingdom will last until the last day.

and finally, therefore, after the destruction of the antichristian kingdom, which happens with the last day, there is no other new world time in which the devil could prepare himself for new fights against the kingdom of Christ: what then are Gog and Magog, about which Rev. 20. reports at the end? - If the Antichrist and his kingdom remain until the last day, the conclusion follows first of all that Gog and Magog must be a power hostile to God, which appears at the same time during the existence of the Antichristian kingdom, even if only at the end of it. According to the revelation of John, we therefore have three God-hostile powers, which the devil leads into battle against Christ and his kingdom at the same time: The first beast with the kings on earth, i.e. the political world power constituted in the kingdom, then the second beast with the lamb's shape and the dragon's voice, i.e. the spiritual power that forms from the apostate church, the Babylonian whore, and after its union with the first beast sets up the actual antichristian kingdom, and finally, thirdly, Gog and Magog. For the latter, therefore, there is nothing left for us among the anti-God powers on earth that play against the kingdom of Christ, but the gross unbelieving heap of the world. It is obvious that apart from the ecclesiastically and politically ordered powers of the church and the civil monarchies on earth (originally founded by God, but later apostatized from Him and transferred to the service of the devil), which are presented to us in Revelation under the two animals, we still see a third power, which is in constant turmoil and struggle against the kingdom of Christ, namely the naked unbelief and the world being as such, as it expresses itself partly in every single godless world man in the enmity against the kingdom of God, partly also often appears in larger masses and heaps of such unbelieving world men, who gather together against the church of Christ and its faithful members. This Gog and Magog we see every day in all the streets and markets of the world making themselves large and wide, roaring in all taverns against Christ and his holy word, often storming in crowds at night with clubs and sticks, or whatever he can find, to slay pious Christians, to storm or destroy their assemblies, to tear down Christian churches and altars 2c. In these raging unbelieving heaps of the world, we are visibly confronted with another power hostile to God than the apostate, but still orderly ecclesiastical or civil authorities. The latter is originally from God, but is misused by the devil to fight the kingdom of Christ under the appearance and name of God himself.

They are not rock works per se, but vessels originally founded by God (hence the first animal did not come out of the abyss, but out of the sea, i.e. the earthly monarchies are formed among the peoples on earth under God's permission and providence), but these vessels have been robbed of their divine content and filled by the devil with his infernal poison. Thus they become the most dangerous tools of the devil in the fight against the kingdom of Christ; precisely these originally divine powers in state and church are used by the devil to form the actual antichristian kingdom out of it; the apostate church in alliance with the kings on earth and their ordered police forces and war armies slaughters the most martyrs, as history has taught. Besides, a third enemy is raging, that is Gog and Magog, the single unbelieving individuals or persons in the world, the naked world spirit in itself, as it spews its malice and poison in the heart, mouth and hands of every devil child.

The old fathers seem to me to agree with this when they, Luther first, declare "the Turk" to be Gog and Magog. In the Turks, the devil had led such a naked world pile, stripped of all divine appearance and name, into the field against the Christian church, as we have described the Gog and Magog in the foregoing, a world pile that has completely and publicly renounced God and only attacks the Christians with blind brute force, blaspheming and beating them to death. But the same Turkish spirit has also been released in the bosom of external Christianity in all the gross unbelievers of today, who freely and publicly renounce God and his word without shame and shyness and think that the golden time on earth will come once all divine orders and "powers" in state and church have been abolished from the world. This is actually the democratic, revolutionary and communist spirit of our time. In this sense we have even today more than ever cause to sing with the fathers: "Keep us, O Lord, by thy word, and forbid the papst and the Turk's murder 2c." These are the two hostile spiritual powers, which the devil continues to set on the church of Christ until the last day, the false, antichristian church spirit and the unbelieving atheistic world spirit.

According to this, the most simple and beautiful chapter 20 of the Revelation of St. John can be found in the course of Christian church history. 20. of Revelation St. John into the course of Christian church history. If Gog and Magog are the nakedly unbelieving atheistic world heap, then it is clear what Revelation 20 means by the binding of the devil as well as the 1000-year negation of the saints with Christ: namely, as the redemption of the devil results in the awakening of Gog and Magog, i.e. of that

unbelieving world spirit, so the binding of the devil must logically result in the defeat of Gog and Magog.

The text of Revelation itself clearly indicates this by saying that the purpose for which the devil was bound was "that he should deceive the Gentiles no more until a thousand years have passed. The text of Revelation itself clearly indicates this by saying that the purpose for which the devil was bound was "that he should deceive the Gentiles no more, until the thousand years should be completed"; so here it is definitely said that the binding of the devil should not mean a cessation of all power and temptation of the devil on earth, but "a deceiving of the Gentiles" is made impossible for the devil for 1000 years, as it had been before and as it will take place again after the 1000 years with Gog and Magog. The simple meaning of the 20th chapter of Revelation is that the victory of the Christian church over the paganism in the apostolic time is presented to us here. \*) In paganism, in truth, the Christian church is confronted with the same unbelieving, alienated naked world spirit as in the Gog and Magog of the last times. With this pagan world spirit the Christian church has struggled during the first three centuries of its existence, and the end of this struggle has been the victory of the church in the sense that it has displaced paganism in its territories and Christianity has become the ruling religion of the people. In this sense, it is also possible to speak most perfectly of a reign and rule of Christ and his church on earth, which, according to Revelation, is to last 1000 years. The world thought to kill the Christians and to suffocate the church in the blood of the martyrs; but just through this it has achieved victory; the martyrs who were slain were not killed, but they themselves, their spirit and blood, lived and continued to beget, and the persecuted, oppressed church became the queen before whom the nations bowed. It is an irrefutable fact, proven by history, that the unbelieving atheistic spirit of the world, as the Christian church trampled under its foot in the paganism of the ancient world, was and remained defeated for a thousand-year period of time; The fact is that the Christian church or Christianity became and has been a ruling power among the Christian nations during this time, so that nations and princes bowed before Christ and his word, Christian ideas permeated the nations and ruled them in many cases, and all this has been the case even in the time when the Antichrist sat down in the temple of God and usurped the rule. Even then Christ still ruled in the midst of his enemies, and the Antichrist only succeeded in bewitching the nations and forcing them under his yoke by dressing himself in Christ's name and form. But the nations thought they were serving Christ,

\*) Luther's words are in complete agreement with this: "The thousand years must have begun when this book was written, for the Turk did not come until after a thousand years. However, the Christians remained and ruled without thanks to the devil. But now the Turk wants to come to the aid of the Pope and exterminate the Christians, because nothing will help.

while they bowed down before the Antichrist. \*) Furthermore, it is an undeniable historical fact that only in the Turks did the naked atheistic unbelief again stand in the way of the church in a hostile and murderous way; it is a fact that this atheistic unbelieving Turkish spirit began to take hold here and there in Christendom toward the end of the Middle Ages, not long before Luther's time; The fact is that this atheistic free spirit, which rejects all Christianity, has continued to develop since the days of the Reformation, and that since the last century it has increasingly become the ruling spirit of the age, so that it is easy to predict that this spirit will finally devour everything in the world and completely fulfill what the Holy Scriptures say about the apostasy of the last times and of the end of the world. It is easy to predict that this spirit will finally devour everything in the world and completely fulfill what the Holy Scriptures prophesy about the apostasy of the last times and the prevalence of unrighteousness and worldliness, as in the days of Noah before the flood. Then also the 20th chapter of the Revelation of John will be completely fulfilled, namely that a time will come, at the end of the world, where the rule of the Christian church, as it used to have it on earth, will cease, where one, as it is already before one's eyes and will become more and more, will no longer be able to speak of Christian nations and states, but where the unbelieving heap of the world will occupy the whole width of the earth, as the Revelation says. After the final defeat and destruction of the Antichrist and his

Otherwise we cannot understand the negation of the martyrs and believers with Christ, of which Rev. 20:4 speaks, than of the reign of the Christian church on earth described here, and we must firmly insist: 1. that in that passage absolutely no other earthly visible or even civil-obligious government of the believers is implied with any syllable. But as certainly and truly as Christ lives and reigns at the right hand of God since his ascension, so certainly do his believers live and reign with him, and a fruit of this reigning of Christ and his believers are all the victories that the church of Christ achieves here on earth, also its victory over the paganism of the old world. So our present-day chiliasts would have to refute this before they would be allowed to force upon us the opinion of another millennial negation of Christ and the martyrs from Rev. 20:4. Then 2. we stick firmly to the fact that according to Rev. 20, 4. and 5. no resurrection of the body can be understood by the first resurrection, and that simply because there is no letter of it. It says expressly only of the martyrs and believers: "These lived and reigned with Christ 1000 years; ...this is the first resurrection" g." So, mind you, of these believers it is not said: "They came to life again", but this last expression is used only of the ungodly, and has therefore only the quite innocuous sense: While the believers live and reign with Christ even at their bodily death, it is quite different with the ungodly, who really die at their bodily death, i.e. they fall with body and soul. They fall with body and soul into the power of death and will not come to life again until the last day, when they will come out of their graves, although only for judgment. Let us therefore remain quite literally and simply with what the Revelation of John says and ask, what is the first resurrection? Answer: Exactly what it says that believers "live and reign with Christ", that is, their living and reigning with Christ, this and nothing else is your first resurrection and is called so in Revelation (because it is certainly a real and full entry into life). So there is no question of resurrection of the flesh at all, and whoever adds something to the kind out of mere human joke, sins just as much against the majesty and honor of the word of God, as whoever unbelievably takes something away.

n this armory, with the Gog and Magog, the devil will seek his last desperate weapons against Christ and his church and incite the unbelieving heaps of the world to crush the church of Christ.

But at the same time as the final destruction of the Antichrist, as well as the world power of the beast and the kings on earth, the fire from heaven will also consume the Gog and Magog and put an end to them.

And now, finally, the question: What use is the knowledge of all that has been said above to us? We answer: certainly much. From it we not only learn to know our enemies in order to arm ourselves against them with the right weapons, but we also have in it the standard by which we must judge our whole time and its signs. We see from it in particular to which last epoch of the course of the world we have already come, namely to the time when the judgments of God have already fallen upon the Antichrist and his kingdom, when the beast with the kings of the earth is already about to devour the flesh of the great whore, i.e. to consume her earthly goods and to make Rome desolate; finally the time when Gog and Magog are already preparing themselves roaring and storming for the last battle. Yes, even if here and there a friendly ray of the setting evening sun still shines upon us, we must not deceive ourselves, there is no further time before us than until the flesh of the whore is fully eaten. When this process has been completed, then Gog and Magog will try the last storm, the unbelieving spirit of the age will have finished its work of dissolving and disintegrating the church together with all Christian conditions, states and peoples, and then there will be nothing left but the judgment.

On the other hand, what is the consequence if we do not recognize the pope as the antichrist? This is shown by the example of so many moderns. I have already pointed out above how closely the doctrine of the moderns, according to which one does not expect the pope but a great world ruler emerging from the unbelief of our time as the Antichrist, is connected with chiliasm. But even more: are we not already aware of the prophecies of the Holy Scriptures about the Antichrist in the beginning? But even more: If the

prophecies of the Holy Scriptures about the Antichrist are not already fulfilled in the Papst, but if we have to look for them only in the future, into which wide field of the development of the world and church history we will then be transferred! And what are the consequences? It deprives us of all solid foundations for the interpretation of the biblical prophecies, especially by taking away the solid foundation of doctrine, which our ancient fathers and the symbols drew from 2 Thess. 2, 4, and which was for them the sure starting point, the firm and clear standard for all the rest, and so the door is opened to any arbitrary fancifulness and arbitrariness, to make oneself known in the area of the revelation of St. John and the doctrine of The result is that, if the Antichrist and his whole kingdom are to come in the future, one does not imagine the end of the world near enough. But this has the further consequence that, if the Antichrist with his whole kingdom is still to come in the future, one does not imagine the nearness of the end of the world enough; One thinks and dreams of a longer time of development, which is yet to come for the church and all our circumstances on earth, and so one is not able to estimate and judge our whole time correctly, one does not understand enough the hopeless depth of ruin, into which the generation of our time will fall, We give in to vain hopes of a coming improvement of our conditions, and this deprives us of both the right insight and the necessary seriousness for the right actions and behavior in these last evil times. This is undoubtedly the reason for so much laxity, indecisiveness and sinful indulgence in our times, where it is a matter of a complete break with the world and the apostate generation of our time. And finally, what is worst of all, to the same extent that we cease to understand papistry as the proper antithesis to Christianity, the antitheses in which almost the entire Christian thought and life of our fathers proceeded disappear: faith and works, merit and grace, i.e. Lutheranism and papistry. But to the same extent that the moderns lose their understanding and sense of these opposites and place the main emphasis on other opposites, it follows that the doctrine of grace and justification must also be removed from the center of their Christian and ecclesiastical consciousness and life, and a different spirit takes hold than that in which our old Lutheran fathers wielded the sword of the Spirit against the great Antichrist with the confession "by faith alone."

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### **Germany's future. \*)**

As far as we know German church history and understand the signs of the times, our opinion is briefly this: The future of Germany belongs to the papacy.

Let no one accuse us of pusillanimity and despondency, as if we doubted the power of the truth, the power of the gospel. Oh no! We do not doubt it any more than Jeremiah doubted that it was a small and insignificant thing for the Lord to save Jerusalem from the hand of Nebuchadnezzar; nor was it out of pusillanimity or despondency that Jeremiah prophesied the fall and destruction of Jerusalem and the victory of Nebuchadnezzar.

\*) The following is taken from an article in the German paper "Immanuel" by Pastor Zöller in Wollin.



This is the judgment of an apostate, unrepentant generation. Thus, we do not doubt for a moment that it is a small thing for the Lord to overthrow the entire papacy and give victory to the Gospel. But we think that if the papacy regains power in Germany, this will be a just judgment of God on an apostate, unrepentant generation.

And what entitles us to have such an opinion about the future of Germany? Well, as I said, faith in the truth of the gospel, a look at the church history of Germany and the signs of the times. - We presuppose that the readers of "Immanuel" understand the importance of the Reformation for the Kingdom of God, for the Church of the Lord. The Reformation was the victory of truth, the victory of the Gospel over error and lies, - one can also say: the victory of Christianity over anti-Christianity. For it was not naked paganism that had kept Germany's peoples in chains of darkness until the time of the Reformation, but such a religion that pretended to be Christianity, but was not Christianity and persecuted true Christianity. This is the very essence of anti-Christianity, that it is 1) in place of Christianity and 2) against Christianity. And such anti-Christianity is Pabstianity. One need not for that reason deny Christianity to one who does not recognize in the pope the Antichrist prophesied by Paul.\*) But on the other hand, it is certain that whoever understands the essence and nature of the Kingdom of God and the Church of Christ, and also knows the teachings and history of the Roman Church, cannot do otherwise, he must declare the papacy to be antichristian. Hence the Schmalkaldic Articles, even though they do not make it out to be a statement of faith: "The Pabst is the Antichrist prophesied by Paul" - nevertheless say that "all Christians are to depart from the Pabst and his members or appendages as from the kingdom of Antichrist and curse it, as Christ commanded," and further: "One is to set oneself against the Pabst as the true Antichrist out of necessity. And if a believing Christian does not agree with this opinion of the symbols, it can only be due to lack of knowledge; either he does not know the nature of the Kingdom of God and the Church of Christ, or he does not know the papacy.

In this recognition that the Roman

The only protection against it lies in the fact that the Roman nature is anti-Christian. For for reason and the flesh the Roman nature has much that is attractive and seductive; the cultus calculated on the senses pleases the flesh, which is thereby spared the seriousness of repentance.

Even we so-called Missourians do not do this, although Dr. Münkler thought he had to read this out of "Lehre und Wehre" as our opinion. D. R.

A beautifully ordered constitution, since the church, like the kingdoms of this world, appears as a multiply graduated organism with a visible, authoritative head - that pleases reason. And against this antichristic being, we say, there is no other weapon than the testimony of truth, as it lies before us in the confessional writings of the Lutheran Church. Against Pabstism - that is our conviction - only Lutheranism protects! In the same degree in which Lutheranism is weakened, prevented, eliminated - in the same degree Pabstism strengthens, grows, spreads. Further we say: The Union is the grave of the Lutheran Church; therefore it is the forerunner of Pabstism, and this it is in two respects, firstly because it destroys the only bulwark against Pabstism, namely Lutheranism, and secondly because it is itself anti-Christian in its essence, inasmuch as it takes not truth, not faith, but rather external things of this world, constitution, government, etc., as the unifying bond of the Church.

### **Significant symptoms.**

A general Christian convention against "secret societies."

In a political paper a few days ago we read a call for such a meeting, emanating from eminent men of various denominations, among whom are represented Presbyterians of different kinds, Congregationalists, Dutch Reformed, Baptists, United Brethren, several branches of Methodists, and others.

The proposal is to hold a meeting of Christian confessors averse to secret societies at Pittsburg, Pa. on May 5, 6 and 7 of this year, for mutual strengthening in working against these associations and their principles.

A preliminary meeting in Pittsburg on February 19 took the necessary preliminary steps to make appropriate preparations for the general meeting to be held, and among other things, appointed special men to discuss various issues.

Items to present papers to the meeting, such as 1. President I. H. Fairchild of Oberlin, O., on the influence of secret societies on social conditions ; 2. Ver. St. Senator H. Wilson on the influence of secret orders on

Christian civilization ; 3. President I. Blanchard,  
Wheaton College, Illinois: The Secret Orders as Religion.

This matter promises to be an interesting one. Whatever may finally come of this enterprise, which in the usual American way is borne by unruly nature and ecclesiastical ideas, which are admittedly a mistake from the outset, it cannot be denied that these

This is all the more so because things must look very bad before the unchurched and superficial public of this country discovers the deep-rooted evils of such a being and activity.

Soon it will no longer be possible to say scornfully that the opposition to secret societies is limited to the Roman Church, a few insignificant sects, and a small group of fanatical Lutherans, who for that very reason are not true Lutherans. When one begins to discover everywhere that the influence of such orders is hostile to Christ, although they do not openly or outright show it, and that for this very reason they are all the more dangerous for weak souls, it seems to us that the indifference of many in this matter can hardly continue. It will soon have to give way, and become either decided friendship or enmity against such orders, friendship or enmity against the church.

It is clear enough, at least, that one is beginning to think seriously about this subject; that one is beginning to discover the various evils that arise from the religious system; that individual serious men have decided to begin a battle with this disguised enemy of the church and to warn against it with a loud voice. And soon it will become clear who prefers the Order to the Church, and vice versa. But those who are too fearful to expose themselves to persecution, or to bear shame and the cross for the sake of the Lord and His church, will prefer to watch quietly, to keep silent, to withdraw from the battle and to cultivate tranquility. This may please the world, but it is questionable whether the Lord is pleased with it; it may secure rest for the flesh, but whether the heart will come to rest when the Christian conscience is awakened by the truth cannot remain in doubt. God grant that the whole church may awaken to the danger, seize the weapons of the spirit, and thus be victorious! (Luth. Kircheng.)

To the ecclesiastical chronicle.

**If someone has air to think of an even worse antichrist than the pope, shouldn't he be left free to do so?** Such a question has been asked to Pastor Brunn the other day. And many people really think that the pope is not as bad as the unbelieving scoffers, materialists, pantheists, atheists and whatever else is called, and from these, they claim, a single person, a true infernal genius, will arise one day and he will be the real antichrist or, as it is otherwise expressed, "the embodied spirit of the antichrist". Pastor Brobst's Zeit schrift also puts forward this doctrine, saying: "The more and more the spirit of Antichrist is embodied in learned and unlearned people, the more and more the spirit of Antichrist is embodied in learned and unlearned people."

learned politicians, atheistic agitators and cooperatives of darkness." Pastor Brunn answers this question and view of modern faith, because in the older Lutheran church there is nothing of this new doctrine, as follows: "Where does Luther get the proof in the Schmalkalder Articles that the Pope is the Antichrist? Not from all kinds of external historical reasons, not from the revelation of St. John, no, Luther takes the Gospel at hand and concludes: The Gospel teaches that we are to be saved through Christ alone and through faith, which the Pope does not want to suffer, puts himself in Christ's place and does not want Christians to be saved without his commandments. This is the worst, the most devilish, the most unchristian, and the most unworthy of God that a man can do, to tie salvation to his commandments, that is the highest blasphemy of Christ and the Gospel, and this is what the pope does; Therefore the pope is the antichrist and the worst of all enemies of Christ; but there cannot be a worse one, because there can be no higher denial of the gospel than that which the pope commits, i.e. attaching salvation to the commandments and works of men. All other enmity against God, unbelief and godlessness, are only child's play compared to what the pope does, who takes away the merit and crown of the Lord Christ and attaches them to himself and his commandments of men. Therefore, it is not, as a dear brother recently wrote to me, that one should leave everyone free to think of a worse antichrist than the pope. No, the highest masterpiece of satanic art and wickedness already exists, and whoever waits for another future one only proves that he still lacks the right sure conclusion from the depths of the Gospel that the ancients had, the conclusion to the depths of the mystery of wickedness. What is the reason, therefore, why the moderns argue so hard against the fact that the pope is the Antichrist? That they prefer to declare as the Antichrist a mere world ruler, who will stand out from the unbelieving world spirit, materialism and atheism of the present time? That they further base the proof of this more on the revelation of John than, like Luther, on the gospel? The cause of this lies without doubt only in the unevangelical spirit of the moderns, in which more or less our time is still caught. Just as the Jews in their Pharisaic delusion once thought that the true Christ must come with a sword in his hand and set up his kingdom, so also the newer ones think that the Antichrist must be an earthly king who comes with horses and horsemen to subjugate the world. Like the one of these views, the other is also unevangelical and unspiritual; but the right evangelical opposition to both lies before us in our Lutheran confession in of the evangelical doctrine of Christ and of faith and, accordingly, of the Antichrist as the right counterpart of evangelical faith."

**Rhetorical outpouring about Sunday.** In a speech of the emigrant missionary R. Neumann, held in the Cooper Institute in New York, the following passage is found, he spoke: "Always remains the dear Sunday, the beautiful sounding sun-day, the day that shines among other days as the sun shines among the moon and stars. It is and remains Sunday, which found happiness and rest before other days (!), and salvation and blessing stream into the weary people's life, into its sorrows, depths, and into its realms of tribulations, in the manner of the sun. It is and remains the day that has risen like a sun over our German people, has driven away the terrible night of its paganism and has transplanted our people into the insightful day of Christianity. The day is and remains the cornerstone of the days in which our God embeds the documents of His creation - His redemption - His sanctification for the general blessing of the nations. The day it is and the day it remains 2c. 2c."

**"The plague of bad books.** "Under this heading Maximilian Oertel, the apostate Lutheran and current editor of the "Katholische Kirchen-Zeitung" (Catholic Church Newspaper), has delivered several articles in which he warns against bad writings. In the number of April 2, this miserable worm has the Roman-Catholic, anti-Christian impudence to include and deal with the reading of the Bible, the beatifying word of our holy God, among this "plague of bad books". Among other things, he claims that the actual Bible prohibitions of the Roman popes never referred to the Holy Scriptures themselves, but only to forged translations. "But," he continues, "let us leave aside the falsity of these translations. Let us suppose that these translations of the Bible societies are quite correct and quite excellent, does it follow that it is advisable and important for everyone to read the Holy Scriptures?" Certainly, for everyone who does not want to be seduced by Roman lies, it is absolutely advisable and most important to read the Holy Scriptures, for they alone make the eye bright, so that one can guard and take care not only against the flat unbelief of the world, but also against the even more dangerous antichristic hypocrisy of the pope. Oertel continues: "If the reading of the Holy Scriptures were necessary for every believer, then it would have to be proven: First, that one does not get to know an important part of the holy faith at all without reading the holy Scriptures." That is a fine reason! No, not only no important, but no part of the holy faith

can be known without reading the holy Scriptures. Of course, it makes no difference whether one reads the word himself or, if he cannot read, he reads it.

if only all parts of the holy faith are taken from Scripture, for it is written in Romans 10: "So faith comes from preaching, but preaching through the word of God. We will gladly give the Roman articles of faith next to Scripture to the Pabst and Maximilian Oertel. "Secondly, every believer would have to have the time as well as the knowledge to do so." Ah, no feints made! If the pope had only given a commandment that no one should read the Scriptures who could not read, then we would not find anything essential wrong with such a bull, except that the necessity of it would not be completely clear to us. Here we are dealing with the non-reading of those who can read but should not. "Thirdly, the holy Scriptures should contain nothing that could tempt weak minds and become a cause of sin. O, you pious devil, what a beautiful, gentle sheepskin you can put on! Therefore, the holy scripture can be a cause of sin for weak minds, that is why the holy father of the pope in Rome must take the poor little chicks, who are annoyed by God and tempted to sin, under his protective wings, he must save them from God, like the old serpent saved Adam and Eve from God. David says Psalm 19:8: "The testimony of the Lord is sure, and makes the foolish wise," and Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." But the sweet, tender Roman clergy say, "No, the Word prepares temptations and occasions of sin for the silly, for the weak of mind." The sheep must not trust in the Holy Scriptures, in Christ, their shepherd. No, if they want to go safely, to go completely safely, to go safely alone, they may and must only put all their trust, all their faith in the dear, good Father Pope. Thus the Antichrist sits down in the temple and pushes Christ from the throne. "Fourthly, the holy Scriptures should be so clear in themselves that no false interpretation would be possible at all." The Holy Scripture is so clear and distinct in everything that belongs to the instruction in faith and life that it makes even "the foolish wise", as Psalm 19 already taught us, that it can be read and understood by all. The holy apostle Peter therefore writes to all believers II, 1, 1.: "Who have come by the same precious faith." V. 19: "We have a firm prophetic word, and you do well to pay attention to it, as to a light shining in a dark place." The holy apostle Peter thus calls the Scriptures "a light" to which all Christians "do well to pay attention," but the monkey of St. Peter in Rome, the pious father, also called by Luther "Pabst-donkey," says the opposite from his holy heart's shrine: the Scriptures are not a light, but a will-o'-the-wisp, which the Christians "in darkness" are "to pay attention to.

addiction". - The Lord Jesus Christ commands all without distinction to search the Scriptures, John 5:39. The holy apostles wrote their letters to whole churches and to all called saints, Romans 1:7, 1 Thessalonians 5:27, Colossians 4:16, 1 John 2:13, and Paul wrote to all Christians in Colosse 3:16: "Let the word of Christ dwell in you richly. And now the Pope, together with his whole tail, down to Maximilian Oertel, wants to command the opposite, and these spirits would like nothing better than if all men knelt down and kissed their hands and, if possible, also the soles of their shoes for their fatherly kindness in trying to save poor Christendom from the "plague" of Bible reading. Yes! Go ahead, we already know your fatherly kindness, you Roman prophets! Z.

### **Biblical Questions.**

Once upon a time there was a monastery in which twelve monks lived who had taken leave of the world, and because they had enough of everything, they wrote above the door: "This is the monastery of Ohnesorge. Once the emperor, riding home from the hunt, passed by the monastery and saw what was written above the door. "He thought, "You monks have no worries, and I am a great emperor and can't get rid of worries. I will worry you already." Then he summoned the monks before him and said: "I will put three questions to you, to which you must give me an answer in three weeks, and if you cannot, you will be chased out into the wide world. But the three questions were: When was the bread hungry? When was the water thirsty? Now the monks sent around the whole world who could help them out of need and fear, but the three weeks had passed and they still had not been able to do anything. Then one of them found a journeyman craftsman, who asked him why he was so sad, and finally, when he knew what was at stake, said: "On the appointed day I will come and help you!

On the appointed day the emperor came in great glory, but the journeyman had also come, and they dressed him in monk's clothes and brought him before the emperor as if he were the head of the monastery. Then the emperor again asked his three questions: "When was the bread hungry? When was the water thirsty? When was the way weary?" But the journeyman answered, "When our Lord Christ had fasted 40 days in the wilderness, and afterward he was hungry, then was the bread hungry, for he saith, I am the bread of life. (Ev. Joh. 6, 35.) But when he cried out from the cross, "I thirst," the water was thirsty, for he says, "If anyone thirsts, let him come to me and drink. (Ev. Joh. 7, 37.) But when he had fallen asleep with the disciples in the little ship, then was tired of the way, for he says: "I am the way, the truth and the life". (Ev. Joh. 14, 6.) - The emperor praised the answer and said: "You have answered three questions correctly, now I will give you one more: "How far are poverty and wealth from each other?" Then the journeyman said, "A quarter of an hour. For a quarter of an hour ago I was a poor journeyman, and now I am the chief in the monastery of Ohnesorge." Then the emperor said: "You shall remain so forever!

(Stader Stgsblatt.)

The dearer child, the sharper Ruthe.

More than a hundred years ago, a poor linen weaver in a small village in the Wetterau had a clever son. He ate the bread of poverty in his father's house with patience; but where he could get hold of a book, he read and learned so much without being seen that his father was persuaded to let the boy study. So in God's name he sent him to school in Hanau, and the son thrived and brought home good reports. But he could not forget "home," and as often as he saw his father's house again and had to say goodbye, there was weeping and lamenting, so that the father's heart bled, and more than once he had to say: "Stay at home and become what I am. But the son's homesickness and the father's grief about it displeased the mother, and when he had once again been persuaded with difficulty to go out to the house, she accompanied him as far as the so-called "long forest. There she cut herself a stick from the hedges, and as the son offered her his hand in farewell, she seized him and beat him with all her might, with the remark: "So, now go, you won't like to go home again"! The son subsequently became a capable priest, and I am sure that if he had been able to look his mother in the eye on the way home, he would have seen tears in them. And yet the mother's love was more faithful than the father's love, for "a soft heart makes soft discipline.

Oh, what a much stranger thing it is with the rod in God's hand! Only when we look into the Father's eye in heaven will we realize that all his rods were meant well, and we will learn to glory in tribulation, which seems as sour to us here as the blows from a mother's hand seem to a homesick child there!

(Glaubrecht.)

## Church News.

The Rev. H. W. Wehrs, formerly pastor at Dubuque, Iowa, having received and accepted a regular appointment from St. Matthew's Lutheran Parish at Ruessels Grovc, Ill, by order of the Most Reverend Presidency, the same was appointed by the undersigned on the Sunday Reminiscere, the 8th of this month.

May the faithful Archpastor Jesus Christ make him a blessing for many and may the dear congregation grow and prosper under his care! H. Schmidt.

Dundee, Kane Co, Ill, March 8, 1868.

Address: Uev. II. IV. 1Vekr8,

Aurioll, 6o, III.

The congregation of Eisleben, Scott Co., Mo., has found it necessary to call another pastor for their present pastor, H. Klockemeier, who has been deposed by the congregation for false doctrine and practice. It appointed Mr. Pastor John, who was introduced by order of our Reverend Mr. District-Prince I. F. Bünger on Sunday Oculi under the assistance of Mr. Past. Müller by the undersigned.

The Lord keep and strengthen His servant in faithful work! E. Riedel.

Address: Uev. IV. "Iolln,

Oommeroe, Leotd 6o., Llo.

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## Synodal display.

The meetings of the Western District of the German Lutheran Synod of Missouri, Ohio and other states will begin May 6, Wednesday after Jubilate, at the new Immanuel Church in St. Louis. A main subject of discussion will be the paper, "The Evangelical Lutheran Church the True Visible Church of God on Earth," from Thesis 17 on. The gentlemen synodists and guests intend to inquire about their lodis on arrival in St. Louis at Mr. Uhlich's pharmacy at Franklin Avenue and 11th Street. The parochial reports are expected.

S. G. Löber, Sccr.

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## Announcement.

I would like to inform the revered Lutheran congregations of this country that I am working in the field of biblical history painting and that I have already completed some altar and wall paintings, and that I am willing to execute others on order.

My brothers, the Rev. G. Kühle, Laporte, Ind. and E. Kühle, Bryan, O., are provided with my work and are willing to convey orders.

B. A. Kühle, painter.

\* \*  
\*

I have received:

A life-size crucifix; a crucifix with Mary, John and Magdalene; a Christ with the crown of thorns (bust); a Passion in Gethsemane.

(The last 3 pieces already set in wide gold frames).

The parishes, which acquire one or the other of these paintings, will certainly be pleased with this decoration of their houses of worship.

Laporte, Ind. G. Kühle, Rev.

## Conferenz displays.

The Southern District Conference of our Eastern Synodical District, will, God willing, hold its annual meetings from the Wednesday after Quasimodogeniti to the Tuesday after Misericordias Domini ivel. (April 22-28) at Philadelphia, at the residence of the Rev. Stephen Keyl, to whom all brethren are requested to report on their arrival.

Chr. Körner, Secr.

The Cleveland Districts Conference will assemble, God willing, at the home of Rev. K. Mees in Columbus on Sunday Quasimodogeniti and will continue until April 22 inclusive. I. Rupprecht.

### (Receipt and thanks.

For poor students, a dozen undershirts were received from the Women's Association in Bremen-St. Louis. For N. N. in December of the previous year from the Lutheran Young People's Association in Memphis, Tmn., \$25.00, in April of the same year from the same \$10.00 E. F. W. Walther.

"For the needy brethren in Bohemia and Moravia." By Rev. H. Reuß- wig as the proceeds of a collection at a wedding in Bethany, Minn., §12.26.

Helmuth Sommer.

Through Mr. vr. W. Sihler from the treasury for inner mission to have received the sum of §125 for the procurement of a horse for the mission field here, certifies gratefully

White Rock, Mich, March 30, 1868. i. Himmler.

For poor children: From the Women's Association in Clevelandr 6 sheets, 2 shirts, 5 weed covers, 1 pair of stockings, 3 handkerchiefs, 1 woolen blanket. Through Past. König von Büttner §2. F. Werner §1. from the Women's Association §2. from I. Fritze, Baltimore §5. from the Women's Association in Past. Geysers Gem.: 2 bust shirts, 2 pairs of underpants, 1 pair of woolen socks (for A. Geyer), further 1 bust shirt, 1 pair of underpants, 3 handkerchiefs. From the women's verrin in Past Daid's Gem.: 1 bedspread, 6 sheets, 6 kissing suits, 5 pairs of woolen socks. Through Past. Schliepsick by H. Burk §4, A. Burk §2, as Easter gift. - To be corrected in previous receipt is: Gem. drS Past. Daib §11, read: Gem. 10, Past. Daib §1. - For Jac. Hoffmann of Pastor Horn's St. Paulus Gem. §12. for G. Kröning of Past. Renz's Gem. in Martinsville §4.50. For G. Ernst of H. Busche §10. For E. Frank of the Gem. in Nichmond, Va. §12. From Mr. Johann das. §3. For H. Schsster, HschzeitS-Lollecte in Woodland, St. Joseph Co., Ind. by Pastor Stetster §4.46. For A. Schäfer by Pastor Th. Grüber- Gem. §10. For H. Lāwen by Pastor RunkelS Gem. in Aurora, Ind. §15. From the Women's Association the. §10. of the Jüngling- Verein §5. of the Jungfrauen-Verein §10. forG.Johanne-, Hochzeit-Coll. at I. Meyer §7.70, KindtaufS- Collecte at H. Kasten §1.30. for H. Wischmcyer of the JünglingS-Verein in Past. Wynekens Gem. §15. for G. Häffner by Past. Präger by F. Pruß in Granville §3, HochzeitS-Coll. by KeikS in New Köln 82c., on the whole §4. For A. Trautmann by Chr. Kaumeier in Adrian §10, by H. Schmidt in Tecumseh §4. For G. Kröning by Past. Renz by the Gem. in Johannsburg §3.50, by the Gem. in North Ridge §5.11, by Schäfers Kindtaufe das. §2, by Rev. A. Weisel infant baptism coll. at I. Hans §2. For dens. by Past. Rmz' Gem. §2.21, by W. Wendt 50r., Kindtauf-Eovecte by A. Jänecke 72c. For Gram, Lußky, Lāwen and Stirnkr wedding - Collecte at K. Matthäus, Buffalo, §6. For A. Gräbner by Pastor Lemke, Kind- t-uf-Eoll. at Ch. Görlach §1.60. For A. Trautmann by Pastor Lemke vou A. and H. Schröder §2. for L. Pohlmann of Zions-District in St. LouiS §20. for E. Biewend of LiebesthätigkritS-Verrin in Washington §10. for G. Heid of C. Hagemeyr §1.80. G. Tjarks §1.80.

For L. Dornseif from Past. Hcinemann'S Gem. §11. for G. Johannes from Pastor Wege's Gemeinde §16. for H. Diemer from H. Thiemeier §5, F. Luxen §5, F. W. Wolf §5.

For theHousehold ByL. Christensen§5. By Past. Trautmann's Gem. §15.

Some time ago I received §1.25. for the library and gave it to the librarian Rector Schick, but misplaced the accompanying letter, so that I am not able to give the name of the valuable donor.

G. Alex. Saxer.

With great thanksgiving to God and the benevolent donors, the undersigned announces the receipt of the following gifts for church construction in Nichmond, Va:

From Mr. Past. Krebs, Accident, Alleghany Co, Md, §5. from Mr. Past. Eirich, ZanrSvillr, O., §23. by Mr. Griefe, architect, Cleveland, O-, §5. by Mr. Past. Tir- menstein, Providence, R. I., §1. By Past. I. A. Hügli of C. V., Detroit, Mich., §2. By Past. Hanser by a young girl of his. Congregation 25 cts. Through Past. King in Cincinnati §40.20. VowHerrn Past. g. Hachen- berger in Reeseville, Dodge Co., Wis, §5. By Mr. Past. Ocstermeyer, Pomeroy, O-, §6.50. Don Mr. Pa' stör Geyer in Carlinville, Ill, §10. By Mr. Burk- hard Lange of Past. StürkenS Gem. in Baltimore §88. by Past. HusmannS Gem. in Euclid, O., §10. by Past. Zeumer, Rome, N. I., §6.88. Past. Küchle's commun. at Laporte, Ind. §17.25. By Past. Schürmann, Home- stead, Iowa, Wed. coll. §8.70. By Rev. Schuster contribution of Gem. to Bremen §8, Woodland §2.43, Mi- shawaka §3.29, coll. §13.72. Mr. Past. Lehner 75 CtS. deff. Gem. to New Haven,Allen Co, Ind, §5.75.Past. Gross' Gem. to Buffalo,Ite Sendg. §50. past. I. Rupp- right Gem. to North Dover, O., by Mr. Diet. Klüver §7.34. Pastor Brohm's Gem. in Concordia-Distrckt zu St. LouiS, through Mr. Kalbfleisch §35. Past. F. Sievers' Gem. to Frankenlust §10.86, Bay City §6.36, together §17.22. Andreas Bierlein and Chr. Heischmann each §5, together §10, to Tippecanoe Co, Ind. Past. Wüstemann's Mem.Kendallville, Noble Co, Ind, §12.50. Friedr. H.-ßsurchr, Akron, O., 25c., from an unnamed person there 25c., zus. 50c. From N. N. by Mr. M. C. Barthel at St. Louis, Mo., §5. On the whole §386.56.

Nichmond, Va, March 31, 1868.

E. O. Nölting.

k. 8. In the name of his congregation, the undersigned expresses his heartfelt thanks to all dear donors for this support and wishes them God's richest blessings, he also takes the liberty of adding an urgent request to this thanks. We have now begun to build our church in God's name; however, we are forced to take on a great burden of debt, which would be a crushing burden for us for a long time. However, since we have a certain hope that we will be supported by further help from our fellow believers, we have confidently begun the construction. Any contributions should be sent either to the address given in No. 9 of the "Lutheraner" or to the undersigned.

L. Lochner.

RleUmovä, Vs, Dox 134.

**Received in the Lasse -es eastern District:**

To the synodical treasury: Of d. congregations: Boston \$41, Martinsville \$9.51, Olean \$8.50, Pt. Nichmond \$29, Washington \$26, Reserve \$10.09, Williamsburg \$38.84, Buffalo \$3.25. P. Mäklér \$5. F. Blum \$1. Past. Keyl Sr. \$2. weddingS-Coll. at A. Krönig \$6. by Mr. Ruppel \$88.47. by Past. Ernst (incl. premium) \$20.85. By Past. Arendt (incl. premium) \$9.50. By Past. Tirmenstein \$3. by Past. Keyl Sr. \$32.25. Municipality of Martinsville, (to pay off debt) first consignment \$30. Municipalities: Wolcottsville \$5.40, Wellsville \$5, Johannsburg \$4.68, Strattonport \$12, Musselburg (incl. agio) \$11, Buffalo \$34.

To the Lutheran Orphanage: Gem. in Eden \$7.25.

To Cvllegebau in Fort Wayne; Bonden municipalities: Boston \$60, Wolcottsburg \$23.41, Reserve \$6.64. Don Past. Keyl Sr. \$3, Past. Sommers Gem. \$10.75. Townships: St. John'sburg \$51.61, Martinsville \$53, Bergbolz, Reform.-Jnk'elfest-Coll. \$22.25.

For inner mission: congreg. in Boston \$22. G. Traub 25 Cts. Past. Stürkens Gem. \$21.13. By Mr. Ruppel \$23.25.

For heathen mission: From the Women's Association in Boston \$6.50. On A. Dörnfeld's birthday s. \$2. Gem. zu Reserve \$2.57. Don Reizet \$1.50. Past. Keyl Sr. \$3, Past. Stürkens Gem. \$20, GeA. in Buffalo \$14.50, in Johannsburg \$2.68. Don den Kindern in Past. Weisel- sen. Gem. \$2.

For teacher salaries: Of the municipalities: Mar-' tksville \$3.26, Wolcottsburg \$2.35, Johannsburg \$5.52. G. Helm in Musselburg \$2.70.

Regarding the seminary building in Addison: Gem. reserve \$12.50. Past. Keyl Sr. \$2. Past. Sommers Meant \$10.75.

On Castle-Garden-Misstun: Past. Wüste- mann \$2.30. Past. Hügli \$7.25. a community member in Williamsburg \$1. C. Herpolsheimer \$1. Marie Reitz \$5. Past. Arendt (incl. agio) \$13.60. A. Klöpfer \$1. Past. Micßler \$15. F. Flußmann \$5.

On the widow's fund: Mrs. Herbig \$3. I. Wirth \$5. By Mr. Ruppel \$26.74.

ForPa st. v. Kienbusch: F. Schunk \$1.50.

For co ll ege sub co nsideratio n: Don I. Roschky \$5. Gem. in New York \$10.45, \$11.10, \$5, \$12.20.

For poor students at Fort Wayner Tem. in Wolcottsburg \$1.24.

For poor students in St. Louis: Kind- tauf-Cov. at H. Pellmeier \$3.30, at G. Beck (\$3, incl. Agio) \$4.15. G. E. \$2. Von Weller \$1.58. HochzeitS- Coll. at I. Trapp \$6.

To the hospital in St. Louis: From a member of the community in Williamsburg \$1.

For Prof. Biewend: G. Frank \$2.

For the proseminar in Steeden: Von E. K. \$1. VonMeitzrl \$1.50. Past. Keyl sen. \$2.

New York, Apr. 1, 1868. I. Birkner, Kassirer.

**Received in -er Lasse -es nörvl. districts:**

On the college budget in St. Louis: From Past. Sievers' Gem. in Frankenlust, Mich, \$7.

To the college household at Fort Wayner By Past. Karrer HochzeitF-Sil. at A. Stabinau \$2.50. Past. SieverSürFrHNkenlust \$1deff^Gem^ude\$5.66.

To the Äkem^arbäush tk^t "n Addrsonr^PW Sievers' Gem. in Frankenlust \$7.

ToSynodal Debt Repayment Coll. in Past. Stechers Gem. in Sheboygan \$29.13, one- zelbeiträge \$2.25, from Jünglingsverein \$7, Lehrer Lruthän- ser \$2. From its Gem. in Town Wilson \$2.75, i" Town Mosel \$1.74, HochzeitS-Coll. at Ch. Haake \$3.20, from W. Schneidewind \$2.

To the seminar building Addison: Of the Gem. in Frankentrost \$19.25. Past. List's Gem. in Adell \$7.80.

For college construction at Fort Wayner From Joh. Büge in Milwaukee 50 Cts.

For heathen mission: by Past. Steege Kind- tauf-Coll. at Mr. Kempf's in Lake Ridge \$2.50. Epipha- nkas-Coll. at Past. Stamms Gem. in Kirchhain \$4. Otto Neigenfind at Cedar Creek 50 Cts.

For the congregation in Nichmond, Va: Of Past. Lists Gem. in Adell \$10. Trinity Gem. in Milwaukee \$42.49. Coll. in Past. Stechers Gem. in Town Wilson \$2.72, in Town Mosel \$1.56.

To the synodical treasury, St. JohanneSgem. in Steele County, Minn, Christmas Coll. \$5. L. Meyer das. \$2. Past. Sievers' Gem. in Frankenlust, penitential coll. \$51.22. Kindtauf coll. at F. Seidel's in Saginaw \$3.10. Rev. Rolf's gem. in Minnesota \$4. Past. Hügli- Gem. in Detroit \$10.50. Past. Links Gem. in Watertown \$40.40, its branch \$1.60. Past. Fischer's Gem. \$10.75. Rev. List's Gem. in Adell \$12.95. Rev. SteegeS Gem. \$3.75, HochzeitS-Coll. at C. Graus \$7. Teacher Wegener in Milwaukee \$1. Past. A. Stamm in Kirchhain \$1.

C. Eißfeldt, Kassirer. ,  
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Rev. I'. Müller, Ro. 39 8iZK 8b.. ^ibtZdurzd,

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## **Modern Roman polemics against the Lutheran Church.**

The tender motherly love of the Pabst Church for her apostate children, the Protestants, is ceaselessly active in bringing them back into her fold. The whole of the so-called It regards the whole of so-called Protestant Christianity as a missionary field and seeks not only to lure Protestants to itself from time to time by means of oratorically gifted missionaries and to persuade them by means of pamphlets and books to return as lost children to their spiritual father, the pope; But she also likes to seize any opportunity that presents itself to convince Protestants in her own way that they are heretics, and that preaching, sacraments and forgiveness of sins are to be found nowhere else but with her alone. Converted to one flock under one shepherd, the pope, all mankind must sooner or later become converted. But because in our time nothing can be done for this purpose with pyres, torture chambers, dungeons and prisons, because such means of showing tender motherly love have not only become suspicious and discredited even in Catholic countries, but have even been declared unlawful by the police, the work of conversion is now being carried out on the basis of

said Weise. And one must admit that some apostles of the papacy have achieved a certain virtuosity in this, which no faithful Lutheran will envy. That this struggle for the Pabstacy is not a futile one is shown by its success; for unlearned Protestants with little grounding in Christianity, it may even be much more dangerous than the earlier one. One is reminded of the tactics of those gallant Italians and Spaniards, who approach travelers with the finest decorum and politely ask them to hand over their travel money and securities, or an order for a high ransom, for their own good, since they have no other choice if they want to save their lives. Those who then have no weapons with them, or do not know how to handle them, must surrender to mercy or disgrace. In a similar way, the missionary writings of the papacy, which they detest, may have become a snare and a cliff for many a guileless Protestant to suffer shipwreck in their faith. For even serious but simple-minded Christians, who, certain of their faith, realize and feel with disgust and horror upon reading them that the entire argumentation of them is contrary to God's Word, is false and fallacious, may be at a loss to refute such sophistries.

For the dissemination of such a sophisticated work of art also Dr. Ant. Westermeyer, royal ecclesiastical councilor and city priest

The occasion was broken off at St. Peter's in Munich, Kingdom of Bavaria. For how little cause he had for it, he admits indirectly enough in black and white. The Lutheran pastor Wilhelm Heinrich Leydel had a sermon on the Reformation feast hacked and printed, of which Dr. W. himself testifies: "I was happy to admit that it does not attack the Catholic Church in a lying or malicious or derogatory way, neither with hatred nor with ridicule. Since, as he argues, "an attack is also unjust if it appears unfounded in the eyes of the attacked," he has presented nine pointed questions to Pastor Leydel in a polemical pamphlet: "Catholic and Protestant," to which he has published a "short and concise answer. In this answer he complains: "I take the liberty to reject with all firmness and not without just indignation the way in which Dr. W. describes the Protestant clergy in a rather blunt manner as dishonest, insincere people, even as liars and cheats who give the people stones for bread." Dr. W., for his part, followed this with a "final word", which he considered necessary "I. for his personal justification, II. in the interest of the cause".

But what does this feather dispute between two clergymen in Munich concern us with? perhaps thinks

some readers. The answer to this is: If the interest in the Reformation festival sermon of Pastor L. and the two serious pamphlets prompted by it has perhaps not exceeded the borders of Bavaria or even Munich, then it is a different matter with this "final word", which was probably intended from the beginning. Already published in Regensburg and New York in a second edition and available in all Catholic bookstores, it seems to be calculated to make great conquests on this side and on the other side of the ocean. A priest brought the pamphlet to a sick man living in mixed marriage, whom he knew was also visited by his nearest neighbor, the Lutheran pastor. Under such circumstances, a public mention of it in the "Lutheran" should not be superfluous.

As far as Pastor Leydel's Reformation Feast sermon and answer are concerned, one does not get to know the former at all from Dr. Westermeyer's closing words, the latter only in fragments. The most excellent things he may have said are probably not quoted, but mostly the weakest. But just from this one would like to conclude that Saul's armor, even if he had had David's courage, would have been a hindrance to him in the quite victorious battle. He not only underestimates the papal Goliath, whom he does not seem to fight as the Antichrist, who makes a mockery of Israel's witness, but he also seems to lack the clear awareness of what the fight against him is all about. For he believes himself to be in brotherly faith and confessional fellowship with other Protestant confessions, thereby making their mere and their carnal struggle and weapons his own, and must therefore also take all blows aimed at them upon himself. But whoever steps onto the battlefield for Dr. Luther and the Lutheran confession and insists on Saul's armor, while in the end holding flesh for his arm and referring to "Protestant love activity, church congresses, national churches, the common bond of all Protestant sects," etc., must not complain about the answer: "that is a matter of taste and, as is well known, there is no arguing about that. Who finally threatens with the fall of the papacy and the victory of the Protestant sects ("the huts will stand longer than the magnificent temple, and the future would therefore not belong to Rome but to Protestantism"), misjudges Christ's prophecies of the last times, and might be astonishingly disappointed by the quick healing of the deadly wounds of the beast, Rev. 13:3. 13, 3. However strongly Pastor L. may have emphasized at the same time that Christ had given his promises to the church, but not to a single particular church, only the true believers in all confessions belong to this church, among which the Lutheran church is aware of having the confession most in accordance with the Scriptures: Dr. W. cannot or will not accept the

Rather, he mockingly rejects it as a gracious compliment against the (so-called) Catholic Church and, on the other hand, knows how to exploit the weak sides of his opponent's defense with sharp dialectics in the most ruthless way. But because he boasts of having convicted and judged the Lutheran Church as a revolutionary, heretical sect, he forces every confessing Lutheran to reject and refute this as an empty assertion, which is easier made than proven.

In the beginning of the "Conclusion" and in the first part of it, which is supposed to serve as his personal justification, the learned Dr. W. observes a moderation, consideration and caution, which could alienate the reader and make him completely forget what his intention is. He hopes to be able to convince every Protestant clergyman that the accusation of spitefulness etc. made against him does not apply to him, and then seeks to communicate with him as well as with every "rabbi, dervish and Turk, with every pagan and in general with every person of a different faith" in true irenic broad-mindedness. One is quite surprised to find in this arch-papist the same doctrine which the "Christian Ambassador" of the Methodists has also proclaimed to his readers (see "Lutherans" Vol. 24. No. 12. p. 93., third column), and which makes not only all preaching of the Gospel among heathens, Turks and Jews, but also all "concluding words" of the learned Dr. W. superfluous. Among other things, he literally writes: "If the savage, who was born in the woods and never heard of baptism, turns to a morally good goal at the moment when his reason awakens, God gives him the sufficient grace for salvation and his striving for good is counted to him as baptism of desire. If he does not persevere in good, the new remains for him, so that the poor savage will not be damned except through his fault." So even the most depraved heathen should be able to turn to a morally good state by his own efforts (probably because his heart is supposed to be neutral ground by nature) and thereby earn the grace of God sufficient for blessedness. The Methodists boldly proclaim such "another gospel" (Gal. 1, 8. and 9.) without any proof into the world by virtue of their conversion and complete perfection. The learned Dr. W. is more modest than the Methodist brother who sympathizes so intimately with him. He claims credit for his great broad-mindedness and writes: "I think this is true tolerance!" but he can also refer to an authority and assure: "St. Thomas teaches this way and with him every Catholic believes this. Whether God's word confirms this or rather teaches the opposite,

neither the perfect Methodist nor the learned Dr. W. This should not surprise us at all in the case of the latter, because the principle of the Papism rests, as he himself later confesses, on a totally different foundation than that of the Word of God; and this principle he seeks to defend most resolutely. "It is true, as a Catholic, I believe that the Protestant clergy lack the legal mission to preach, that their teaching is erroneous, that in the absence of the priesthood they lack the authority and power to prepare the body and blood of the Lord, and so on. With these words Dr. W. throws us all overboard as Protestants from the little ship of the church; but he does it with a certain appearance of moderation, and he also throws the lifeline after us. "Saul did much worse than, in the good opinion of defending a good and just cause, to justify the Protestant faith against the supposed errors of the Roman Church; he did not understand it any better at that time.

In such a tame manner, the papacy did not always fight against the Lutheran principle at the time of the Reformation until more recent times. Who could recognize in the author a defender of the same papacy that once had John Huss, Paeleio, Savonarola and a thousand others persecuted, martyred and burned, not because they were guilty of any crimes worthy of death, but solely because they did not want to deny Christ, because they fearlessly confessed the Lutheran doctrine of justification on the basis of sunny sayings of the Holy Scriptures, and because they did not deny the teachings of the Lutheran doctrine of justification on the basis of sunny sayings of the Holy Scriptures? If this was not shown by the tendency and the content of the whole "Concluding Word", would it have been because they did not want to deny Christ, but only because they unflinchingly confessed the Lutheran doctrine of justification on the basis of the sunny sayings of the Holy Scriptures and also denied the tyranny of conscience of the pope, which was presumed against the Word of God? After reading it, one might feel tempted to declare that the cautious manner of his polemic unintentionally betrays the philosophical church diplomat, who is subjectively above not only Lutheranism, the papacy, and sectarianism, but also above all faith in revelation, and who, in spite of all this, does not disdain to once. Despite this, he is not disdainful of gaining a bishop's hat as a servant of the papacy, in a chivalrous fight for it; but with such a judgment one could possibly do Dr. W. an injustice. In regard to the Protestant clergy, he himself is haunted by the thought: "You would have enough education and insight to recognize the error of Protestantism, you could see the truth of the Catholic religion, if you only wanted to"; but he rejects this thought as a temptation. It always remains a psychological mystery how a gifted scholar can understand the Holy Scriptures and Dr. Luther's writings. It always remains a psychological mystery how a gifted scholar can have read the Holy Scriptures and Dr. Luther's writings and yet fight for the Antichrist in Rome and condemn Dr. Luther and denounce his true apostolic teachings. Just as it would have been impossible for Dr. Staupitz, Bishop Stadion, Hermes and others to do this, so today there might still be some conscientious Roman priests,

who would be afraid of sin to do so. But does not Paul say in 2 Cor. 4:4 that "the god of this world has blinded the minds of unbelievers, so that they do not see the bright light of the gospel of the clarity of Christ"? This also explains many things that would otherwise be inexplicable.

Dr. W. cannot refrain from citing for his justification some examples of hypocrisy of Protestant theologians, with whom "good opinion ceases", but does not want to multiply these examples, because they are spiteful, and believes that Pastor Leydel himself will call such clergymen "dishonest, insincere people, probably also liars and cheats, who give the people stones instead of bread". Not only Pastor L. will do this, but every faithful Lutheran; but what has the Lutheran Church to do with these examples, which only show how unrighteous and nationalists stand by the Lutheran confession? How can Dr. W., who writes against a Lutheran pastor on the occasion of a Reformation sermon, hold the Lutheran church responsible for the fact that Nitsch, in the "Deutsche Zeitschrift," recommends theologians to silently corrigir the symbols? that the "Darmstädter allgemeine Kirchenzeitung" writes: "No pastor believes anymore what the other believes" 2c. 2c.? Would Dr. W. hold the papacy responsible for what Ronge, Dowiat, Garibaldi and others have said and still say contradictory to the papacy and its decrees and dogmas? Those Unirts and nationalists are not Lutherans, and probably never have been; but whether one can say of Rouge and Garibaldi that they have never been papists, that is another question. But what are these examples supposed to prove against the Lutheran Church in favor of the papacy? With such deceivers, the dogma of the papacy, its idolatry, superstition and error do not come into consideration at all. For it is not because they deny the special teachings of the pabstics that they offer the people stones for bread, but because they "do not want to suffer the wholesome teaching" and prefer to preach their own wisdom to the people rather than the eternally unchanging Word of God. "What such clergymen, once the Protestant people learn this, know how to answer for their justification" is their own business and not that of the faithful Lutheran preachers, who have been set apart from them by their Book of Concord and have always denied them communion in faith and the Lord's Supper until this very hour.

With what success Dr. W. has now cleared himself of the reproach made to him personally, that is a matter of its own to decide. As a papist, he stands on a standpoint from which, according to the Jesuit principle: "the end justifies the means," even dishonesty becomes a virtue, from which, according to Roman doctrine and practice, Lutheran clergymen are not only liars and deceivers, arch-heretics and Lutheran beasts (like

Dr. Eck of his time unapologetically dubbed Dr. Luther), but also, if only it were not contrary to police regulations in our time, even imprisoned and burned him (one notices the clenched fist in his pocket); and from this point of view he wrote against them mildly enough.

(To be continued.)

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## Brunn's Annual Report.

"God, you are praised in the silence of Zion!" More than ever, the review of the past year drives these words of the holy psalmist into our hearts and mouths. The world mostly sees and notices nothing of the works and wonders of the Lord and of the whole glorious course of Christ's kingdom on earth. For the world, the year 1867 has been a year of great need and anxiety; constant fear and dread of the renewed outbreak of war has pressed all the world hard, trade and commerce have faltered because of it, and God has punished it with misgrowth and deprivation. So there is much misery and hardship everywhere in the world. But unseen and unimagined by the world, the Lord Christ makes His way over the earth and reveals His glory before the eyes of His people. We Christians refresh our hearts at the sweet voice of His gospel; we see how the Lord, in the midst of all the trouble and distress of this world, nevertheless wonderfully maintains, builds and increases His kingdom, how He gloriously leads His own out of all distress and worry and lets them experience one victory after another. That is why "the songs of praise and victory resound to the Lord in the silence of Zion", of which the world mostly knows nothing and suspects nothing, but which are a sweet sacrificial fragrance to the Lord.

Many such songs of praise and thanksgiving, as they are sung in the silence of Zion, were also sung in the Steeden Mission House at the end of the past year, and we were able to remember the words of the psalmist all the more vividly, The more we are surrounded by such a completely blind, dead world in our Nassau region, which is not illuminated by a single spark of divine light, so that it does not understand anything about the glorious works and miracles of the Lord among His people. There then stands our little

church and mission house in Steeden, with its small Lutheran congregation and its flock of disciples, with its pure and clean Lutheran Word and Sacrament, with all its beautiful services of the Lord and lovely songs of Zion, like an Elim in the desert, full of water fountains and palm trees, under which the people of the Lord walk and eat to their hearts' content of the sweet fruits of life and gratefully praise the Lord for all his mercy and faithfulness.

But here in Sweben, at the end of last year, we could be all the more grateful to the Lord, the more we were able to experience His gracious help in many hardships. In the

The first 3-4 months of the year were a time of heavy affliction for our mission house, both because of the serious illness, which has already been reported to our dear readers, and because of various other tribulations and challenges. Of the 27 pupils who were in our institution, we lost no less than 11 in that short time, certainly a rare coincidence of difficult circumstances. Of those 11, 3 were dismissed because of objectionable behavior, 2 were voluntarily separated because of physical weakness, 3 dear, faithful hearts were taken away from us by death during the raging of the nervous fever in our house, 1 was deprived of his mental powers by the Lord, so that we had to hand him over to an insane asylum in his home country, an exceedingly childlike, devout 17-year-old youth, and finally some had to give up their studies because of lack of gifts, to our and their own great heartache. Thus the Lord has sighted us like the waizen. And as if the year 1867 should be a year of sighting and visitation for us and our American missionary work, we had to experience similar things as in our home country also from students and sendlings in America, in the school teachers' seminary in Addison. One of our sendlings this year was to enter the teacher's seminary; he had kept himself in a Christian way without reproach when he was dying, and was also adorned with beautiful gifts, but nevertheless our dear professors in Addison believed that for the sake of certain circumstances it was not well and wisely done to use him for the teaching profession; they therefore advised him to take up another profession in life. In addition, a young Hanoverian, named Nühaak, had joined our Sendlings this year, who wanted to go to America at his own expense and enter the school teachers' seminary there. Our much-loved Pastor Rupert in Bremerhaven had arranged for him to travel with us and was probably not mistaken about Nühaak's Christian piety; but the matter still did not turn out well. Nühaak seems to have had an all too stupid, despondent nature; in short, when he came to Addison and saw the greatness of the task that lay ahead of him there, his heart fell into his shoes to such an extent that he walked away. And finally we had to make another most painful experience: one of our sendlings from 1866, who had already been in Steeden for a year and in Addison for a year, an 18-year-old youth who had justified the most beautiful hopes and was well liked by everyone because of his childlike, friendly and sweet nature, Br. Rommel, has become fond of the world and has become a Demas. He has acquired the sad fame of being the first of our sends who had to be publicly chased away from the seminary in America with shame and disgrace. In addition to the many good things that the Lord has allowed us to experience in our missionary work for America, our dear readers should also note the following

We must also experience this evil, so that they are reported about everything according to the truth. But we must not despair for the sake of such unavoidable sad experiences, for where would it be different in the world? I think that we only have reason to praise the Lord as a special, astonishing grace, that He has not let us experience many more experiences of human fickleness and deceived expectations from among the more than 80 sendings that we have already sent to America. It is inevitable that among so many young people we must sometimes accept those into the educational institutions who often have the best of hopes, but who have not yet proven themselves sufficiently, but must still acquire the necessary proof in the course of their studies. One cannot and must not reject such people, otherwise one would deprive the Lord of many excellent workers; but inevitably there will then also be many deceived hopes. It is only good, however, if it is decided with each of our students during his study time, before he enters the ministry. Then, after all, no one is deceived with him, but only he himself suffers the real damage, we only have a deceived expectation and some futile efforts and expenses, which, however, must not be taken into consideration in such an important matter. Therefore, we will continue on our way with renewed caution, but confidently and unflinchingly, as before. Even all the difficult experiences of 1867 have not made us discouraged in any way, but have only taught us to pray more earnestly and to believe more firmly and to take all the more certain steps. Praise be to God for everything!

However, the Lord has shown us great and abundant grace in the rest of our sendings. Almost every mail ship brings us letters from America, and when I recall the dozens of American letters that the year 1867 brought us from our dear old students, it is almost nothing but jubilation and joy, praise and thanksgiving to the Lord that floats in my memory. The older members of our congregation are all already in blessed ministry, and some of the others took their exams last summer to enter the ministry and have been working since the middle of summer after passing their exams. The field of work in America is, however, almost everywhere a very fruitful and rewarding one, where work is done with fidelity and devotion. All the letters from our parishioners testify to this. Especially full of joyful gratitude to the Lord, however, are, as always, the letters of our last sendings of this year; they are all fresh and lively in their seminaries (in St. Louis and Addison) and write only of pleasure and joy about their studies, about the pure teachings they hear, about the whole blessed Christian and ecclesiastical being and life, into which they feel transported in America. "Our lot has fallen most sweetly for us, we desire not again to the old home", that is the tone that resounds from all the letters, not because of the earthly prosperity achieved (for that is not so great in America), but for the sake of the spiritual blessing found and tasted.

With the beginning of August, our Steeden institution has again been filled with new students. Among them, the Lord has again supplied us with many a faithful heart that is willing to surrender to His holy service.

However, the Lord has not only brought students to our institution in the past year, but also the time and hour has finally come, according to His gracious counsel, to provide me with a dear assistant in my teaching office. This is one of my former students, Gustav Hieronymus from Saxony. He has been here in Steeden for almost two years and then, since 1864, at my special request, he has been granted 3 years for theological studies in St. Louis. In total, however, he was in America for 3-1/2 years and during this time he has already looked around in many Lutheran congregations in America from time to time, and has also twice administered the ministry for sick pastors for a short time. Therefore, he brings us the great advantage of an exact knowledge of the American church conditions in general, as well as in particular of the theological seminary in St. Louis, for which we prepare our students here. For me in particular, the Lord has granted the grace of having a helper who is as close and intimate to my heart and home as one of my own children. May the Lord's rich blessing rest on him and his ministry!

As far as the external livelihood of our institution and our work for America is concerned, I have already told our dear readers how the Lord so graciously gave us everything we needed in such unusual circumstances during the severe cases of illness in our house last winter, how He also procured the necessary money for our travelers in the summer at the right hour, and finally how the Lord filled our treasury again so unexpectedly towards the end of the year, when the great cost of all means of life had almost completely exhausted it, that we were able to close the year's accounts without leaving any debts. Yes, these are such old experiences, repeated a thousand times over, and yet for a heart that has been in distress and worry, they are always unforgettable miracles and monuments of divine help. - Our total income in 1867 was 2745 Thlr. 8 Sgr., the total expenditure 2539 Thlr. Of the latter, only 1318 Gulden

(753 Thlr. 14 Sgr.) were spent on our emigrants this year, almost 1000 Gulden less than in the previous year, which were saved mainly because this time more travelers than usual were able to pay for their equipment and travel from their own means.

But behold, how obviously the Lord has arranged it this way just this year! For in our housekeeping this time we have needed almost 400 Thl. more than last year, which is to be attributed to the serious illnesses we had to go through and then to the inflation, in which almost the whole year 1867 all foodstuffs had almost double the usual price. But isn't it really true that with the Lord it is all the same whether bread costs much or little? In 1867, we got just as far with the dear bread as we did with other less expensive ones, and we only have the advantage that this time, at the end of the year, we were able to sing our hallelujah much louder and happier than usual.

But we must give the Lord the loudest praise and glory when we look at our field of work over there in America. As far as people can judge, a great time of grace has begun for our Lutheran church in America. This is not only the steady, sure and solid annual progress and growth of our church over there, the annual increase in the number of Lutheran pastors and congregations, the enlargement of all teaching institutions, the fortification of orderly church life, the mass annual building of new churches and schoolhouses, etc., with which all news from America is continually filled, but what we mean is mainly the powerful spiritual movement that has been going through the Lutheran church in North America for 1-1/2 years. And this is not merely a Methodist sentimental movement, but a manly, deep-rooted struggle for the pure and honest ground of the Word of God and the unadulterated Lutheran confession. The 14-day doctrinal discussion between the representatives of the Missouri and Buffalo Synods in November 1866, which ended so splendidly, is still in the memory of dear readers, as is the subsequent meeting of delegates of those 16 Lutheran Synods in Reading, with their so earnestly meant struggle for right unity in the Lutheran Confession, then further the negotiations on Lutheran doctrine between the Missouri and Iowa Synods and the subsequent doctrinal conversation between the chief representatives of both Synods in November 1867, and finally, according to the latest news, a similar conversation between the vocal leaders of the Missouri and Ohio Synods: These are all testimonies of how deeply and powerfully hearts are moved in America in the struggle for the highest jewel, God's pure Word and Sacrament, and there we must not doubt that truth will win mighty victories, that in the mutual struggle and wrestling of spirits the pillars of the Lutheran confession will be clearly and powerfully laid, so that they will be able to support a strong and widely spread structure of the church. We can be happy and confident about this and praise the Lord for such miracles of grace that he has brought into the church.

We hope that it will increase our joy in the work of God in America, which is so blessed and glorious. But by increasing our joy in the so blessed and glorious work of God in America, may it also give us ever new zeal for our missionary work for America! Let us see that our work is not in vain, but that it helps to produce an exceedingly rich and glorious fruit. Therefore, it is necessary to promote, strengthen and increase the work of our Lutheran church in America in every way, so that the testimony for the pure Lutheran confession may be spread ever more powerfully over there and, God grant it, be helped to complete victory. - —

### To the ecclesiastical chronicle.

**Embarrassment of the General Synodists.** One will not be able to deny, without doing injustice, that the General Lutherans have an astonishing dexterity in presenting the reasons and application of means in collecting money, or "swelling" their subscription lists. One only has to look at the "premiums" they offer, even with proximity machines they entice, in order to get the men to stop, if not to read certain magazines, by urging the women to do so - and what man could, could resist that! Yes, sometimes the money drivers run out of pure language because of the excitement and then they probably lament in their hearts with the poet: "I seek words in vain in the hot urge of my heart! This is also the case with the editor of the *"Observer"* with his swelling heart, for since he approves of the collect of Pastor Harkey for the mission in St. Louis, he says: "so deeply are we interested in this work that we feel the inadequacy of language (the *"Observer"* "feels" again!) to present and recommend these demands to our churches with the degree of emphasis that we desire". - But often, in the hard hearts of the general congregations, all effort, all art, all appeal, all urge seems in vain. Thus, as early as 1864, the General Synod had passed the resolution that all congregations should levy a collection on April 1 (the day was not fortunately chosen) of each year to defray the travel expenses of the delegates. But in 1866, when the General Synod met in Fort Wayne, it was found that the congregations, although asked to "testify their *attachment* to the General Synod in this practical way, namely by collecting money (the way is undeniably very 'practical')," had nevertheless not gone this solid, practical way. In Fort Wayne, as the *Observer* reports, several thousand dollars had to be borrowed to cover the travel "*expenses*" of the synod members. The same decision was made again, as two years ago.

years before, that all congregations would be asked to prove their adherence to the General Synod by means of collections around April 1, 67 and 68. But again the adherence does not want to go this practical and pleasant way. The *"Observer"* complains: "we regret that the debt has not been repaid to this day, and if the congregations do not collect, this unpleasant process of borrowing will have to be repeated next month in Harrisburg. The *"Observer"* hopes, however, that this reprinted synodal resolution will this time find a quick and *hearty* response from the congregations because of the practical adherence. We hope so too, for what would, what could become of it, if the venerable delegates, for lack of money, for even borrowing has its great difficulties in the present bad times, had to remain seated in Harrisburg, and now, probably even in an irritable and somewhat desperate mood, once again directed their attention to the object which occupies them so much, namely to the Symbolists and Liturgists in *general* and to the poor "General Council" in *particular*? What speeches, what resolutions could come out of such a situation? It is frightening to think! Should not the *Church Council*, in view of this cruel danger, do better if it too had a collection raised in its congregations for the benefit of the General Synod, so that the delegates may receive their sufficient travel money at the proper time? —Z

**The Evangelist** reports the following: Dr. Seiß, a Lutheran preacher in Philadelphia, published an article some time ago about the near future of the millennial kingdom, in which he claimed, among other things, that the mysterious disappearance of many people, which we read about in the newspapers, is closely connected with it.

**Short sermons** are now so warmly recommended in some newspapers that one church paper tells of a preacher who made himself very popular by never preaching more than 15 minutes, and of another who was also a D. D. and served a congregation for forty years without ever preaching more than 20 minutes. The reporter adds that the first preacher actually preached just a quarter of an hour too long and that this doctor probably owed his popularity mainly to the same circumstance to which some politicians owe theirs, namely to what he did not say.

(Evangelist.)



### **Example of princely care for preservation of pure doctrine.**

When once Elector August of Saxony noticed that his court preacher Schütze had secretly brought a Calvinist Bible instead of the Lutheran Bible that was available earlier into the then court and castle chapel in Dresden for the

The prince soon took away the Calvin Bible and put a Lutheran Bible in its place. This consisted of two folio volumes printed on parchment, bound in velvet, covered with silver and decorated with many engravings. At the same time, he had written the following in his own hand:

"From my youth I have professed the holy and pure Bible and the Augsburg Confession; I also intend to die with God's help and grace. Because I saw that there was a Calvinist Bible in my court church, which Magister Christian Schütz had brought in for himself and without my prior knowledge, I took it out and put Dr. Luther's version in its place. Luther's version in its place, as well as the Formula Concordia, and I have gracious confidence in my pastors and preachers; they will show themselves to be faithful pastors in love and unity among themselves now and in the future, and will continue the doctrine to which they have so far professed, according to their highest ability and best diligence, and will not let anything frighten them or keep them from it, so dear to them is the salvation and blessedness of their souls. - Actum Dresden den 12. Martii, Anno 1581." -

In the "Reformation History of the City of Dresden" published in 1827, the author reports that this Bible with the manuscript of the blessed Elector can still be seen in St. Sophia's Church, where it was brought after the Saxon court became Roman.

This is what a godly prince did; but what do even preachers and school teachers who want to be Lutheran do today? To them, such anxious care for the purity of doctrine and such timidity about distorting the Word of God is often more ridiculous than venerable. They can quite well allow books containing the poison of false doctrine to be used in church and school. W. [Walther]

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(Submitted.) **Annual report** on the

Lutheran Hospital in the City of St. Louis and news of the founding of the Lutheran Orphanage and Asylum in St. Louis County.

(located 15 miles west of the city).

The dear Lord Jesus, through the charity of His Christians, has again graciously preserved our hospital for one year, from February 6, 1867 to 1868. This was a difficult year, not only because of the drought, but also because we had to pay for two general drains ordered by the city and at the same time to lay a private drain through our property on this occasion and to paint and make some major repairs to the house. The hospital treasury also had to pay for the money received earlier for the orphanage, but which had been used up.

start to pay back. We would not have been able to get through all these significant expenses if some dear neighboring communities had not given us a contribution and especially a couple of rural communities in Illinois a very rich contribution. We hereby again express our heartfelt thanks to all those who kindly received our collector and did not let him go empty-handed, with the wish that this sowing be as little lost to the givers as the sowing in their fields, which seems to be lost for a time when the seed lies in the ground and decays, but later comes forth gloriously and bears fruit a hundredfold.

The number of patients admitted to our hospital has increased and reached the number of 120. 118 were treated by our dear hospital physician, Dr. Bosse, free of charge and very happily, and 2 by another physician. Among these, the majority were poor people who could not pay for anything, 81 in all. 45 of these were students from our very busy preacher's seminaries, who always received willing admission and completely free meals, even for minor illnesses.

Of the 5 persons who died in our hospital during the last year, I would like to share some information from the report of our inspector. The first person to die was a godly, completely single, 65 year old widow from the Immanuel District. In her last illness, as she needed care day and night, she was brought to the hospital. Rightly could be applied to her in her funeral sermon what is said of the prophetess Hannah: "she never came from the temple and served God day and night." The second person was a virgin of 20 years who had recently come to America from Germany. She was in our asylum for over six weeks, suffering a great deal, but bearing all her pains with great patience. In conversations with her about her salvation, she expressed herself joyfully and certainly passed away blessed in her Savior. The third person was a single man, about 30 years old. He was brought from Iron Mountain, where he had been injured as a laborer in an iron mine. His left leg was broken several times. He did not despise the counsel of God for his blessedness and prepared for his death. The fourth person was a widow of 46 years. She was of the Reformed faith, but had expressly asked to be admitted to our hospital. She came to the hospital in the last stage of a very malignant dysentery and died after one week. She sought comfort only in the merits of her Savior. The fifth person was a virgin of 22 years who had been in America only a short time. She suffered from nervous fever for five weeks. What was held out to her from God's Word, she heard

looked at her with special pleasure. She gave the most decisive answers, that she was a real sinner, but that she also firmly believed in her Savior and wanted to be saved through Him, and that she also liked to die. These cases also encouraged us to faithfully take care of the poor sick and to care for them physically and spiritually.

Due to the regular visit of some students to the local city hospital, where hundreds of sick people always lie, it happened that some very miserable people, who were longing for Christian care and fellowship, were handed over to us, some of whom we had to care for for several months. Unfortunately, it became apparent in the case of one or the other that they were not really concerned about their salvation. They caused a lot of trouble with their prevailing sins and evil habits. However, with very few exceptions, everything has turned out for the better.

The intended and necessary construction of a larger house for infectious patients had to be omitted this year because of the many expenses mentioned above, and we could not buy the lot next to our hospital, which we should have in order to have a little more garden for the convalescents, and especially to keep a noisy business away. However, only this lot is to cost 3500 dollars.

On the other hand, we have made good progress in the matter of our orphanage and asylum. On the occasion of the consecration of St. Paul's Lutheran Church on Manchester Road in St. Louis County, some friends' attention was drawn to a piece of land immediately adjoining the church as very suitable for the establishment of an orphan farm. The high, healthy location, the proximity of the church and school spoke in its favor. Last summer this land was suddenly put up for sale. A committee inspected it and, convinced that the land was very suitable, decided to buy it if the price per acre did not exceed 100 dollars. Thus we obtained a little more than 40 acres of excellent, almost entirely level land, well covered with timber, for 4000 dollars. On July 30, 1867, the purchase was completed. Admittedly, we still lacked and still lack more than half of the money. From some benevolent people a non-interest bearing loan was made to us. Also, from Mr. Ernst Meier, from the estate of his blessed father for poor people, 400 dollars were promised to us, of which 200 dollars have already been received. After we had already taken possession of this land, another opportunity was presented to us to buy a well established farm. This held us up for a long time to do something on the land we had obtained. But finally the decision was made to

build a two-story log house with a hall and porches, which could later be used as an inn.

And immediately this construction was started, since the farmers still had some time to cut down the trees and to hew and block them. All the dear members of St. Paul's congregation were willing to help for a few days free of charge, and did so faithfully. Some from St. Louis have assisted them and several carpenters will go out to do the necessary carpentry work. On Oculi Sunday, March 15 of this year, just on the occasion of the annual church dedication of St. Paul's congregation, the cornerstone of the first Lutheran orphanage and asylum within the Missouri Synod was solemnly laid. The ceremony occurred just after the completion of the morning service. Pastors Lehmann and Büniger moved with 4 orphans from the church to the nearby building site. The entire congregation, the singing choir from Trinity Parish in St. Louis, and several St. Louis parishioners, most of whom had traveled 12 miles to Kirkwood by steam car on the Pacific Railroad, joined the procession. After singing some verses from the song: "Begin your work with JEsu" the undersigned gave a speech. The copper box from the cornerstone of our old Immanuel Church was filled with a "Catechism of Luther, interpreted by Dr. Conrad Dietrich", "which should also be learned by the orphans", with a copy of the "Secret of Wickedness in the Roman Papacy", because this very book was published for the benefit of the Lutheran Orphanage and we are happy with it. Furthermore, with a written description of the origin of the Lutheran hospital and asylum and the progress of the same, finally filled with ecclesiastical and political newspapers that had just appeared that day, riveted and placed in the hollowed-out foundation stone. After that, a midday meal was taken outside in beautiful warm weather, as we sometimes have here in March, and, especially by the St. Louisans, a walk was taken over the whole country. Everyone rejoiced in the beautiful location of the land and the abundance of timber. On April 6, after the basement had been lined, the house was raised, and a month later, at the time of the synod in St. Louis, we hope to be able to dedicate and occupy it. 5 orphans and 2 poor men, who because of their infirmities can no longer earn their bread and yet should not be taken to the public poorhouses, since they are our fellow believers, are already waiting to be received in the house. Mr. Past. Lehmann, who has already raised several orphans with his dear wife, will take over the house father's office as long as the institution is not yet so extensive and will probably move into the house with his wife. The house will be so one

that it can give 14 rooms and chambers. Besides, it will still have a large ground. The whole land is already fenced. Fruit trees and a few hundred grapevines, which have been kindly donated to us, have been planted. So a good beginning has been made. May the Lord continue to help us, bring us small and large orphans and move in with them, but also make many hearts willing to become His treasuries. The witty D. H. Müller says about this in his "Heavenly Kiss of Love": "Such hearts, which have the divine kind of mercy, are God's treasury, from which many are nourished. In the heart of a kind man lies hidden the treasure of many a poor man, and God coins the penny of many a poor man, as Peter found a piece of money in the mouth of the fish. Match. 17, 27. Which master had coined this money? Such rich gold fishes were the wise men from the east, in whose hearts and hands God stamped his gold for the Christ child. Blessed is the heart that is God's fountain, which has water in abundance, even though it flows out daily into the streets. Blessed is the heart that becomes God's larder; it will be like a blessed garden that never lacks fruit."

On behalf of the Verwaltungsraths I. F. Bünger.

### Medical report

about the patients treated in the Lutheran hospital from January 1, 1867 to January 1, 1868.

118 patients were admitted to the hospital. Of these, 105 were male, 13 female. 109 were discharged cured, 2 discharged improved, 2 discharged uncured, 5 died, 9 remained in treatment.

By age, from 1 to 10 years were 4, from 10 to 20 years were 24, from 20 to 30 years were 65, from 30 to 40 years were 13, from 40 to 50 years were 6, from 50 to 60 years were 2, from 60 to 70 years were 3, from 70 to 80 years were 1.

The diseases were as follows: Bringc ulcers 3, Cholera 2, Chronic diarrhea 1, Diphtheria 1, Dyspepsia 1, Erysipelas 2, Bilious fever 16, Gastric fever 8, Nervous fever 6, Alternating fever 23, Lichen 1, Pericardium - dropsy 1, Bone fractures 3, Scabies 10, Cancer 1, Pneumonia 14, Hepatitis 2, Measles 5, Kidney disease 1, Parotitis 1, Contusions 1, VNoumstism aetus 2, Viisumatism cdrourcus h, Nuhr 7, Scorbut 1, Scrophulosis 1, Consumption 1, Syphilis 1.

St. Louis, Mon, Feb 6, 1868.  
Louis Bosse, 21. 0.

### Ninth annual account

of the Lutheran hospital and asylum on income and expenditure from Feb. 3, 1867 to Feb. 7, 1868.

#### Intake.

Don congregations and members within the synod and already acknowledged with heartfelt thanks in the Lutheran\$738.70

TrinityS District in St. Louis, collected in monthly contributions 233.50

Immanuel's District, St. Louis, deßgl. 204.25 Concordia District, "" 107.10

Zion District, ""87.15

Bethlehem comm. ""60.40

Virgins Association, Immanuel's Di

strict, ges. in monthly contributions 40.50 Don cured persons in hospital  
received 704.20

By Mr." I. T. Schuricht from the

DistrictS-Cassirern of the Synod, Hrn.

Bonnet, Birkner, Hattstädt 108.60

Proceeds from the sale of a calf... 13.00

Borrowed to capital without interest 721.00

Through Mr. Schulz of various

Communities collectirt 908.00

Stock at year-end 1867 178.70

Sum of revenue and stock\$4165 .30

#### Issue.

For utensils, heating, and other expenses, incl. \$909.60 repairs to the hospital - building, to which are added payments for two public drains and for a private drain on the hospital's property\$1272.15

Food 580.10

To the HoSpital - guard - family and other service 450.50

Repaid funds to inmates.... 14.75

To Mr. Schulz for efforts 172.50

Paid back to capital 1721.00

Loss of counterfeit money 7.75

Pharmacist costs

Doctor costs

Summa of the output\$4218 75

Remains debt .TU \$53.45

Still to be paid in capitals without interest	\$1786.20
Present debt at year end 1868	\$1839.65
Remaining debt from previous year 1867	\$2885.20
Less debt at close of year 1868	\$1045.55

Gifts of supplies, namely flour, utensils 2c. brought in the past year, after estimating the monetary value, in total \$541.20.

Contributed by: the Immanuel - District \$42; Trinity District \$364.70; Concordia District \$11.25; the community in Collinsville \$53.75; in St. Charles \$65; in Altenburg, Perry Co, \$4.50.

St. Louis, February 7, 1868.

L. E. Ed. Bertram, Cassirer.

### Year - Invoice

of the Lutheran Orphanage and Asylum Society at St. Louis, Mo. from Feb. 2, 1867 to Feb. 7, 1868.

Intake.

Balance at closing of last invoice	\$1285.20	
In gifts and contributions in the ver-		
years, according to receipts in the "Lutheran" and specification in the company's cash book	\$659.35	
Surplus of sold wood, which was cut on the land of the company, after deduction of the maker's wages and the grant to the negro, who was on the land		
lives	75.00	
Borrowed funds to purchase land on Manchester road, including veeä ok trust, due 11th of this month - plus deposit for delinquent taxes		
\$1709.00	3124.00	
		\$3858.35

\$5143.55 Issuance.

Conto book	\$1.50
Mr. HartShorn for 40 acres of land....	4000.00
For examination of the veeä rc	24.30
Mr. Popp for trip to Sedalia ...	25.1X1
For clothes and shoes of two orphans	10.50
Borrowed from the Hospital-Casse (still in arrears)	760.20
Borrowed	30.00

Summa of the output	\$4851	.50
Cash on hand	\$292.05	
	\$5143.55	

Thus, the Orphanage Society has a property of	\$5082.25
On what owes	3124.00
Remains real property	\$1968.25

M. Estel.

### Ecclesiastical message.

Friday, the third of April, we had the pleasure of inaugurating Rev. E. Sitzmann, of Eu- dora, Douglas Co., in Kansas, assisted by Rev. C. Markworth, on behalf of our Vice-President, Rev. Lochner, rn his ministry at the Town Stettin congregation.

God be with the congregation and its shepherd and bless them both for His glory and our joy. W. Hudtloff.

Address: üsv. V. Litrunarm,

LbcMn, NLRstlwn 6o., ^Vis.

### Buffalo.

It is certainly a source of great joy for all synodal congregations to hear that the work which began with the colloquium has, with God's help, made blessed progress. After the two congregations of Pastors Hochstetter and Ruhland had declared themselves united in confession and recognized as sister congregations as a result of the Colloquium, they now also considered it necessary to merge with each other. This happened about a year ago, as was reported to the readers of the "Lutheran" at that time. Although the congregation was now one, the members adhered to their previous pastor, as is quite natural, and so, without wanting it, a second healing was maintained in the one congregation. Therefore, pastors, congregation and synodal officials, who had been consulted, considered it best if both pastors resigned from office and the congregation appointed another pastor, who, unfamiliar with former circumstances, could preside over the congregation all the more effectively, and to whom all members from both sides could attach themselves with equal love and with equal right. Thus, in August of last year, the undersigned was appointed and took office there on Michaelmas. He expected a lot of struggle and effort, but lo and behold, the circumstances turned out to be most lovely, without any of that, thanks to God's wonderful blessing, the congregation built itself up in peace, and the number of members is also constantly increasing; it may have about 200 members capable of singing. Because the former

Missourian part had only a small church, and the one from Grabau had no church at all, the congregation had to start building a new church. That is what happened. Already last fall, on the day I took office, the foundation stone was laid; due to favorable weather conditions, the construction could proceed unhindered and is now close to completion. However, it is becoming somewhat difficult for the congregation to make the increasing payments. Therefore, when the dear sister congregations rejoice that here, under Grabau's eyes, after many years of doctrinal struggles, a large Missouri congregation has finally come into being, and that half and more of it has been formed precisely from former opponents, and when it is seen as a

If you wish to send a small contribution to the completion of the church building as an expression of your joy, the local community will acknowledge such a token of love with great gratitude.

Buffalo, April 16, 1868.

C. Large, Ro. 10 Lillor 8t.

### **Synodal Chancellors.**

The meetings of the Western District of the German Lutheran Synod of Missouri, Ohio and other states will begin May 6, Wednesday after Jubilate, at the new Immanuel Church in St. Louis. A main subject of discussion will be the paper, "The Evangelical Lutheran Church the True Visible Church of God on Earth," from Thesis 17 on. The gentlemen synodists and guests intend to inquire about their lodging on arrival in St. Louis at Mr. Ahlich's pharmacy at Franklin Avenue and 11th Street. The parochial reports are expected.

S. G. Löber, Secr.

The Missouri 2c. synod, northern district, will hold its sessions this year, g. e. G., June 17, and the days following, at St. Stephen's church, Milwaukee, Wis.

M. Guenther.

### **Thanks to.**

Our Lord and Savior gives us the characteristic of lasting discipleship on two sides when He says Joh. 8, 31: "If you continue in my word, then you are my true disciples" and Joh. 13, 35: "Everyone will know that you are my disciples, if you have love for one another. - Concerning the first, let us confidently wait with Luther to see if someone will be able to refute our good confession with clear words of the Holy Scriptures. But if we also had the right faith in the books and if we did not have love, we would still only be a sounding brass! How the true doctrine has worked the true brotherly love in many on the other side of the sea, was assured to me and my congregations in the most certain way in these days, when in the distress of our outer situation the gift of H165,25. was handed over to us as an offering of members from many congregations of the Synod of Missouri 2c. We thank you all from the bottom of our hearts, beloved unknown brethren; we rejoice that we have a Lord who is a rich rewarder; may He make you taste that giving is more blessed than receiving; and as you so lovingly remembered the need of distant unknown brethren, may the Lord, who knows you in His love, be near you in all your needs in life, suffering and death. Amen.

Halberstadt in March 1868.

Günther von Kienbusch, Lutheran pastor, at the same time on behalf of his congregation.

(Receipt and thanks.)

For poor students received from the valuable sewing society in Lowell, St. Louis Co, Mo, \$10.00. By Rev. Katthein at the infant baptism of Mr. H. Welp s gesam- mel \$2.40. C. F. W. Walther.

To Seminarhau Shaltr Bon Past. M. Eirich- Gem. in Minden 20 Bsh. Oats; by Past. A. Lehmann from his Gem. 1 Bsh. Kartoffeln, 1 Schuler, 1 Topfchen Fett; von Herrn Haas dahier 1 Kiste Seife; durch Herrn I. M. Estel \$164.85 Ueberschuß von d. Kirchweihfahrt nach St. Charles; durch Past. Lehmann from M. Bates \$2.50; by Hindemüller from Lowell 1 Schütter; by Past. Ruhland from Stratmann \$5, C. Gerling \$5, Chr. Gerling \$5, Toderbrügge \$1, Schnath \$1, Deterding \$6.75, Hecht \$3, H. Hartmann \$1, Kuhlmann \$5; by Past. Rösch Oster- Coll. of his Gem. \$9.10; by Past. Ottesen \$25; by Past. Mikkelsen \$20 by the communes at Waupacca; by Past. Gräbner's Gem. 2000 pf. pork, 14 sausages, 1 sack of apple slices, 1 bush. Welschkorn; by Pres. H. Preus from s. Gem. \$50.

For poor students: By Past. Dorn by Chr. Henninghaus \$5; by the Jünglings-Derein in Dunton \$5.05 for Aulich; by Past. Sauer by W. Duwe \$5, H. Driehaus \$5, Hrau K. Meier \$1; Oster-Coll. by my Gem. in Minertown \$7.13; by Past. Böse by W. Diekhaus \$2, Mrs. Car. Klein 50 Cts.; Mrs. Dönsmeise \$1; by Past. Frederking grf. on infant baptism at Mr. Böttker's \$1.40; by the Women - Association in Columbia, Ill, 7 bust shirts, 12 towels, 2 pillowcases, 1 bedspread, 3 pairs of woolen stockings. A. Crämer.

With thanksgiving, I hereby acknowledge receipt of the following gifts for my parish;

By Past. H. Horst by his Gem. at Dublin \$5, Kindtauf-Coll. by Mr. Ph. Wolpert \$2.75, by Mr. L. Rings \$3. By the Pastors r H. Sprengeler, E. Rolf, I. Herzer, H. Fischer each \$1, K. Damm \$2.60, K. Schulze \$1.30. By Mrs. Sylvester \$1.10.

Waconia, Djin, 16 Apr. 1868. i. Horst, pastor.

With heartfelt thanks, the Lutheran St. John's Parish of Rome, Oneida Co., N. I., certifies that it has received the following contributions toward the coverage of its church building debt: From Past. Runkel's congregation in Aurora, Ind, \$16. From the congregation in Johannesburg, Niagara Co., N. I., \$11; in Bergholz there \$3.75. From Rev. Bauer's congregation in Michigan \$6.90.

(Delayed by the post office.)

**Received in the Lasse of the nLrdl. district: (in January 1868)**

For Mr. Past. v. Kienbusch: By Mr. Luecke, Howards Grove, Wis. \$1. C. Laudon, Milwaukee, \$1.

For Past. Brunn's Anstalt: C. Laudon \$1.

On the widows' and orphans' fund: From Mr. Garbisch in Freistadt \$5.

To Synodal Cash: From Past. Multanowsky's congregation in Woodland \$15. coll. in Hillsdale \$3.25. Mrs. Emmert there \$1. Past. Stechers Gem. in Sheboygan, New Year's Coll. \$14.15. Past. Himmler in White Rock 70 Cts. from whose Gem. Weihnacht-Collecte \$3.30. Rev. Schumann's Gem. in Freistadt \$13. Gem. in Plymouth, Jubilee-Coll. \$7.86, Christfest-Coll. \$7.82. Coll. on 2nd Thirst Day in Sheboygan Falls \$5.42. Bro. Langner, thank offering \$5. By Rev. Multanowsky for books sold \$4.90. Coll. in Sebawaing on 8th Sunday, n. Tr. \$4, on 13th Sunday, n. T. \$3.84, on Christmas Day \$7.88. Past. Steges Gem. in Ida \$5. Past. WambSganß' upper Immanuelsgem. \$10.35, lower \$15.65. Past. A. E. Winter in Logansville 50 Cts. Half d. Jubilee coll. in Frau-kenmuth \$17.83, Christmas coll. \$35.12, v. Young Men's Association \$25, Teacher Riedel \$1, Past. Daib's Gem. in Gr. Rapids \$12, Mrs. Schoenhut 50 Cts, several other members \$1.40, Past. Daib \$1.50. of Lutherans in Caledonia, Kent Co., Mich, \$1.85, in Lowell & Bowen \$1.45. congregation in Grand Haven \$3.60. AuS Past. Ahners Gem. in Frankentrost of N. N. \$1. Carl Laudon in Milwaukee \$1. From the Christmas coll. of Trinity congreg. that. \$19.27. Past. Werfelmann's Gem. in Cedarburg \$3.72, in Grafton \$4.73, in Saukville \$4.27. Past. K. L. Moll's Gem. in Detroit Weihnacht-Coll. \$6, Kindtauf-Coll. at I. G. Zeilinger \$2.10, at I. G. Sturm \$3.05. Coll.

issFrankenlust \$18.85, in Amelith \$3.20, A. Götz \$4.25, P. Weggel \$5, F. Zill in Frankenlust \$1, Jubiläums-Coll. in Frankenlust and Amelith \$30, Weihnacht-Coll. there \$20. Past. Rolfs Gem. in St. Paul \$9.50. R. Schindeldecker \$5.

For inner mission: Epiphany feast coll. in Sebawaing \$1.55.

To Synodal Debt-Skasser Of Past. Lists Gem. of, Adell, Wis. christmas-Collecte \$18.30, Epiphany-Coll. \$8.90, Christmas Coll. in Caseade \$3.30.

For students I. & W. Hattstädt in Fort Wayne: Coll. in Coldwater, Mich, \$2.75. Collecte at I. Giittlers Hauswrihe \$1.56, at G. Beyers Kindtauf \$2.58. From J. Fiedler 50 Cts, Teacher Siemon \$2, P. Taysold \$1, G. Mathes \$4, A. Wegner \$2, Kurz \$1, K. u. H. Grob \$2, G. Kronbach \$3. Collecte bei Grüning's Hausweihe \$1.90, bei Fr. Späths Kindtauf \$3. From Ph. Zeh \$1, I. Schmidt \$2, Frau M. Löffler \$2.38, G. Öhr \$1, Frau Studherdinger 50 Cts, M. Gottfried 50 Cts, I. Frank \$1, Klumann \$1, Mrs. Böhm 50 Cts., Bro. Kronbach 50 Cts., L. Schurr \$1. comm. at Tandy Creek, Harvest Festival Coll. \$3. Coll. at dinner at Mr. Klüngel's, Adrian, \$1.60, at G. Öhr's baptism of child \$1.35, at A. Niedermeyer's wedding \$1.90. By L. Mathe \$1.

For Wisconsin students: infant baptism collecte with Mr. F. Stolper in Adell \$3.

To the seminary building in Addison: Municipality in Portage City, New Year's-Coll. \$2.43. Congregation in Sebawaing \$20. Congregation in Ida \$4. By Chr. Kannecke, Logansville, \$10. Wittwe Wiedemann in Frankentrost \$2.

On college construction in Fort Wayne: Don Past. Multanowsky's Gem. in Woodland \$34. Past. Hoffman"- Gem. in Portage City \$4.66, branch in Lewisto" \$1.33. Past. WambSganß' upper Immanuelsgem., 2nd cons. \$53, lower Gm., 2nd cons. \$48. W. Funte in Logansville \$2. Past. A. E. Winter \$2. half of Jubilee Coll. in Jraukenmuth \$17.82. By N. N. in Frankentrost \$10. Gem. in New Cologne \$3.35.

For heathen mission; Gem. Wausau, Wis. \$6. Past. Hudtloff's Gem. \$6.50. By N. N. in Monroe \$5. Kindtauf-Coll. at K. Meyer \$1.55. Gem. Freistadt \$7. By Past. WambSganß by Mrs. Bende \$3. Mrs. Alltag \$1. mission hour coll. at Sebawaing \$1.24. Epiphany coll. at Franknmuth \$23.67. K. Laudon at Milwaukee \$1. Gem. at Cedarburg \$3.10. Epiphany coll. at Past. Moll's Gem. in Detroit \$3. Gem. in Grafton \$4.67. Mrs. Past. Präger \$1.

For teacher salaries: Past. Steinbach's congregation, Milwaukee, Jubilee coll. \$29.15, Christmasoll.' \$37.27, Past. Steinbach \$2. gem. Ofhkosch \$7.50. Past. Kolb's Gem., Reformationfest-Coll. \$6.51, Christf.-Coll. \$6.34. Gem. in Monroe \$15. infant-feast coll. at K. Henitz, Sebawaing, 12 Lts. Coll. at a private communion 15 Cts. Coll. at 17 Sonnt, n. Tr. \$7.39. Kindtauf coll. at F. Ziegler \$1.16, at Br. Daag \$1.14, at Maier 95 Cts. Jubilee coll. in Sebawaing \$6 54, communion coll. \$2.80, coll. v. Sonn, n. Neujahr \$6.50, Frau Auch \$5, wedding coll. at Jh. Layrer \$2.05, at K. Göbel \$3.33. Gem. Frankenlnst, Amelith u. Bay City, Jubil.-Coll. \$40.

For the comm. in Richmond, Da.; ByChr. Kannecke in Logansville \$10.

To the emigrants - Mission in New York: Past. Steges Gem. in Ida \$2. <0. N. N. there \$2.

For Stud. Wangerin in St. Louis: A Part of the Christmas Coll. of Trinity in Milwaukee, \$20.

Correction: In No. 16 deS "Lutheran" read: "To the college household in Fort Wayne of Past. Sievers \$5.66, of whose congregation \$1.34." C. Eißfeldt.

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Changed addresses:

Lev. IVnZner,

196 Ounal kort ^vonue, OlneuZo, III.

Albert Liet86kmkrnn, teacher, eare ok Hermann Iloppmann, corner ok London 8t. L ^oüorson ^ve., 8t.

Loui8, no.

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Printed by A. Wie dusch & Sohu. Tt. Louis, Mo.



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## **Volume 24, St. Louis, Monday, May 15, 1868, No. 18.**

(Submitted by Past. St.)

### **Modern Roman Polemic Against the Lutheran Church.**

(Continued.)

In the second part of his "Conclusion", in which the learned author criticizes Pastor Leydel's answers to his nine pointed questions, to put it mildly, even more pointedly, he comes out much more clearly with his right color. His tactics remain the same, they are only carried out more consistently in a gradually increased manner and the heaviest gun is aimed at the last main meeting, in order to then leave the battlefield with the mien and elation of a magnanimous victor who still knows how to say a binding word even to the conquered adversary. As little as another Lutheran pastor needs to represent the answers of Pastor Leydel in all aspects, so little does he need to turn to the compliment finally made to him and the mockery that lies therein; least of all, however, can he consider himself obligated to acknowledge Dr. Westermeyer as the victor. He was not even able to refute Pastor Leydel's answers, how much less could he have refuted and disgraced Dr. Luther and his teaching!

1. his first question is: "Did the reformers produce the pure doctrine of the first centuries, and if so, how come

then, that so many Protestants, learned men, assert with all certainty that the Reformation was nothing less than restoration of the original doctrine, but a total break with the whole past?" With Pastor Leydel's affirmative answer and the remark, "It was only valid to the Reformers what was in accord with Scripture," Dr. W. is soon finished, and brazenly and making a mockery of all history asks in reply, "Why do they alone know it and the later Protestant scholars not?"

Second question: "What validity do the symbols of faith still have, and if they still have validity, why do they and today's reason in particular not, that is, why do the reason of the Reformers and that of the following progressive science no longer have? If, as Dr. W. says on page 1, this dispute is about discussing "in holy seriousness the most sacred goods of Christianity," why does he not rather instruct us, on the basis of clear unambiguous sayings of the Holy Scriptures, if only a single false one? Why does he not rather point out to us, on the basis of clear, unambiguous sayings of the Holy Scriptures, if only one single false article of faith in the symbolic books of the Lutheran church; instead of teasing a Lutheran pastor with such finesses, which do not concern him at all and do little honor to the author? If the learned Dr. W. only considers what validity the Roman dogmas have in the Pabstthum, and to what extent the reason of Ronge, Garibaldi and the progressive

If the Reformers have shaken this validity, he could answer his second question to some extent himself. Although it is a shameless impudence and wanton perversion to speak of the "reason of the Reformers" when it should mean their unshakable conviction of faith based on God's clear Word, given their ostensible knowledge of our symbols and doctrine. But when he calls such a confession and the commitment to it "ridiculous and an absurdity," of which Pastor L. says: It "may and should always be tested by and according to Scripture," he seems not to know it at all, and to believe that it rests on just as rotten a foundation, stands on just as weak feet, is just as full of false doctrines and idolatries, and is therefore just as easy to refute with Scripture as Scripture. The Lutheran Concord is just as weak as the specific dogmas of the papacy. No, the Lutheran Book of Concord is by no means "a confession of faith exposed to change every day. The right and duty of every Lutheran preacher to examine the symbol according to the Holy Scriptures does not prove this. The right and duty of every Lutheran preacher to examine the symbol according to Holy Scripture does not prove this, but clearly shows how little it needs to fear this examination, and how all the more all those are dishonorable characters, even liars and deceivers, who are committed to this confession, but have fallen apart with it and still want to eat the bread of the Lutheran church as preachers and professors. The papacy finds itself with its scriptural

The situation is different, of course, in the case of the Scriptures and their dogmas. How would it stand today with regard to its reputation if it wanted to allow free scriptural research and even only the reading of the holy scriptures? Scripture freely? For the sake of their honor alone, it was necessary to invent the dogma of the infallibility of the pope. Dr. W. wants to befriend us with this little foundation of the papacy in his third question, and Pius IX has given Christianity hope that it will be solemnly proclaimed next fall, on the occasion of a world exhibition of cardinals, bishops and priests in Rome. Whether the dogma could not be trusted without this proclamation, because nothing of it is written in the Bible, whether it will become infallibly credible only through this and then also attain retroactive force back to the first pope in Rome, nothing is said about this yet. Pope John XXIII stubbornly maintained that there is no eternal life; the soul of man dies with the body and perishes like the soul of unreasonable cattle; and Leo X said: "I hold with him who holds, we die like other cattle." In the latter case, these would have to be the only correct interpretations of John 5:28, 29, not to mention other examples of characteristic scriptural interpretation of the popes. Lutherans loyal to the confession will certainly protest in all seriousness against having their pure beatific doctrine perverted and falsified by such and every other papal interpretation of the Bible, in spite of the sophistries of Dr. W. and in spite of the solemn papal proclamation of the dogma of the infallibility of the pope.

When a dispute arises, who decides, for example, whether the Lutheran or the Reformed doctrine of the Lord's Supper is the correct one? - Who should the people believe? The individual preacher - or the consistory - or ? Or should they get their faith themselves by reading the Bible? And if the latter, what is the need for churches and preachers?" To refute what is in part quite accurate, what Past. L., free scriptural research and the most sacrilegious and ridiculous falsification of scripture, - Leydel with Lessing, Göthe, Thiersch, Uhlich and Wislicenus, the Lutheran church and a thousand sects that have arisen in the last 300 years are leisurely lined up to form a horrifyingly gruesome bogeyman, in order to then cram on it for a whole ten pages with mocking sophistries. When the theologian Dr. W., who is avowedly aware that he is dealing with things "on which man's peace of conscience here and blessedness there depend," discusses the Lutheran doctrines of the clarity and distinctness of God's Word and of the free study of Scripture, which are based on sunny sayings of the Holy Scriptures (2 Petr. 1, 19-21. Ps. 119, 105. Joh. 5, 39. Acts 17, 11. 2c.), in a mocking way, then Zechariah 3, 2. might be more appropriate.

than all refutations. By the way, one easily understands this Don Quixote - fight with windmill wings to revile the Lutheran church. All arrows of the papists, the enthusiasts and even of hell must shatter on her and her confession, so Dr. W. would have to be a raving madman if he wanted to become a knight on her. A philosophical church diplomat does not commit such stupidity, he prefers to play the Bramarbas in the fight against a thousand sects, which in principle are never in agreement with Dr. Luther, but with the pope, who like him want to master the holy spirit in the word of God with their arbitrary twisting of the scriptures. In brotherly sympathy with him, they ridicule the Lutheran church, which, like the apostolic church, must allow itself to be called a sect that is contradicted at all ends. With what right can he mix the Lutherans with them in the same cake and hold them responsible for their aberrations and iniquities? Did not Dr. Luther already declare to the Reformed: "You have a different spirit," and reject any communion of faith and communion with them? As little as it may be credited to the pope that God cleansed the well of Israel through Dr. Luther, although he was a serious pope in the beginning, even less may it be charged to Dr. Luther that a thousand sectarians and false prophets arose, who falsely call themselves Protestants, protesting not against the lie but against the truth, but have never been Lutherans. 1 John 2:19. Just as the Lutheran church in its confession has decisively renounced the Antichrist in Rome and his seductive teachings of the devils, 1 Timothy 4:1-3, it has just as seriously renounced the "Sacramentarians" and other sects and rejected their false teachings.

When Past. Leydel complains about this tactic and asks whether Dr. W. would approve of German Catholics, Catholic atheists, pantheists and materialists being cited as witnesses from the Catholic Church against Catholicism? he answers with Junker Alexander: Yes, Bauer, that is quite different. "Voltaire, Diderot, &c., fell out with the Catholic Principle, and, like the Rationalists and Lutherans, are opponents of the Church." Asks Past. L.: "Is it honest and fair to execute name Protestants against Protestantism as witnesses?" Dr. W. answers with original unintelligence: "I think so. Why should that not be honest and cheap? Lessing, Wieland, Göthe were not name Protestants, but real ones, albeit very advanced ones." The man is not bad at making an X for a U, and then to boast of being a victorious disputator. Saul has beaten a thousand, why shouldn't he in his self-confidence take more liberties than

other people? That David has beaten ten thousand by defeating Goliath in nom  
The fact that Dr. W. was mortally wounded with the sling stones of the Word of God and at the same time convicted the thousand sects and enthusiasts of his and later times as false teachers through his immortal teachings, only makes Dr. W. even more arrogant. The more famous the Hector, the greater the Achilles who defeats him. He intends to finish off Dr. Luther with the following two questions. Only the pope knows how to lead such never defeated, always victorious fighters, who do not allow their supposed triumph to be stunted by any counter-evidence from God's word, by any logic, to the battlefield for his cause. One understands why he lets his priests, as a former Roman priest who converted to the Lutheran Church reported to me from his own experience, first study philosophy for five or more years and then theology, and what a short time; why all the studied Papists who resign before ordination to the priesthood usually become completely declared worldlings and pantheists, and why, finally, those who, through diligent study of the Holy Scriptures, have been saved from suffering shipwreck in their faith on the cliffs of pagan philosophy, and therefore, as priests of the Papacy, instead of idolatry and works righteousness, preach the sole merit of Christ and the doctrine of justification by faith alone in accordance with the Scriptures, either like Martin Boos, Johann Goßner and others, are 'persecuted and pushed out'. The same applies to those who preach the doctrine of justification by faith alone in accordance with Scripture, either like Martin Boos, Johann Gossner and others, or like Paleario, Huss, Savonarola and others, who are persecuted and expelled with fire and sword.

Thus, always the old, worn-out little song: The reformers and with them the Lutheran church protest against the lie, Lessing and consorts protest against the truth, both protest, thus they are one in principle. The honest buyer takes the purchased goods, the thief the hollow goods; both take, therefore they are both thieves.

(To be continued.)

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### **Roman is living well, but Lutheran is dying well.**

In the "Catholic Messenger of the Faith" of Louisville, Ky., of April 29, the old Vettelian fable is again served up to the ignorant readers that Melanchthon had told his dying mother, who had been seduced to the Lutheran faith, that Lutheran was well to live, but "Catholic" was well to die. The fable messenger tells nemlich, as follows:

"When Melanchthon's mother, who had allowed herself to be persuaded by her son to apostatize from the Catholic Church and convert to the Reformation, lay on her deathbed, she summoned her son and asked him solemnly and earnestly: 'My son, it was on your advice that I left the Catholic Church and adopted the new religion; I therefore adjure you by the living God,

Melanchthon bowed his head and remained silent for some time; the childlike love fought in his heart with the pride of the reformer. Mother," he said at last, "the Protestant doctrine is easier, but the Catholic doctrine is safer. This is the most striking proof that one considers life easier and better in Protestantism, but dying in Catholicism." So much for the "Messenger of Faith."

Of all this, just the opposite is true. Melanchthon's mother, who remarried twice after the early death of Melanchthon's father, did not become Lutheran, but remained in the Catholic Church for the sake of her strictly Catholic husbands until shortly before her death. She even had one of her daughters from her second marriage become a nun in Neuchâtel. But when Melanchthon traveled with the Elector of Saxony to Speier at the beginning of March in 1529 for the attached Imperial Diet, the opening of which was delayed, Melanchthon used the free time to visit his old mother and his zealous Lutheran brother, Georg Schwarzerd, in Bretten, who was the mayor there. He found the aged mother close to death. She asked the son what she should believe among the disputes of the scholars in order to be able to die blessed. What did Melanchthon do? He asked the dying woman what she was praying and what she believed. When she then confessed that she relied on nothing but the precious merit and blood of her dear Lord Jesus Christ and directed her prayers to him alone, Melanchthon strengthened her in this faith and assured her that she would certainly die blessed on this faith. She is a convincing proof that living Roman is good, but dying Lutheran is good. For in life she had relied on her miserable works and, instead of Christ alone, had called upon Mary and other saints and sought help from them; but in death, like once the dying Duke of Saxony, George, she threw all this away and wanted to be justified and blessed before God in a good Lutheran way through faith in JESUS Christ alone.- It is amusing that the Louisville "Messenger of the Faith" relates that Melanchthon said to his mother: "The Protestant doctrine is easier, but the Catholic one is safer." Every good Protestant schoolchild knows, however, that the Lutherans received the name Protestants only after that incident, because they had entered a solemn written protest against the Neichsabschied of Speier on April 29, 1529." Hey, hey, you papists, something like this should not happen to you! By the way, as is known, the Frenchman Varillas was the first to invent this fable; Varillas lied even more grossly by telling that Melanchthon had written the "Glaubensbote" (messenger of the faith).

Melanchthon did not say the words to his mother on her deathbed, but on his own deathbed, thus 31 years after her death! (For, as is known, Melanchthon did not die until 1560.) However, although the Louisville "Messenger of the Faith" has omitted from Varilla's poetry that by which he betrayed himself, the "Messenger of the Faith" has done badly enough with his alteration. While Varillas reported that Melanchthon had said to his mother: "The religion of Luther is more plausible, the Roman one safer," Melanchthon is said to have said, according to the "Messenger of Faith": "The Protestant (!) doctrine is easier, but the Catholic one is safer. The difference between Varillas and the "Glaubensbote" is that the latter tells that Melanchthon said those words to his mother after she had died 31 years before, which Varillas did not think of, while the "Glaubensbote" tells that Melanchthon had already called the Lutherans Protestants before their Protestation, which is about as much as if someone told that Columbus had said during his voyage across the Atlantic Ocean: "I want to see if I can't discover America!" Who would believe that? - The "messenger of faith" take note when he wants to twist the story again or invent something that did not happen all by himself, like e.g. the popes have purely invented the story of the *Donatio Constantini*, he must first study the history of the time to which he wants to transfer his invented story, so that he does not shoot a buck by which he betrays himself, which can easily happen especially if he, as the scholars should call the thing, commits such an anachronism again. The "messenger of faith" does best, of course, if he prefers from now on not to invent any stories at all, but always tells everything as it really happened. This is not a Jesuit principle, but a genuine Lutheran one, but we should think that even a Jesuit need not be ashamed to act according to it. W. [Walther]

**Johann Eliot,**  
the apostle of the Indians.

Among the saddest and most unsuccessful heathen missions of "our time is without doubt the mission of the heathen Indians of this new fatherland of ours. No mission field has been the subject of more rare and meager reports, and no mission reports have been written with more sighs and lamentations than those about Indian missions. Among no other people does the Gospel seem to find it more difficult to gain acceptance, among none does it seem to be able to reveal its divine power less, among none are the

relapses of the few converts into the old pagan nature more frequent than among them. The experience of our synod confirms this in such a sad way that, in view of the complete lack of success and hope of both our synods

mission stations among the Indians, the question of whether the mission should not be abandoned altogether has been seriously considered several times at synodal meetings. But our Synod, praise be to God, has maintained that it is not for it to look to success, but to the express command of the Lord, which makes the mission to the Gentiles the duty of the Church, and therefore, in spite of the "meager" fruits, has continued the godly work with alacrity, just as the gifts of love have never ceased to flow abundantly for this blessed purpose. The work is ours alone, but the blessing and success of it lies solely in God's hand, and if it is not bestowed upon the poor blind heathens because they do not consider themselves worthy of eternal life, it will nevertheless flow back to those who would have gladly helped them in heartfelt love.

Incidentally, it can only be good and beneficial to become somewhat aware of the reasons for the sad lack of success of the Indian missions, for here the Christianity of this country has a doubly great debt to pay. For while one would think that the fact that the heathen Indians of this country are everywhere surrounded by the Christian church should make their conversion much easier for the missionaries than in the distant heathen countries, this is undoubtedly the very cause of the unsuccessfulness of their mission. For from whom have the poor Indians had to see and experience more injustices, more cruelties, disgraces, vices and aggravations than from apostate members of the church, from their name Christians? Is not the name of Christ blasphemed among the heathen for their sake? Have they not been largely responsible for the terrible judgment of hardening under which the Indians seem to lie? Should not the church, therefore, innocent as it is of this, heartily mourn and humble itself over it? Certainly! As much as the wandering life of the Indians is an obstacle that the Gospel cannot prove itself in its full power in them, one does not claim too much when one says that this obstacle is by far not as great and insurmountable as the obstacles that are found among other heathen peoples, where nevertheless the faithful work of the missionaries bears lovely and rich fruit. This is proven, among other things, by the history of the earlier Indian missions, especially that of John Eliot, who, for the sake of his excellent and richly blessed work among the Indians, is rightly called the "Apostle of the Indians," of which a brief report will now be given. But God has also honored the German people by giving the Indians a "chosen tool" for their conversion to the Lord in the Herrnhut missionary David Zeisberger, whose blessed work will be presented to the dear readers later, God willing.

Johann Eliot was born in England in 1603 or 1604. Little is known of his early history and his birthplace; we only know that his parents, who were probably not without means, had him study theology at the University of Cambridge, where he made excellent progress with excellent facilities and tireless diligence. That his parents were very pious and devout, he assures himself with the following words: "I must recognize it as an unspeakable grace of God that my youthful years were blessed by fear of God, prayer and contemplation of the divine word in the house of my parents. Nevertheless, he did not show any decided devotion to the Lord until, after completing his studies, he joined a pastor, Thomas Hooker, who was richly blessed in England at that time, as an assistant teacher at his educational institution, whose powerful sermons and excellent conduct also won him completely to the Lord Jesus. But since he had no chance of ever attaining a clerical office because of his disagreement with the English church, Eliot, like many others, decided to leave the English fatherland for the sake of greater freedom of conscience and to move to America, where he landed in Boston, Massachusetts, in 1631. The preacher of the independent congregation there, who was about to leave for England, asked Eliot to administer his post during his temporary absence, and Eliot did so with such fidelity and success that the congregation, on the return of their regular pastor, wished to employ him as second pastor. He preferred, however, to follow the call of a newly formed congregation in Roxbury, a suburb of Boston, on which he labored for 53 years with untiring fidelity and great blessing until his death.

But let us first take a closer look at the man before we move on to his extraordinary missionary activity. Eliot was a tall, handsome man, his appearance as impressive and confidence-inspiring as it was friendly and winning, whether he was among Christians or pagans. He knew no fear of man; for love for his Lord, whom he served, as well as for the immortal souls whose salvation he sought, filled his heart and permeated his whole being. As unsparingly as he preached against the sins and the tearing worldliness in his congregation, so undaunted was he in the face of the rage of unconverted hostile Indians, and he often overcame his bitterest enemies by it. Eliot himself relates the following interesting incident. One of his most ferocious enemies was a certain Chief Cushamoquin, a formidable man among his people. "The anger of him" (Eliot tells) "was expressed during a lecture I gave to him and his horde, and during the quarrel that ensued about it.

between him and me arose in such a way that even the Indians were filled with fear. Their faces paled. Many crept away, and the looks of the few who remained showed me that the favorable mood for me had changed among them. I stood all alone in the midst of the inflamed crowd. But it pleased God to awaken me to a bold decision. I declared: "Neither you nor all the chiefs of the whole land do I fear, for with me stands one mightier than all of you." The Lord had given the word; before the word the defiant man broke down, his heart sank and he surrendered. From that time on, Cushamoquin and his tribe willingly let Eliot teach them the gospel, and soon he made the following confession: "Before I knew God, I thought I was good. But since I have come to know God and what sin is, I find my heart full of sin, and the longer, the more sinful I find myself. O, this gives me much grief." - In spite of his great gifts and richly blessed ministry, Eliot remained humble himself, kept down to the lowly, appeared in the poorest hut as a friend and comforter, and denied himself every comfort.

of life; there was always only one dish on his table, and when he was invited to eat elsewhere, he always spurned the delicacies and contented himself with the simplest. He never drank anything but water, and said of wine: "Wine is a noble, delicious drink, for which we should humbly thank God; but I remember that water was first created." He was a man of prayer, and not only made prayer his daily practice in the closed closet, but also not infrequently set aside special days for fasting and prayer, especially when significant difficulties confronted him. One of his most shining virtues was his self-denying generosity, and not only did he never tire of giving himself, but he also knew how to make others share and enjoy the bliss of giving with him with a certain friendly importunity that could not be refused. So great was his generosity that he often found himself in extreme embarrassment. One day, when he went to collect his salary from the treasurer of the parish, he had tied the money in a handkerchief with many tight knots to prevent Eliot from giving away half of it before he got home. On his way home, however, Eliot visited a poor sick family and, seeing the great need, tried to untie his handkerchief to give them some assistance. But the knots were so tight and artificial that he could not get the money. Then he handed the whole bundle of money to the poor housewife with a somewhat trembling voice: "Here, my dear, take it; I believe the HErr has all things laid out for you."

Eliot was very happy in his family life. God had given him an excellent companion who, like him, burned with love for the Lord and therefore stood by her husband's side like a mother in the community, respected and loved by all. Her great knowledge and experience in medicine enabled her to give valuable

help to the poor sick in the congregation, and her excellent gift of economy made it possible, with Eliot's not very large salary and in spite of his great generosity, to have four of her sons study theology at Harvard University in Cambridge, Massachusetts, all of whom became excellent preachers.

But let us now turn to Eliot's actual missionary activity among the Indians. As much as all his time and strength were occupied in the faithful service of his church, and as little as he gave room in his heart to the thought of giving up his church in Roxbury, which was so dear to him, a hot and irresistible urge of love soon arose in him to preach the sweet gospel also to the poor heathen Indians who lived around him in the woods. Since an exact knowledge of their language seemed to him to be the first condition, he quietly set about learning it by taking an old Indian who could speak English into his house and using his help. Fifteen years Eliot, with his excellent gifts and iron diligence, spent on the thorough learning of the language, until at last he was so completely proficient in it that he was able to express himself with ease. But when he had made it this far, he did not know any longer hesitation. On October 28, 1646, he set out for the next Indian village, only two hours away from Roxbury, accompanied by three Christian friends. He had already told the Indians that he would come to them that day to discuss a very important matter. They were therefore assembled in great numbers when Eliot, the tall handsome man, stepped firmly among them, holding no weapons, nothing but a book, - the Bible, in his hand. The sight of the great crowd of pagans looking expectantly at him first seized him so powerfully that his heart first had to give vent to a prayer in English. Then he spoke about Ezek in the Indian language for about five quarters of an hour. 37, 9. 10. Beginning with the divine law, he showed how man had come under God's curse and wrath through his transgression; then he preached to them the gracious redemption from God's wrath and curse through the incarnation and the suffering and death of the Son of God, and finally described the blessed state of all those who embrace Jesus Christ in faith.

See Burkhardt's kleine Missions-Bibliothek, I.

Eliot had spoken with holy, heartfelt eloquence, and the impression it made on the attentively listening Indians was powerful, the effect it produced truly wonderful. First it showed itself in the various questions with which the Indians now pestered Eliot. One of them asked how they could come to the knowledge of Christ, to which Eliot replied: "If you can read the Bible, the Word of God, from which I teach you, and as long as you cannot do that, you must diligently reflect on what you have just heard from it, and pray always: Lord, let me know JEsu, because I do not yet know him." To the objection that JEsu does not understand the prayers of the Indians, Eliot replied, "JEsu Christ, and God through him, made the world, therefore knows and can do all things, and for that very reason can be a Savior of the Indians." Under such and similar questions and answers, three full hours still passed, until night fell, and Eliot dismissed the Indians with a prayer, after which he sought rest in the chief's cabin. Here he and his Christian companions noticed an Indian with his head bowed, weeping violently, but as soon as he tried to speak to him in a friendly manner, he turned against the wall and finally left the hut. No sooner had Eliot heard of this than he sprang up to seek out the troublesome man. He found him wandering in the woods with his heart all shattered and crushed over what he had heard today; and he was not the only one who was so distressed. Rejoicing in heart over the blessing the Lord had placed on his word, Eliot returned to Roxbury the next day, having promised the Indians, at their request, to return soon. This happened on November 11, fourteen days later, where again a large band of Indians had gathered. Eliot stepped among them, saying, "We have come to bring you good, new things from the great God, the Almighty Creator of heaven and earth, and to tell you how wicked and vicious men can come to him, so that they may be happy during their lives and, when they die, go to God and live in heaven." Then he first took the children before the sermon, questioning and teaching; during the sermon the old people were again very attentive this time, and afterwards they had a lot of questions again, which showed what a powerful impression the sermon had made on them. An old Indian came up and asked if it was not too late for a man near death to repent of his sins and seek God; another asked how they could come to serve God; a third cried out with tears, "Alas, that I know JEsu Christum so little!" - And Eliot, in the power of God, testified to each one what he needed. At his departure this time, the Indians were already bursting into praise and They thanked God for sending Eliot to preach such wonderful things to them. - For the third time Eliot came on the 26th of November, and behold, many Indians had already put up their huts at the meeting place for a long time, so as not to miss a sermon. But Eliot found the meeting somewhat smaller than the first two times, since the wizards of the Indians had meanwhile worked against him. No sooner did Eliot learn this than he approached one of them with the question, "Do you think God or Chepian (the evil spirit) is the author of all good?" And when the sorcerer answered, "God," Eliot reproached him, "Why then do you pray to Chepian?" - and the man had neither the strength to answer nor to stand. But what an impression his sermon made this time, he was to learn that very night. Comfortably he lay down again in the hut of Chief Waubon, while the savages sat along the wall in mute amazement at his confidence in them; then suddenly Waubon, the chief, arose and began to speak of all that Eliot had preached to them with Indian eloquence, so that all forgot to slumber. And as often as he awoke in the night, he raised his voice to speak of the word of truth and grace they had heard. After a few days even a respected and wise Indian came to Eliot at Roxbury with two comrades, asking to be received among the whites, and desiring a Christian education for his son and some other children. And when Eliot came to his dear Indians for the fourth time on December 9, 1646, all of them offered their children to him for education.

(To be continued.)

### About life insurance.

In the "Evangelist", a Reformed paper published in Cleveland, in the number of April 29, there is a conversation between an agent of a life insurance company and a Reformed Christian. The agent is identified as Br. W., the Christian as Br. M. The conversation actually took place and was then reported in the "Evangelist". We report the following from it:

Br. W. (Agent). The Life Insurance Company does not want to withdraw from trust in God; but should it not also be the duty of every householder to provide for the case when he is suddenly torn away from his family by death? - But our company is helpful to him in this regard.

So because, in your opinion, the faithful heavenly Father, without whose will not a hair falls from our heads, sometimes acts clumsily, and is also not good at arithmetic (Lord, forgive this disrespectful



language, which, after all, is intended to honor you!

The part of his government and makes up for his mistakes afterwards, so to speak.

Br. W. But don't we have the duty to do good and to share? This can hardly be done better than through this society. All money paid in is distributed among widows and orphans.

Not according to their need, but according to their payment. Of course, every Christian should set aside a portion of everything he takes for charitable purposes, not from his abundance, but from his daily food, which will certainly be no harm to him. But he should give it as a loan to the Lord, who will repay him with good things, Prov. 19, 17. But whoever gives it to that company with the specific intention to secure it with abundant interest for his own family, has, in my low opinion, his reward there.

Br. W. There is no question of any reward at all, because we are saved only by grace; moreover, it has only its purpose for this life.

Br. M. (very seriously). Dear Br. W.! I do not speak of the reward of our works by merit, but of the reward by grace (Heidelb. Katech., Fr. 36). Our works do not "go before", but they follow after. But a work that is not followed by a reward of grace in that life cannot be of faith. But what does not come from faith, - is sin.

Br. W. If you take it that way, of course! - but then one would not be allowed to have any associations at all, would not be allowed to engage in any communal charity, since community makes one strong.

Br. M. Community charity in the true sense is something delicious. Even the Savior watches with pleasure the putting into a communal box of God, but the depositor does it here for no other reason than out of love for God and the neighbor in need of help. He has no other guarantee than the promises of God; he relies on these alone. But cursed is the man who relies on men and takes flesh for his arm!

Br. W. Farewell! - —

Br. M. Likewise!-

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### **Emergency stand in Bremen.**

I do not mean one like that in East Prussia and Sweden. Despite the complaints about bad times, there is still no shortage of the rich man's goods in the old merchant city; many thousands of thalers have already been collected for the hungry. In the end, however, it would not be so bad if it were only the physical shortage that could still be helped; the miserable people would gladly let themselves be helped. But the people are pining away in a completely different way.

Noth. The bread of life is baked for them out of stones and sand, while the most naked unbelief has raised its head there on a multitude of Christian pulpits and preaches its blasphemies of Christ, the Son of God, in the most ungentlemanly way. At the Lutheran cathedral on the last Trinity Day, Pastor Bulle preached that the doctrine of the Holy Trinity is nothing but the remnant of paganism with its many gods, and that no true Christian still believes in it. - At the cathedral, Andre had not taught anything better for a long time, but they had not come out with it as broad-mindedly as Mr. Bull. The reformed churches had the grace that the Lord still gave them many a faithful preacher. In recent times, however, things have changed. At St. Remberti, the two young pastors Manchot and Kradolfer continued the destructive work of the deceased Nagel with renewed vigor, and in September of last year, Dr. Schwalb from Strasbourg took up residence at St. Martini as the newly elected pastor, who was soon to raise a chant that drowned out that of all his colleagues. In Bremen, there is also a so-called "Protestant Association", but not for such people as the honest brave princes in Speier in 1529, who publicly protested before the emperor and the empire against everything that wanted to place itself next to or even above the Bible in matters of faith. They were poor simple-minded wretches compared to our newfangled Protestants. They believed in the Bible and in the dear Lord Jesus, that he was the true God from eternity and their King. But the dear reader cannot demand this from a newfangled Protestant. They protest against the Bible and actually against the dear God Himself, if He wants to take the liberty of saying or doing something that they have not allowed Him to do. This is, of course, a real club for Messrs. Bulle, Schwalb and Consorten. Monthly lectures were held, which were supposed to put the knife to the throat of the good old Christian faith. In January, Schwalb gave his lecture on "the old and new faith in Christ". The old faith is that of the apostles and the whole holy Christian church, the new one is the invention of the Protestant association, which has now actually only discovered where man's mind is. His faith consists in the following sentences: "Christ is not God, but man, true, mere man. Before he was born, he did not exist anywhere, neither in heaven nor on earth. He had not only a mother but also a father, Joseph the carpenter. He never said anything unnatural about himself, so he did nothing like that. The miracles recounted as his deeds are partly natural effects of trust, partly myths, partly legends. He died on the cross, not as a supernatural, self-sacrificing priest, but as a martyr of the truth. He has risen, as far as he lives eternally in mankind, but his body has dissolved again like every other dead body, has become dust. He has not ascended to heaven, because since Copernicus there is no longer a heaven suitable for such an ascent".

The reader hears here the own words of Dr. Schwalb, and he will easily understand that on such insolent attack the whole battle line of the Kingdom of God immediately jumped under arms. A merchant put a price on the best refutation of this heathen doctrine, and the majority of pastors issued an energetic protest in the newspapers against these blasphemies of a man who wanted to be a preacher of the gospel. It is especially gratifying that even from the cathedral there was no longer a lone voice, as we were accustomed to, but that this time the dear Pastor Petri had his kagtor primarius, Dr. Merkel, at his side. The dispute reminds of the catechism - time in Hanover. In all the taverns, people are disputing about the old and the new faith, and I believe that Satan has once again miscalculated badly. He may take pleasure in wolves in sheep's clothing, but he must experience that many a sleeping person is awakened by his spectacle, and many a silent mouth is driven to confession. He is very powerful, but he has found his master, Jesus Christ, God's only Son, God from God, light from light, true God from true God, highly praised forever! - —

Bremerhaven. . Rupert.

(Stader Sonntagsbl.)

## To the ecclesiastical chronicle.

**Synodal Assembly.** From May 6 to 12, the meetings of the western district of our synod took place, as already reported in the "Lutheran". These were not only very numerous attended, namely by 61 voting, 34 consulting pastors, 50 school teachers and 62 deputies, to whom 9 pastors, 11 teachers and 5 congregations were added as newly admitted, but also showered with abundant blessings from the Lord. The consultations, which were held in true unanimity, dealt with all kinds of important questions and issues. Concerning doctrine, some theses of the paper: That the Lutheran Church is the true visible church of God on earth, and the beginning of a paper on the importance of the doctrine of the Antichrist were discussed in detail. Also the practical subjects were of high importance, and therefore we now already draw the attention of the dear readers to the synodal report which will appear in print as soon as

possible. - —

**An understandable hint.** A preacher in the eastern part of Massachusetts opened his service a few Sundays ago without further introduction or explanation by reading out a full and correct price list of what the flour, butter, meat, oil, eggs, sugar, coffee, shoes, calico 2c. 2c. A local newspaper remarks that none of the listeners would have had such a dull mind or been so nailed down that they would not have understood this "hint with the lamppost", and the preacher was rewarded by a "*liberal donation*". The Americans are practical people, i.e. they know how to spend money together. Just pass by an auction store and listen for a few moments how the skilled auctioneer knows how to sell his very ambiguous goods, his genuine gold watches and earrings, his durable skirts and pants and his indestructible shoes and boots. The other day the eminent American pastor Beecher sold the seats in his church for \$26,000 for one year. These are practical people! - By the way, some very tough and stable people could learn something from these practical progressive people, e.g. also the congregation in S. near W., of which the "Reformirte Kirchenzeitung" reports: "This small but prosperous congregation did not have a tower clock, simply because no one wanted to let an individual have the glory of having made such a gift to the church. Its pastor, when he was transferred to another office, believed that he would leave behind a desirable memory if he gave it a clock, but instead of the well-deserved thanks he received from the congregation, he was told that it could only accept the clock if he also gave it a capital "B".

from the interest of which the sexton could be remunerated for winding and setting the same, and he therefore felt compelled to return the already purchased clock at a loss." —Z .

**How proselytes are won.** The Roman Church is making extraordinary efforts to reach out to Protestant youth in particular, to gradually remove their awe of soul-murdering pabstry and to gradually draw them into its arms, to its dear heart in the abyss. And Lutheran parents can sometimes be so careless, so unloving, so conscienceless that they send their poor daughters into these glistening poisonous caves, so that they can learn some useless finger exercises from the good, pious, innocent, so loving, so friendly nuns, in order to be able to brag about them before the world and to show off a little nobly. While the souls of such inexperienced children then already begin to distrust their teachers and pastors, who warn them against the false prophets, because their parents let them go to these prophets themselves and pay money on top of it, and the girls now also make the experience that the nuns,

who teach them, and the priests who sometimes visit them in class, do not force them to become Catholic, nor do they even scold the Lutheran faith, oh no, everything is done so innocently that only a fanatical preacher, who actually does not know the matter, can be against it. Oh, you clever parents, have you not yet heard of the wolf in sheep's clothing, and do you think that the sophisticated Roman clergy cannot step out in a lamb-like, childishly innocent manner when it is a matter of catching poor poor sheep? And now you think that because the Romans do not show their teeth to your children in their schools, but only gentle, soft wool, therefore they are harmless to your children, and then the girls "learned" some bits of beautiful arts! Oh, you foolish parents, how you are so blind, how you are so irresponsibly sure, you know it yourselves: With bacon you catch mice! Do you think that the Roman exterminators do not understand this art? - This Roman proselytizing is going on throughout the United States and is gradually becoming more and more insolent; the wolf is already letting its nails, like the cat its claws, show more and more clearly. Thus the "Lutheran Magazine" tells the following: "An English paper reports that the Catholics in Chicago have a girls' school connected with the monastery of St. Francis Xavier. Francis Xavier," which is open to all Protestants, and where all the teachers inside are nuns in full religious habit; and proselytistic efforts are incessantly made on all the pupils. They also have boarding houses, where young women who have only a small earnings find good lodging for four dollars a week, on condition that they attend services in the chapel and observe certain religious formalities and the like. Where in this way boarders are perpetually exposed to the most tempting influences, which work to lead them over to the Roman church, who will be surprised if one after the other they waver and fall prey to this church?" -Z .

### Filling stones.

Only there does the educating grace have its work, where the believer, through the constantly enlightening power of the law, first becomes a greater and greater sinner in his own eyes, that is, recognizes himself as such. And it is precisely there that the gospel and faith show their most glorious power, where the believer does not despair of the forgiveness of sins in Christ and of his sonship to God, where he recognizes in himself almost nothing but an inveterate devil and a satanic monster.

Through Christ's blood and death, God is with all  
But only those who truly believe in this Christ are reconciled to him.

### **Request for assistance with a church building.**

Since there are many requests for support and every giver also desires to know whether the one who asks him needs support, it is necessary that we indicate the honest cause of our request.

We came from the unchurched church of Prussia; but because our fathers had been Lutheran, we did not want anything else either; but since we had nothing less than the right knowledge of the pure Lutheran doctrine, 'o it has gone a little badly for us. - God grant that everything will finally work out for the best! After settling in the area, we joined a small congregation that had begun to build a church and parsonage, and helped to complete it as much as our means and strength allowed. The congregation joined the Presbyterians, old school. Nothing was mentioned of the doctrines of distinction, but repentance and conversion were the more strongly emphasized ; thus we were led astray. And when finally a preacher left, who emphasized the rigid Calvinist doctrine of predestination in all seriousness, our eyes opened and we saw where we had been led astray; we left and had to abandon the church property.

What to do now? Build a new church. No sooner said than done. Church, school and parsonage were built with great effort. But since we lacked nothing less than the knowledge of the right pure Lutheran doctrine, and consequently also the conscience for the same, it unfortunately happened that also Reformed and such Lutherans were accepted who had already changed their Lutheranism with Methodism. A united congregational order was introduced, in which the Heidelberg Catechism was deleted and the Lutheran Catechism was retained. We joined the Illinois Synod. When a preacher was called who preached to us about the Lord's Supper: it is 1. a memorial meal, 2. a love meal, 3. a sacrificial meal, a quarrel broke out which ended with us having to look at our just built buildings, church, school and parsonage, with our backs turned. So there is nothing left for us but to build again. Since there are so few of us, 16 fathers of families, and most of them in poor circumstances, we have dared to put our request to the heart of our dear brothers.

We must confess our sin here, for why have we not resolutely placed ourselves on the foundation of

pure doctrine? but the dear brothers want to excuse. This sin was committed by us in ignorance. And if we now wanted to give way to the Reformed only to the extent that we held communion with them, then we could

we regain all church property; but God graciously protect us from this! Up to now we have held our services partly in private houses, partly in an old, dilapidated church, in

The church was held in the somewhat restored blockhouse. But now that we have to build, the means are lacking, and we have been expelled from our church property for the sake of our faith, our dear brothers want to support us somewhat in our building. A church is to be built, which will also be used as a school, and a parish apartment.

On behalf of the community, the Board signs.

L. E. Knies, Pastor.

H. H. Heidbrink, Principal.

I. F. Horstmann, Foreman.

Drako D. O., Dasouaão Oo., No.

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### **Ecclesiastical message.**

Since the Lutheran congregation of St. Peter's in West Wheeling, Cook County, Ill., which had previously been served by me as a branch from Elk Grove, had become so strong that it believed it should appoint its own pastor when I left, the choice fell on Pastor I. E. Nöder. With the approval of his former congregation at Rainham, C. W., he followed the calling given to him and was then solemnly installed into his new office by the undersigned on the Sunday of Misericordias Domini, the 26th of March, by order of our Reverend District-President, Mr. I. F. Bünger.

The Lord Jesus Christ builds up the dear congregation inwardly and outwardly more and more and crowns the ministry of his servant with rich blessings.

Kaue Co., Ill, May 1, 1868. h. Schmidt.

Address: Rov. 1. L. Rööor,

Dunton Ltation,

vook Oo., Ill.

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### **Church consecration.**

The Trinity Lutheran congregation in Clarks Fork, Cooper Co., Mo., had the joy of consecrating their newly built church to the service of the Triune God on Quasimodogeniti Sunday, April 19 of this year. This church, both by its external appearance and by its internal furnishings, in which the congregation in particular spared no expense, is an ornament to the entire area. Unfortunately, the neighboring pastors, on whose participation in the inauguration the congregation had counted, did not arrive. Therefore, the intended afternoon service could not take place. In the morning, the undersigned preached on Acts 24:14-16, taking into account the many strangers who had come from neighboring Boonville and the surrounding area and who belonged to other communities: "When is and remains our church a true, pure Evangelical Lutheran, i.e. Christian? 1. When our congregation does not shy away from the disgrace of the Evangelical Lutheran Church being called a sect. 2. if it holds fast to the faith of the fathers, that is, if it believes all that is written in the Law and the Prophets. 3. if it exercises itself in such faith to have an inviolate conscience in all things, both toward God and toward men.

Let this church be entrusted to the protection of the Almighty. May He keep His eyes open over it and guard and protect it, so that it will never be denied or destroyed.

The church is not a church of the Holy Trinity because of its name, false doctrine, or ungodly nature on the part of the congregation.

Friedrich Wesemann.

\*

### Synod Ad.

The Missouri 2c. synod, northern district, will hold its sessions this year, g. e. G., June 17- and the following days at St. Stephen's church, Milwaukee, Wis.

M. Günther.

Those brethren and guests who intend to attend the said synodal meetings are hereby kindly requested to notify the kaator I^ooi of their intention in good time at the address given here; otherwise they will have to blame themselves for the inconveniences arising from their failure to do so.

A Lteivbaoll,  
5tk IVarä, Loott 8tr., No. 376,

Wlrfaukee, IVIs.

### Conferenz display.

The Southern Weft-Indiana Pastoral Conference will gather, please God, on June 9 of this year in Darmstadt, Ind.

P. Seuel.

### Ads.

So just left the press: Stenographically excellent colloquium of the representatives of the Synod of Iowa and those of Missouri, Ohio a. St. re.

How important and worth reading document this is, is certainly quite superfluous to discuss here. One should buy it and read it once and again, because to all appearances we are now unfortunately only at the beginning of a burning dispute with a tongue-twisting and by no means loud counterpart. The book is available from the agent M. Barthel here and from Hewes L Brauns, Market Str. 6, Chicago. The price is 60 cts. for single copies and 50 cts. for lots.

### The faithful shepherd of souls.

Set to the light by  
M. Nic. Haas.

The first part of the manual on private pastoral care known under the above title has just been published here by Mr. Fr. The name of the author, born at Wunsiedel in Bavaria, died as Pastor Pnmarius at Bautzen in Upper Lusatia in 1715, is recommendation enough. The work is divided into three parts, the first of which gives instructions for the pastoral treatment of the sick, the second for the treatment of the embattled, and the third for the treatment of prisoners, the dying, and those preparing for execution.

There will hardly be a case under these headings that would not be considered here. The peculiarity of this manual is that it does not lay down rules, but rather puts into the mouth of the preacher what he should say to the person to be treated. Haas has published more than a hundred writings. The printing leaves nothing to be desired. The published first part comprises VIII and 128 pages of large print in large octavo. The price of this booklet is 65 Cts. in paperback. As soon as possible, it will be followed by three more issues of approximately the same size, each for the same price. One "dressirt: Ur. Pr. Dette, No. 906 5tll 8tr. the Prmmklm H.v. L liVask 8tr. 8t. Douis, No.

(Receipt and thanks.

For poor students received from Mrs. Friederik Mohr in Trenton, Ill, \$2.50. By Past. Grätzel in Baltimore County, Md. collected at Mr." H. Dümer's wedding \$5.10. From Mr. Mater Wehle \$50.

C. F. W. Walther.

(Submitted.)

Since I have saved this year \$50.00 and I, as a poor pastor, as is customary in all the world, would also like to invest the little so that it swells to a proper capital, but I know of no safer and more certain institution to achieve this infallibly than at present the building fund of the Lutheran Synod of Missouri, Ohio, etc. for their educational institutions, I ask you to allow me to deposit this \$50.00.

This will certainly not be lacking when the interests will be due, after Luc. 19.

Get

to the building fund of the school seminaryS:

From the community at Rich, Cook Co, Ill.: by C. Ob- lendlvrf, H. Werner, H. Stünkel each \$5, L. Rähje \$3.50, Fr. Bode jun, L. Deneke, Br. Matquardt, Br. Bartling, H. Kruse, A. Kummerlehne, M. Weimaun \$2.50 each, Br. Schulze \$2, Br. Wegener, H. Oehlerking, H. Walter, Ph. Werner, E. Plumhoff, H. Seemann, H.'Stege, W. Walter \$1.50 each, H. Lüssenhop \$1.25, Wittwe Stünkel, Br. Bode sen, W. Stünkel, C. Brüggemann, H. Stüwe, G. Plumhoff, I. Hillbrecht, H. Schulze, I. Halletzky, Fr. Rathje, D. Möcker, F. Möcker, H. Gieseke, W. Hahne, I. Simmerer each \$1, H. Seemann Jr. 75 Cts" W. BartelS, H. Heine, H. Mosel, H. Kracke, N. N., H. Mahler, H. Steuber each 50 Cts, F. Duwe 25 Cts, together \$70.75. By Past. Wunder in Chicago by H. Schulze, Th. Reinhardt, L. Steinbach, Ch. Lücke each \$5, by himself \$10, L. Ritsch- kvvsky \$3, E. Jüngling, I. Stammer each \$1, together \$35. By Past. Heitmüller, Rodenberg, III, by F. Hinze, H. Geistfeldt each \$8, C. Grupe \$5, I. Fraaß \$2, add. \$23, Jakob Hebel in Strattonport, N. I., \$10. by Mr. Kassirer Roschke in St. Louis \$823.40, jMr. Kassirer Bonnet in Fort Wayne \$241, Mr. Kassirer C. Eißfeldt in Milwaukee \$44.08, Mr. Kassirer L. Birkner in New York \$25.25. by d. Gem. to Adrian-Mich., \$25. parish of Peon'a, Ill, \$36. by Past. Sprengeter of its commons in Carver County, Minn, \$21. By Mr. G. Treibe in Baltimore \$5. commons at Aurora, Ill, \$41.85. commons at Thornton Station, Ist.) \$58. From members of the community at Addison: H. Buchholz, H. Marquardt each \$W L. Firne, F. Gehrke each \$15, D. Kornhaaß, W. Stünkel,^ Heinemann, F. Oehlerking each \$10, Ch. Meyer, Wittwe Preußner, Fr. Meyer Jr, G. Zinke, Wm. Plagge, (ÄM) BöSke, W. Leseberg, Fr. Buchholz each \$5, Fr. Weiß \$3^ H.' Heitmann, W. Drechsler, Fr. Stuwe, L. Weiß each \$A L. Piegorsch, A. Sander, Ferd. Brockmann, L. Kehrbach, H. Licht, A. Albers senior, Joach. Thiemann, Ch. Träthow, G. Friedrichs, I. Friedrichs, I. Hagenow each \$1, H. Bade 50 Cts, together \$182.50. Summa \$1641.83.

Addison, Ill, May 1, 1868, H. Bartling.

#### Received in the Raffe of the nZrdl. district:

For Past. Brunn's Anstalt: By Past. Winter^ \$1.35.  
To the college household at Fort Wayner By Past. Nohrlack's Gem. at Oshkosh \$5. By Past. Speckhardt in Sebewaing, Kindtauf coll. at Joh. Winter 33 cts, at G. F. Wurst 25 cts, at I. Weidner \$1.60,  
On the seminary budget in Addison: Past. hei Aug. Werschky \$1.30, Krankenromunion - Coll. \$1 and 65 CtsS.  
HattstädtS Comm. at Monroe \$12.36.  
To the orphanage in St. LouiSr From Past. Bauer's comm. on SwanS Creek, Easter coll. \$1.55.  
For poor students in Addisou: Coll. in Past. Winters Gem. \$2.65. Past. VernthalS Gem. in Rich- ville, Easter Coll. \$5.10.  
To the Hospital in St. LouiS: Don N. N. in Wyandotte \$2. CharfrcitagS-Coll. in Frankenlust \$9.76.  
For poor students in St. Louis: Kindtauf-Coll. at Martin Greuel in Sebewaing \$1.87.  
For inner mission: from the schoolchildren of the community in Momoe \$10.96, from readers of the mission leaflets there \$1.40.  
On synod debt repaymentS treasury; Past. Rohrlack's congregation in Oshkosh \$5.55. From the Women's Association in Sheboygan \$15.  
ToSeminar building inAddisonr Past. Stamm's congregation in Kirchhayn \$13.75. Its branch at Cedar Creek \$8.80. Rev. Joh. MollS Gem. in Mequon \$32. Rev. Schumann's Gem. in Freistadt, first mission \$50. Rev. Strasens Gem. first mission, Easter Coll. \$38.54.  
To college building at Fort Wayner Gem. in Amelith \$6. Past. Stamms Gem. in Kirchhayn \$13.75, its branch at Cedar Creek \$8.80. By Jos. Dittmar in Wyandotte \$3.  
For heathen mission: From the Lutheran Sunday School in Wyandotte \$3.25, Past. I. Walther \$2, Wolff, John Cölle, Teacher Ries each \$1, H. Cölle 50 Cts, Dinger, Marquardt, Klaufmann, Schwabnow each 25 LtS., von Mehreren together \$2.52.  
For teachers' keepers Congregation in Portage City, Easter Coll. \$3.50. Triune!congreg. in Sheboygan \$5.70. congreg. in Frankmlust, Palm SundayS-Coll. \$15.76. Rev. List's congreg. in Adell, Easter coll. \$12. wedding coll. at G. Fknzel \$3.35. coll. in Sebewaing on Sund. Serag. \$5.44, on Sund. Lätare \$7.14, on Sonnt. Miser. Cat. \$5.63, v. Ad. Haag 25 Cts., Kindtauf-Coll. at I. Bitzer 70Cts., at A. Gremel\$1.85.  
For the church building inRichmond, Da: Coll. in Amelith \$7.  
On the emigrant mission in New York: Past. Schumann's Gem. in Freistadt \$7.  
For poor students in Fort Wayne: Coll.in Sebewaing on Sund. Invocavit \$4.50.  
For Wisconsin students: HochzeitS-Tollete at C. Hackbarth \$2.40. From d. Gem. Freistadt for C. Fricke \$4, F. WambSganß \$4, F. Damköhler \$5. Past. Schumanns Filial \$4.25. C. E. u. B. in Milwaukee \$9.37.  
To the synodical treasury: Amelith congregation, Communion Coll. \$2.30. Trinitatisgem. in Milwaukee, Oster-Collectt \$39.46. DeSgl. from Gem. in Woodland \$8. Desgl. from Gem. in Granville \$4. Past. WambSganß' upper Immanuelsgem. \$11.58, lower \$11.50. Gem. in Frankentrost \$1'i.60. Gem. in Frankenlust, Oster-Coll. \$16.0l. Past. Winter \$1. Gem. in Watertown \$55.1l. Rev. Schumann's Gem. in Freistadt \$11.25, its branch \$2.75. Rev. Steges Gem. in Ida, Easter Coll. \$5.54, its. Branch \$6.86. comm. in Monroe \$14. past. Bauer's Gem. on Tandy Creek, Palm Sunday Coll. \$4.60, Easter coll. \$6.68. Past. Ottmanus Gem. at Plymouth, Twentieth Cents Coll. \$12.15, Easter Coll. \$7.60. Whose Gem. in Sheboygan Falls, Easter Coll. \$4.52. comm. in Sebewaing, Easter Coll. \$5.49. C. Eissfeldt, Cassirer.

changed addresses:

Hev. l>b. 8tu6t, lEerno, Lonton 6o., lon".

kev. IV. l'rese,

Hock Oreok, l>omb l\*. 0., Nebraska.

Hev. IVaAner,

196 Oaval Loarä ^vo., ObioaZo, III.

Printed by A. Wiebusch & Son. St. Louis, Mo.

I. N. J.

May God give you all much grace and peace through the knowledge of God and Jesus Christ our Lord.  
Amen.

Venerable and beloved father and brothers in the Lord!

That we live in a time of progress is absolutely undeniable. There is hardly a branch of human science and art in which the human mind has not advanced, and there are fields of knowledge in which discoveries have been made in our days which one could hardly have dreamed of a century ago.

While it is true that much is now proclaimed as an indisputable result of human research, which is nothing less than an established fact, it would be foolish to deny at all that ingenuity and untiring diligence have at present achieved successes that overshadow and surpass in the most astonishing way all that was achieved in earlier times. In more recent times, forces of nature have been discovered and learned to be used, of whose

\*) By express renewed resolution of the Missouri Synod 2c. Western District subsequently communicated by C. F. W. W.

The work that man used to do with his hand by the sweat of his brow must now often be done for him by the powers that were previously dormant in the soulless material, but which have now been elicited from it. The work that man formerly did with his hand in the sweat of his brow must now be done for him in many cases by the forces that had hitherto slumbered idly in the soulless material, but which have now been coaxed from it. Through the application of these marvelous forces of nature, the barriers of space and time have in many cases almost completely fallen for man. And it is not enough that man has explored the earth, his dwelling-place, and has raised its secret treasures; it is not enough that he has overcome what formerly seemed to be insurmountable obstacles to his striving and has subdued all the elements surrounding him: with his ever better armed eye he has also penetrated further and further up into the immeasurable spaces of the celestial bodies, of the whole universe, and he is now discovering more and more glories of this great divine miracle construction. In short, the inquiring spirit of man has celebrated triumphs in our days, which reveal a hitherto hardly imagined fullness of powers and abilities lying within him.

What Christian should not rejoice at these advances of our time? For what are they but newly found proofs of the existence and of the omnipotence, wisdom and goodness of Him who created man? and so gloriously endowed? For if the creature is already so great and glorious, how great and glorious must the Creator himself be!

But if we look at the children of the world, we see, alas! that they draw quite different conclusions from the present extraordinary progress of the human spirit. Instead of recognizing from this the greatness and glory of their Creator, and instead of being moved by it to love him all the more fervently, to serve him all the more eagerly, and to praise and glorify him all the more unceasingly and humbly - instead of all this, the children of the world allow the gifts given to them to serve them, on the contrary, Instead of all this, the children of the world let their gifts serve them to deprive the heavenly giver of his due honor and to give this honor to themselves, even to deny the existence of a God who rules over and apart from nature, and - O blindness! - to make the blind power of nature and himself God!

Therefore, while in our days the world has undeniably advanced in the knowledge of earthly things to an astonishing degree before all previous ages, it has not only not grown to the same extent in the knowledge of God and heavenly things, but has rather regressed in this to a much greater degree than pagan blindness. What the great apostle to the Gentiles says about the Gentiles: "Because they knew that there was a God, and they did not know him, they did not know him."



They have not praised him as a god, nor thought of him; but have become vain in their thoughts, and their unintelligent heart is darkened. Thinking themselves wise, they have become fools; and have changed the glory of the incorruptible God into an image like unto corruptible man, and like unto birds, and like unto fourfooted beasts, and like unto creeping things. Therefore God also gave them over to the lusts of their hearts, to uncleanness, to defile their own bodies against themselves: who have changed the truth of God into lies, and have honored and served the creature more than the Creator, who is praised forever" - all this is doubly true of the generation of our time, which is advanced in earthly knowledge. The idolatry and worship of nature and man, that is, pagan idolatry, is the supposed height of light which the world of our day, which prides itself on enlightenment, has finally climbed. It has become richer in knowledge of temporal, sensual and visible things; but of the eternal, supersensible and invisible, for the knowledge of which man's immortal spirit alone is created, it knows nothing and wants to know nothing. She has explored the mysterious interior of her body and the earth and the wonders of the visible starry sky; but she does not care about the riddles of her soul, which cannot be satisfied with anything earthly, and about the blessed secrets of the invisible sky and a future world. In this she is ignorant and wants to be and remain ignorant.

But, m. Z., not only the unbelieving world does not want to know anything about the knowledge of the divine truth, there are now even those who want to be Christians, who want to be members of a Christian congregation, to whom one must call out, as Paul once did to those nominal Christians in Corinth: "Some know nothing about God, I tell you to your shame. Yes, - who can deny it? - It is a peculiarity of our time that even truly believing Christians regard clear knowledge of the truth revealed by God and growth in it, if not something dangerous and harmful, at least something unnecessary. Especially in this new fatherland of ours, people think that the best thing is to be content with the knowledge of the so-called general Christianity of all sects and to emphasize only this, leaving everything else as uncertain or as a minor matter. And if one now expects from those whose office it is to teach the Christians a deeper knowledge of the truths revealed in the Holy Scriptures, then this is not the case. And even if a deeper knowledge of the truths revealed in the Holy Scriptures is demanded of those whose office it is to teach Christians, it is thought that for the ordinary Christian such a greater knowledge is something quite dispensable.

Since we are gathered here today from near and far to drink together from the well of eternal truth and to encourage and strengthen each other in the knowledge of it, allow me now, To show you from the word of our God the sacredness and importance of this duty and to lay it on your heart.

Text: Ephes. 4, 11—14.

Based on these apostolic words, let me now answer the question:

### **Why should every Christian seek to grow in the knowledge of the truth?**

I answer with our text:

- 1) Because Christ instituted the sacred ministry for this very purpose. Christ instituted the sacred ministry of preaching among Christians for this very purpose, and
- 2) because without a good reason of clear knowledge, the Christian is in constant danger of becoming a prey of seducers.

1.

As is well known, the teaching of the papacy is that the church is a religious state consisting of priests and laymen, in which God has appointed the priests as the actual holders of the knowledge of the true faith and all ecclesiastical power. The priest is to rule, the layman to obey, the priest to teach, the layman to believe what he has been taught. If the layman may still be without a thorough knowledge of the right doctrine, yes, if he, wrongly instructed by his priest, may believe wrongly, then only the priest has to answer for this; if only the layman has the sense to want to believe everything that the church believes, then his ignorance, yes, his error does him no harm; with that principle: "I believe what the church believes," the layman carries the right faith, not unfolded, but wrapped up, as it were, in his heart, even if he does not know what the church actually believes.

It is true that this doctrine is not publicly established in any of the churches that have separated from the papacy; but even in these so-called Protestant churches, a doctrine of the difference between the preachers and their hearers, which is not entirely dissimilar to it, is not infrequent, or the true doctrine of it, at least in practice, is only too obviously denied. In so-called Protestant churches, too, there are Christians who think that they are daily investigating it is the business of preachers to search God's word

daily and to learn from it the pure doctrine and to know how to distinguish it from false doctrine; the layman has neither the time, nor the ability, nor the profession to do this; the right Christian simplicity and modesty demands of him rather to leave the decisive judgment about doctrine and religion to the preachers, to whom this belongs by virtue of their office, and only a spiritually proud person will allow himself to examine the sermons of his preacher and to judge and condemn them. And, unfortunately, there are only too many domineering preachers who like this attitude very much and who, instead of opposing it, rather regard it as a praise and promote the right Christian humility.

But what does the Word of God say about this? What does our text, among others, say about this? In it the holy apostle writes first of all: "And he," namely Christ, "appointed some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers." From this we see that according to God's word Christ has appointed an office in his church, which not all Christians are to administer; for the apostle writes expressly that Christ has not appointed all, but only "some" not only as apostles, prophets and evangelists, that is, as apostle helpers, but also not all, but only "some" as shepherds and teachers, that is, as indirectly appointed preachers of certain local churches. The difference between preachers and hearers is therefore not an arbitrary, ecclesiastical human order, but an endowment of the Son of God Himself, and it is therefore a transgression of a divine order, nothing else than a rebellion in the kingdom of Jesus Christ, if Christians, who are not legally called and appointed to the holy office, presume to administer it. But what is the reason why Christ has appointed only some as bearers of the sacred office in His Church? This too is stated by the holy apostle in our text. The Holy Apostle also states this in our text, when he continues: "That the saints might be prepared for the work of the ministry, by which the body of Christ might be edified." Behold, therefore, not to the business of ruling or commanding, but "to the work of the ministry," that is, to the work of service and edification of the body of Christ, that is, of his faithful, Christ has appointed all the ministers in his church, and that for the purpose that thereby "the saints may be prepared," or, as Luther has elsewhere rendered the same word of the original text still more clearly, that the saints may be "made full." In order that we may not be in doubt as to what this preparation of the saints consists in, the apostle immediately adds: "until we all come to the same faith and to the same knowledge of the Son of God, and become a perfect man, according to the measure of the full age of Christ." The high task of the public preaching ministry, then, is to so prepare all true believing members of the church that they come to unity not only in faith but also in knowledge, and all become perfect men in Christ.

Far from the public ministry of preaching being ordered by Christ, even within the church, so that Christians may be relieved of their own research into God's Word and preachers do this in their place, the church ministry of preaching is much more than the ministry of preaching.

The first purpose of the Scriptures is to prepare Christians, as our text says, to make them well-founded Christians, and therefore to prepare them carefully and to exhort and encourage them constantly to search God's Word themselves, to draw their faith from it alone, and to base it on it alone. Christ himself therefore calls not only to his servants, but to all who want to be saved: "Search the Scriptures, for you think you have eternal life in them, and it is they that testify of me." And the holy Apostle writes to the Christians at Corinth: "Who is Paul? Who is Apollo? They are servants through whom you have believed. Not that we are lords over your faith, but we are helpers of your joy."

Far from it that Christ should have "appointed" only "some" in his church "to be shepherds and teachers" because the other Christians should remain in the state of immaturity, Christ has rather ordained all preachers according to our text only "to the work of the ministry" or service and to be builders of his church, so that through their service and building all Christians "come up to one faith and knowledge" and become men in Christ, that is to say, become mature. Far from a true servant of Christ considering the right knowledge as a privilege of his rank, and wishing that he alone should be master and that his hearers should remain his ignorant pupils, it rather grieves him when his hearers do not grow in knowledge; and he rejoices sincerely when they become masters out of pupils. The saint. The apostle Paul therefore testifies to the Christians at Corinth: "Dear brethren, do not become children in understanding, but in wickedness be children, but in understanding be complete. Yes, the author of the letter to the Eberians punishes his readers with the words: "You, who should have been masters long ago, need again to be taught the first letters of the divine words. And when once some, whom Moses had not placed around the tabernacle of the congregation, prophesied in the camp, and even Joshua, indignant at this, cried out to Moses, "Restrain them!" then said the faithful servant of Moses, "Would God that all the people of the LORD prophesied, and that the LORD would give his Spirit upon them!" And this is the mind of every righteous servant of the Church; he desires to God that all his hearers may be true prophets of God. And far from these being the right, modest, humble Christians who refrain from judging doctrine, faith and religion, thinking that this is a matter for the preachers, and who therefore base their faith on their preachers, all those are not in the true faith who consider the pure doctrine to be right, but only because they rely on their preachers. Right Christians are rather only those who are sure of the doctrine itself for their person from God's word, and so sure, that they would still stick to it, even if their preachers, indeed all preachers in the world, fell away from it and all concilia under the title 'of the church' decided differently. Right Christians base their faith so little on their preachers that they rather examine, judge and judge everything that is preached to them, by whomsoever it may be, according to God's word. Even Paul calls out to the Christians at Corinth: "As I speak to the wise, you judge what I say." And that the Bereans, even when Paul and Silas had preached to them, "searched the Scriptures daily to see if it was so," is not blamed on them by St. Lucas in his Acts of the Apostles, but rather reported (to their eternal glory) by them for all time, and for this very reason testified that they were more noble than those in Thessalonica.

Let us therefore, venerable and beloved brethren in the ministry, never forget that we are set apart by Christ, not to rule in his church, but "to the work of the ministry" or service, that we may "prepare" our hearers, that is, make them complete, so that they too may all "come to the same faith and knowledge" and "become a perfect man" in Christ. Far be from us, therefore, that preachy sense which seeks to keep its hearers in immaturity and constant dependence on itself in matters of faith and blessedness. Our principle is rather that of the apostle Paul, who assures the Corinthians: "We preach not ourselves, but Jesus Christ, that He is the Lord, but we your servants for Jesus' sake"; and our goal is the goal of John the Baptist, who said to his disciples who were attached to his person: "He (i.e. Christ) must increase, but I must decrease"; and our greatest joy, finally, is when, by God's grace, we raise up knowledgeable, understanding, all-examining, in short, self-reliant Christians, who, after they have become believers through our ministry, say to us, like those Samaritans, "We do not now continue to believe because of your speech; we ourselves have heard and known that this is truly Christ, the Savior of the world."

But you, dear Christians, do not only rejoice that you are children and members of a church in which all priestly rule and all spiritual bondage to men is condemned, in which your full freedom in Christ and all your noble and high rights as spiritual kings and priests are granted to you, and in which your preachers themselves call out to you from the heart: "One is our Master, Christ; but we are all brothers among ourselves"; but now also use your freedom! Do not remain minors through your own fault. Do not leave the search in the Scriptures and in the pure confessions of the church to the preachers, but search in

them yourselves, and use the preaching ministry you have established only to be "prepared" into living stones, who are "built up" not on men and authority of rank or office, but on the rock Jesus Christ and His eternal Word Himself, and who every day grow more and more into the unity of faith and knowledge, not remaining children, yes, not remaining disciples, but becoming men, men and fathers in Christ.

2.

But, m. Z., the holy. In our text, the apostle gives another reason why every Christian should strive to grow in the knowledge of the truth; he continues in our text: "So that we may no longer be children, and be weighed and lulled by all kinds of wind of doctrine, by the craftiness of men and deceit, that they may deceive us." Growth in the knowledge of the truth is therefore also so necessary for every Christian: because the Christian without a good reason of clear knowledge is in constant danger of becoming a prey of deceivers.

In order to become blessed, however, a broad knowledge is not necessary. Whoever has so much knowledge that he, as a sinner in need of grace, believes in Christ as his Savior, has enough knowledge to become blessed. When three thousand souls were baptized on the first Christian day of Pentecost after Peter's sermon, the vast majority of them may have had only a very weak knowledge; and yet they were undoubtedly blessed people even then. The child who knows nothing more than that he is a poor child of sin, but that "Christ's blood and righteousness is his adornment and garment of honor", such a child stands just as much in a beatific faith as any Christian, even if he, like Paul, would have been worthy of the highest revelations. Yes, it can happen and happens not infrequently that he who has grasped only the first letters of the divine words stands in a world-conquering faith and is God's dearest child, while he who has great knowledge, but whom knowledge puffs up, is without faith and is a child of hell. It is not knowledge but faith that makes one blessed.

But we would be very mistaken if we were to conclude from this that a thorough knowledge of the truth is something unnecessary. On the contrary, when a person has come to believe, there is a danger for him of losing his soul and salvation, against which, apart from God's preserving grace, a thorough knowledge of the truth is the only sure remedy; and this is the danger of seduction by false teachers.

As soon as Christ, through his apostles, had sown the good seed of his pure gospel in the field of the world, Satan also immediately set out to spread his gospel through his apostles.

Tools to sow the weeds of human doctrine, error and lies among the wheat. Already Paul had to lament after he had founded a church: "I know that after my departure, there will come among you terrible wolves who will not spare the flock. Even from among yourselves shall come forth men, speaking perverse doctrines, to draw the disciples unto themselves." John also calls out to Christians before the end of the first century, "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world." But when the apostles had finished their course and the eyes and mouths of these most faithful watchmen had finally closed, false teachers appeared in the church in ever greater numbers and ever more boldly, until at last, as early as the beginning of the seventh century, the bishop of Rome set himself up as Christ's representative on earth and as the visible head of all Christendom, confirmed his antichristic doctrine under this title by lying signs and wonders, forced the acceptance of it by fire and sword, and thus dragged millions of baptized Christians with him into hell. Through the Reformation, his antichristic throne in the temple of God has been shaken to its foundations, whole nations have been snatched from his kingdom of lies, and the light of pure, beatific doctrine has been placed on the lampstand again; but even the church of the Reformation must lament with Elijah: "I am no better than my fathers"; indeed, the more the day of the world has approached, the more innumerable have false teachers and sects become, and our country in particular is covered with them as by a flood of sin. If ever, therefore, the word of the Savior to his poor Christians is now being fulfilled: "Behold, I send you as sheep in the midst of wolves."

But the most frightening thing is that the false teachers who appear in Christianity are usually not open enemies of the gospel - they are the least dangerous for Christians - but the only true preachers of the gospel of Christ. Even in the times of the apostles there were those who, as Paul writes, "pretended to be Christ's apostles, and by sweet words and splendid speeches deceived innocent hearts." And this trick of pretending to be Christ's apostles has been used by false teachers at all times; but at no time was this more the case than in ours. Now all false teachers wrap themselves in some dazzling appearance; some in the appearance of necessary progress, great wisdom, profound insights into the apostolic or prophetic word, others in the appearance of great holiness and devotion, the third in the appearance of great love and peaceableness, the fourth in the appearance of great works, the fifth in the appearance of the sole apostolic origin, of the greater

age, the greatest unity, the greatest spread, and - who may name all the disguises in which the seducers now emerge?!

Every Christian is therefore in great danger of becoming a prey to false teachers, so that, as Christ foretold, even the elect might be deceived into error wherever possible.

What is it, then, that, apart from God's preserving grace, alone can protect the Christian against this? - This is a good reason for clear knowledge.

Woe to those whose Christianity consists in nothing more than habitual church-going and other religious exercises, or only in the experience of a few religious impressions and emotional excitements, through which they have acquired a lasting interest in religion, but in which they have remained without a clear knowledge of the right doctrine! Such are just, as the apostle says in our text, those children who "are swayed and lulled by all manner of wind of doctrine, by the craftiness of men and deceitfulness, that they may deceive us." Every semblance of wisdom, holiness, love, works, the quantity and prestige of the members of a sect, the splendor of its temples, the splendor and fervent devotion of its worship, all this makes on souls who lack a thorough knowledge, and before they know it, they are caught by a seducer and think that only now the true light has dawned on them, while in them even the little light that burned in them has gone out; They think that they have only now found the real full truth, while they have now also lost what little they possessed of knowledge of truth; they think that they have only now experienced the miracle of true rebirth, while the weak divine life of faith that was in them has now also been stolen from their hearts; They think they have only now been placed on a firm foundation of salvation, while just now the deceiver has unnoticably placed them on the slippery slope and has driven them out of their goal; their supposedly new truths are old errors hitherto unknown to them, and their supposedly better faith is an empty imagination of their miserably deceived heart. Behold the terrible consequence of the lack of a good basis of clear knowledge!

Tell yourselves, why do thousands of our German tribesmen and co-religionists, after they have entered this country, all too soon fall prey here partly to unbelief, partly to irreligious and enthusiastic sects, partly to unionist religious mongering, partly to a deceptive name Lutheranism? - If they had been founded in

our old fatherland by faithful shepherds in the gold-pure doctrine of our evangelical Lutheran church, the first wind of false doctrine blowing here would not lead them away like chaff with their so little good appearance; Then they would stand firm, see through the "mischievousness of men and deceitfulness, so that they can deceive and seduce them," and would not allow themselves to be lured out of the Word of Scripture, as out of their secure fortress, but would always hold out against the tempters with Christ the "It is written," and if the false teachers also bring them God's Word deceitfully, they would oppose their intercourse with the Scriptures as they are rightly understood, and be able to answer the "It is written" of the false teachers with Christ, which has been unlearned by the right-believing Christians: "Again, it is also written." (Matth. 4, 6. 7.)

Oh, my dear Christians, as dear as your blessedness is to you, beware of that fashionable Christianity of our time and especially of our country, which consists mostly in nothing but that one has allowed oneself to be awakened once, or that one allows oneself to be brought to religious feelings every Sunday or even every day, without seeking to ground oneself in clear knowledge of biblical truth and to grow in it. With such a Christianity based on mere emotional experiences, no error is so foolish and horrible that a cunning seducer can talk you into it. Therefore, strive to become ever more firmly founded and ever more deeply rooted in the pure teaching of the divine Word, as our church has it by God's grace and as it is laid down in its confessional writings and in the writings of Luther and other faithful and enlightened witnesses of the truth, so that you "may not be driven about with various and strange doctrines," but rather acquire "the precious thing, a firm heart" and "trained senses" "to discern good from evil. Only then, when not only our preachers, but also the members of our congregations stand in clear knowledge of the Lutheran truth, able and ready to take responsibility for everyone, who demands the reason for the hope that is in them, - only then will our Evangelical Lutheran Church also fulfill the task that God has undoubtedly set for it in this land of sects, namely to be a leaven of truth and a mighty dam against the all overflowing raging and wild river of error and soul-dangerous enthusiasm.

But, my venerable brethren in holy office, let us not forget this either: the church has never attained, and never will attain, the goal of its members "all coming up to one faith and one knowledge of the Son of God, and becoming a perfect man, to the measure of the perfect age of Christ". There have always been and there will always be children in the church. But even for thousands of

The knowledge of simple Christians, according to their status and profession, may be sufficient for the highest need: of us, who bear the office of the word, who carry the sacred teaching office, more is required. Children of knowledge do not belong on the chair, but on the bench of listeners and pupils. Pastors and teachers should and must be men and fathers in Christ.

So that we all become this and also make our dear church members into mature Christians, this is therefore also the main purpose of our synodal meetings. Let me tell you  
Therefore, in conclusion, we now call upon a serious word from our Luther, which he once addressed to the preachers of his time. He writes, namely:

"Watch, study, *attende lectioni* (that is, stop reading)! Truly, you cannot read too much in the Scriptures; and what you read, you cannot understand too well; and what you understand well, you cannot teach too well; and what you teach well, you cannot live too well. *Experto crede Ruperto* (that is: Believe me, I have experienced it)! It is the devil, it is the world, it is our flesh that rages and rages against us. Therefore, dear lords and brothers, pastors and preachers, pray, read, study, be diligent! Truly, it is not idle, snoring and sleeping time at this evil, shameful time. Therefore use your gift which is entrusted to you, and reveal the mystery of Christ." \*)

So far Luther. And to this I only say: Amen! Amen! Yes, may Jesus Christ help us all, so that we may make ourselves blessed and those who hear us. Amen!

(Submitted.)

### A few blessed successes of the Buffalo Colloquium in Wisconsin.

After the Missourian congregation in Freistatt had received a pastor in the person of Rev. F. Schumann, the Buffalo congregation there, whose leaders and overwhelming majority had joined the Buffalo Colloquium, and which had also become vacant as a result of the departure of Rev. Müller had become vacant, negotiations concerning a complete agreement with Mr. Past. Schumann and his congregation. By the grace of God, these negotiations resulted in a complete agreement in doctrine and a heartfelt reconciliation, in which the brethren of the Buffalo Synod recognized the Missourian congregation at Freistatt as a rightly existing congregation of the faith, and warmly forbade it to be called and treated for so long as a rotten church and its rightly appointed preachers as rotten priests.

\*) S. Luther's preface to Spangenberg's Postille of 1542. tom. XIV, 379. f. .

and accordingly lift all unjust bans imposed so far, while the brethren from the Missouri Synod there in turn renounced all that had been sinned against love in that long and sad church dispute on their part out of weakness of the flesh in zeal for the truth. After the completion of this agreement, the members of the Buffalo Synod gave Pastor Schumann a proper appointment to serve them, because the circumstances made it so advisable, as a special congregation in addition to his previous one, until both congregations could stand in one congregational union, even externally. Since Pastor Schumann, with the consent of his congregation, accepted this call, the undersigned, at the special invitation of the pastor and the congregation in question, and with the assistance of Pastor Moll of Mequon River, performed the introduction in the formerly Buffalo church there on the fourth Advent of last year, according to the regulations of the old Church of Saxony. With what feelings of gratitude, under how vivid remembrance of Jer. 15, 19. and highlighting the now uninhibited love for these brothers the act was performed, needs no description.

Soon after the appointment of Rev. Schumann's appointment to this congregation, both congregations were able to act as one, already in the appointment of the two schools, and while they held public services together in the Buffalo church during the winter, they moved them together again to the Missouri church, when the remaining small group of Grabauists there initiated a lawsuit against the congregation concerning the church property and had the church closed by the courts until the outcome of this lawsuit. By God's help, however, this lawsuit was decided in favor of the congregation by the court and the Grabauist part was dismissed with its complaint. The reporter wanted to wait for this outcome, hence the delay. But if ever the Grabauists have made their false doctrine quite clear, it has happened here. In their statement of claim they presented the doctrinal difference to the court and testified to the following as authentic doctrine of the Buffalo Synod:

„1. The Buffalo Synod teaches that the true and only church of Christ on earth is a visible church and

consists in the visible assembly of believers around the Word of God preached purely and loudly by duly ordained ministers, that these believers visibly gathered around such legally ordained ministers *constitute* the true and only Christian church, that the Lutheran church alone and *exclusively is* the church of Christ, that all other *congregations* which adhere to a different doctrine are not parts of the Christian church.

2. the Buffalo Synod teaches that God is and that Jesus Christ alone, through legally ordained and installed ministers of the gospel, has preached, administered and administered the holy sacraments and forgiven sins. The Church of the Holy Sacraments and the forgiveness of sins, that *none but a duly* and truly ordained and installed minister of the Gospel can perform such acts, and that to be such a minister (*in order to constitute such minister*), it is required that he be duly ordained by and from a proper *ecclesiastical authority* distinct from the *congregation*.

3. the Buffalo Synod teaches that the power and authority to exclude sinners from the church or, in case of repentance, to accept them back, belongs exclusively (*exclusively*) to the office and the performances of the church servants!

4. the Buffalo Synod teaches that the supreme church authority is the synod composed of duly ordained and installed church officers and certain deputies from the various congregations." - —

To have escaped such pabstry, those our brothers may thank God on their knees!

For this God-pleasing unification of what people separated, but God wanted to put together again on the right ground according to his mercy, was among others also Mr. Past. A. C. Großberger of Kewaskum was active with great zeal and obvious success. The undersigned also had the pleasure of introducing him, who has been in close brotherly fellowship with the local Missourian pastors since the conclusion of the Buffalo Colloquium. Here, however, the case was reversed, for since the Missourian congregation several miles away, which had become vacant due to the removal of Pastor Krumsieg, had called Pastor Großberger to serve them, a Buffalo pastor in name was appointed to the Missourian congregation on February 25.

May the Lord, whose name is highly praised, further bless the brothers on both sides in Freistatt and in Kewaskum, so that they may be diligent to keep the unity of the spirit through the bond of peace, and in doing so, especially put to shame the opposing agitations, as they have recently shown themselves in the latter place!

F. Lochner.

### To the ecclesiastical chronicle.

**Dr. J. A. Seiß** of Philadelphia wrote the following letter to the "Lutheran": "Christians have to expect that they will be misjudged, falsely accused and often reviled. It has always been so and will remain so until the end. I am therefore not impatient to be ridiculed, even by those papers which pretend to be Christian. - Since I am



But if I am accused in the number of the "Lutheran" of May 1st of having brought the mysterious disappearance of many persons, of which we read in the newspapers, in close connection with the future of the millennial kingdom, I take the liberty of informing you, since otherwise it would appear that I admit the truth of that accusation, that I have never written, thought or taught in such a way. I do believe that when Christ our Lord comes, a mysterious and sudden disappearance of persons will take place according to Luc. 17, 34-37; 1 Cor. 15, 51. 52; 1 Thess. 4, 16. 17. I also believe and teach that we are in the last days, that the day of judgment is near and that those who hope for eternal life must awake and be alert and ready every day, as Luther and our confessions teach, according to clear sayings of holy scripture. I have very little respect for most of the modern doctrines of the millennial kingdom and reject with the Augsburg Confession that any such period of the millennial kingdom will ever come to pass. I reject with the Augsburg Confession that any such period of the rule of the pious or of the church is to be expected before the day of the last judgment and the resurrection of the dead. I do not find the signs of the end in such mysteriously disappearing persons, but in godlessness, unbelief, disorder, abandonment of the truth, all of which is so tremendously rampant. And this does not serve to diminish my conviction in this respect, that newspapers, which want to be considered religious, so inexcusably invert and falsify my statements and without cause and to my great disadvantage place me before the religious public to be laughed at and ridiculed as a fool and false teacher for something that I have nowhere written, said or thought.- Perhaps it is in accordance with your sense of justice to be as willing to correct this false accusation as you have been willing to spread it.

Very respectful

Jos. A. Seiß."

Dr. Seiß is obviously a bit sensitive, although in the beginning of his letter he speaks very beautifully about the patience of a Christian, namely about the fact that the "Lutheran" printed the short note from the "Evangelist" in the previous number. He calls this being put before the public to scorn and ridicule "hold me up to be laughed and sneered at," he speaks with indignation of newspapers that want to be considered religious and yet falsify so inexcusably, of possible sense of justice, and the like.- He acts as innocently as if he had never muddled the waters, as if he were completely far from any chiliastic rapture, and that it is therefore one of the signs of the last times when a religious journal reports that he, Dr. Seiß, has made a new chiliastic discovery. Well, we are glad that he has this chiliastic dream, which he did not have,

But it would be even more gratifying, and more helpful for the peace of the church, if vr. Seiß would now also renounce the dreams which he really had and also described in a large book of 438 pages, which book has unfortunately already appeared in 6 editions, certainly to the detriment of many souls. In this book, among other things, the following fantasies are presented to the Christians: the millennial kingdom begins with the second visible return of Christ for judgment, then the renewal of the earth takes place through fire and special electrical influences, whereby it becomes pure and fertile and its products superfluously rich and salutary. At the same time the first resurrection takes place, Rev. 20, 5, which is bodily, but only includes the saints. These reigned with Christ in a kingdom that was "literal, real, external, earthly, visible, universal, divine and eternal" for a thousand years. This millennial kingdom and the last judgment were one and the same, because the last day would be a thousand years long. The last day would already be there, and yet the world would not believe it, but would go, as before, and fight against the Lamb. The saints would be transfigured, exalted and caught up to Christ in the clouds without mortal eyes seeing them. The judgment of the nations would consist in the destruction of all present systems of government in state and church, and the burning up of the great centers and powers of ungodliness and tyranny. From this general destruction only the Jewish race would be exempted, which would convert and retake Jerusalem and Palestine. Finally, all the powers of the earth would form a great alliance under the last head of the beast, the Antichrist, probably the Emperor Napoleon III of France, and a great eastern war would arise, the center of which would be Palestine. After the Antichrist had instigated all kinds of mischief, he and his multitudes would finally meet a terrible fate. The Jews, however, would ride on horses according to Isa. 66. . . and in fast-moving vehicles, which some have taken for a description of the railroads, the Jews would return to their land. According to Isa. 18, a naval power in the far west of Palestine, which could be either the United States, Great Britain, or both, would also take an interest in the Jews and help them with ships. Jerusalem would be rebuilt and become the capital of the world; Christ would visibly sit on the throne of his father David. Satan would then be bound, all people would be

converted, justice and love would reign on earth. After these thousand years, the devil would be loosed again, the godless dead, who had remained in hell until then, would also be awakened and judged, and Satan, death and hell would be handed over to eternal damnation. This millennial kingdom is very near. From

According to various calculations, the millennial kingdom will probably begin in 1869 or 1870, the year in which the world will be 6000 years old. The worst thing, the most dangerous for the soul, is that through such evil chiliastic reveries the blessedness of the poor sinner's gospel is obscured and the intrinsic glory of the kingdom of God, which is "peace and joy in the Holy Spirit", is completely misunderstood. Thus it is said on p. 217: "Will it (the millennial glory) not instill a greater joy and a more satisfying delight than all the gifts of Pentecost?" and p. 133: "O do not tell me that this is the glorious kingdom of the Messiah! Tell me not that these are the scenes to which the ancient saints looked with so much joy! I will not so dishonor my Savior above his word as to admit for a moment that this dispensation is the exalted Messianic kingdom. No, no, no, Christ does not yet reign in the kingdom which he promised and for which he taught us to ask." Truly, against such false doctrine, the connection of mysteriously disappearing persons with the nearness of the millennial kingdom is like a gnat to a camel, and what great thing has one gained for one's person if one sifts gnats and swallows camels? ! - —

Z.

### Church dedications.

The new Immanuel Lutheran Church in St. Louis.

In place of the Immanuel Church on Eleventh Street and Franklin Avenue, which was destroyed by fire on December 9, 1865, God has blessed a much larger and more beautiful church. The new Immanuel Church, which was solemnly consecrated on Sunday Lätare, March 22, is 37 feet long and 64 feet wide. Its tower has a height of 209 feet. More than once as many listeners as the old church held can be accommodated in the new one. About 1500 people can sit comfortably. This is of great importance for the spread of the Kingdom of God in the great city of St. Louis, which has a German population of about 80,000. This church is nicely built in pure gothic style and stands almost in the middle of the city, at the corner of Sixteenth and Morgan Streets. A main portal and two side entrances lead from Morgau Street into the vaulted vestibule and then into the interior of the church. Here presents a high, wide naum<sup>^</sup> for the nave is 95 F. long, 57 F. breil,<sup>^</sup> and 45 F. high. The walls are painted as ashlar < stones and the ceiling as a vault. To the right and left are did empvrkirche resting on columns. The altar is placed in a special annexed choir, which has three lancet windows with beautifully painted glass in the back wall. The golden chalice in the blue field indicates that the sacrament of the altar is administered here without mutilation. The altar itself forms a columned hall of five compartments, in which five wooden

\*) See details in "Lehre und Wehre" February issue p. 45 ff.

/carved life-size statues are placed, namely the four evangelists with their symbols and in their center Christ with his right hand raised and with the globe in his left hand. These statues are painted in a steiu color. On the right corner of the altar choir there is a pulpit in the shape of a large chalice, which can be accessed from the sacristy. A double choir is opposite the altar for the organ and for the singers. The organ is expected from Germany only next fall. Now the singing is accompanied by trombones blown by parishioners. All windows are beautifully painted and have matching emblems in the upper large nundthiles, the lamb, the keys, the cross, the crown, and so on. In the center of the nave hang three large chandeliers, in general, at the evening services and early masses can be made 180 gas flames. To prepare this church, the congregation has made very great sacrifices. The site of 139 feet frontage and 144 feet depth, on which besides the church there is a large school building for four classes and a residential building, costs tz24,382 alone. The church building, including the apparatus for air heating and gas lighting, costs tz68,272, and the school building costs tzi 2,883, so all together tz105,537. Now the bells and the organ are still missing. Also, unfortunately, we are forced to take down eight turrets that are attached to the corners of the nave and at the top of the main tower, since two of them have already been thrown down by the wind, and to put something more permanent in their place, so that the total cost will amount to tzi 12,000 to tzi 15,000. Apart from tzi 25,000, which we received for our old place and the buildings on it, everything had and still has to be raised by the congregation, which has only 160 voting members and no particularly rich people among them.

After many worries and efforts, as can be imagined, on Sunday Lätare, when the church had just been consecrated, it was said: Rejoice, congregation! Thank you, praise your God, who has given you this house of God, into which you can not only go, but also invite many to celebrate the beautiful services. During the inauguration there were six services in two days, four in German, one in English and one in Norwegian. The dedication sermon was preached by our revered pastor of the congregation, Professor Walther, on Ps. 26:6-8, and he answered the question: What makes a house built by men a house of God? 1) that in it the voice of thanksgiving is heard and all the wonders of God are preached; 2) that one loves the place of it only because God's glory dwells there. The first speaker was followed by Professors Brauer and Crämer and Pastors Brohm, Klep- pifch, Magelscn and the undersigned.

Praise be to the Lord, our Immanuel, for all that he, according to his great goodness, has made possible for us so far. May he also grant in grace that in this new church his praise may always resound through preachers and listeners. Amen.

I. F. Büngrer, pastor at the Lutheran church here. St. Louiö, Mo., in May 1868.

(Delayed.)

There are two church dedications to report to dear Lutheran readers, and this time from Minnesota.

On the thirteenth Sunday after Trinity Sunday last year, the Trinity Lutheran congregation in Minneapolis had the joy of dedicating their newly built church to the service of the Triune God.

The morning of the same day was cloudy because of frequent thundershowers, and as a result many a face was sad, but around the appointed church time the sky cleared up and it became quite beautiful.

At ten o'clock the congregation and festive guests gathered, a large number of whom came from the parishes of the Rev. Rolf in St. Paul, the Rev. Karrer in Zionsburg and from the congregation at Maple Grove were present, for the last time in the schoolhouse of the Episcopalians, their former church locale, whereupon Rev. Horst, the former preacher of this congregation, held the closing service; thereupon the congregation went in procession to the new, festively decorated church, which was opened with the usual ceremonies.

Mr. Past. Rolf said the consecration prayer, and Rev. Fischer gave the consecration sermon on the 84th Psalm, v. 1-5. To increase the solemnity, appropriate singing pieces were performed by the singing choir in the congregation.

After the main service was finished, the guests were entertained in the open air. Once the guests had refreshed themselves at the richly-stocked table, they hurried back to the church, where Pastor Karrer preached on the Sunday Gospel. In the evening, a service was held in English, with the undersigned preaching on Rom. 3, 28. The church, a frame building 50' long by 35' wide, with a still unfinished tbnrme, contains a tastefully crafted pulpit, altar, sacristy and gallery church, and was begun a year ago.

The construction of the church, the cost of which, including the building site, amounted to tz4,500, was undertaken by twelve parishioners. They were supported by the congregation of Past. Wunder's tz41, from the community Past. Beycr's tz40 and from the former congregation of Past. Wagner's in Pleasant Nidge tz15, for which the kind donors are sincerely thanked and God's rich blessing is wished.

On the following Sunday, the fourteenth Sunday after Trinity, the Lutheran congregation at Waconia, Carver Co. had the joy of dedicating their new house of worship to the service of the Lord.

This celebration was favored by the most splendid weather. After in the upper part of the residential building of the ksstor looi, the previous Kirchlocale, by Past. Karrer confession, and by Past. Sprengler held a farewell service in front of the house, the assembled congregation, together with present guests from the two branches Past. Horst's, Hollywood and Watertown, from the congregations Past. Sprcngler's and Past. Fischcr's, under singing of the song: "Zeuch ein zu deinen Thoren" rc^ in an orderly procession

into the new church.

After the usual opening, the consecration prayer was said by Rev. Horst said the consecration prayer, and Rev. Rolf preached the sermon on Psalm 26:5-8; the morning service was followed by the celebration of Holy Communion, in which all the pastors gathered for the conference took part. In place of of the absent Rev. Klinkenberg preached in the afternoon Past. Damm preached on a free text.

The church is a frame building, 40' long and 30' wide, with a 50' high steeple and was built at a cost of tz2000.

After the blessed Rev. Kahmeier and later Rev. Rupprecht had done missionary work here, the new congregation was served by Rev. Sprengler, until two years ago it received its own pastor in the person of Rev. Horst, it received its own pastor.

May the gracious God, for whose glory these two churches are built, constantly preserve His pure Word and ""counterfeit Sacrament to them, so that they may thereby be and remain gates of heaven for many immortal souls! I. Herzer.

On Oculi Sunday, the Lutheran congregation of St. John's in Elyria, O., finally had the great joy of consecrating its own newly built house of worship for the service of the Triune God.

With the small number of its members, with the small prospect of increase and reinforcement and with the long vacancy caused by the removal of its former pastor, A. Heit- müllers, there was little hope before Meiischenangcn that this congregation would ever strengthen and flourish. But after it had called its present pastor, W. Lothmann, a year and a half ago, in fellowship with the congregation at Liverpool, O., and had received through him a regular supply of Word and Sacrament, new and lively life came into it again, and was also shared with those who had previously kept away. Soon the serious desire arose among them to have their own appropriate place of worship, and the decision was made to confidently lay hands on the work in God's name. Although there were many difficulties and obstacles in the way, the small but courageous and eager group succeeded in overcoming them. A well-situated and spacious building site was acquired and a church, appropriate to the circumstances and needs, was built on it, adorned with a little tower: 50 feet long, 32 feet wide, 27 feet high; the tower 73 feet; with a room under the church sufficient for a dwelling and school; the whole made of wood. - —

The consecration of this church, to which the neighboring congregations with their pastors were invited, was favored by beautiful, warm weather. Unfortunately, the rural congregations were prevented from coming by the long and bad roads and were represented only by individual members; in contrast, however, many hundreds came from the two Cleveland congregations in a long procession on Sunday morning to take part in the celebration and joy of the little sister congregation. First of all the old service was bidden farewell; then the procession went to the new church; the local pastor opened its door with a solemn saying, and now the crowd entered it with loud singing and the sound of trombones. The Cleveland choirs and trombonists had come along to add to the solemnity with their singing and sound. - —

After Praeses Schwan had read the 84th Psalm, sung antiphons and collects, and the local pastor had read the epistle, Pastor Wyneken ascended the new pulpit and preached a powerful and edifying sermon on the Gospel of Sunday, Luc. 11:14-28. - In the afternoon, at half past two, the crowd gathered again for the service, during which the undersigned preached on Eph. 2:19-22, after which a beautiful hymn was sung and the congregation was dismissed with a blessing. In the evening at 5 o'clock we returned to Cleveland with the proceeds cheerful and merry. - —

May the gracious and merciful God grant that His holy word may continually resound loudly, purely and powerfully in this new church, and that the dear congregation may thereby be edified more and more and grow in Him who is the head - Christ; so that it may also be said of it in truth: "Behold, a tabernacle of God with men!"

F. W. Husmann.

### Ecclesiastical message.

After Pastor I. Rennie had received a regular appointment from the Lutheran St. Peter's congregation in the northeast of Town Granville and had accepted it with the consent of his former congregation, he was solemnly inducted into his new office by order of Vice-President Lochner on Sunday Quasimodogeniti by the undersigned in the midst of his congregation.

God bless his work abundantly. Address: Üev. 3. Rovuieko,  
Den Nil" Üou86, Milwaukee 6o., ^Vis.

### Syrroal ad.

The Missouri 2c. synod, northern district, will hold its sessions this year, g. e. G., June 17, and the days following, at St. Stephen's church, Milwaukee, Wis.

M. Günther.

Those brethren and guests who intend to attend the aforementioned synodal meetings are hereby kindly requested to notify the l'nstor l-oei of their intention in good time at the address given here; otherwise they will have to blame themselves for the inconveniences resulting from their failure to do so.

Lteinbaolr,  
5tk Loott 8tr, No. 376,

Uilivaukso, IVis.

### Conferenz displays.

The Southwest Indiana Pastoral Conference is meeting, please God, this June 9 in Darmstadt, Ind.

P. Seuel.

The Buffalo District Conference shall meet, God willing, in the City of Buffalo, and shall hold its sessions from the 10th to the 15th of June inol, Wednesday after the Feast of Trinity to the following Monday. C. At-large.

### Repeated request to the pastors and congregations of the honorable Synod.

From many quarters, the Fort Wayner College Building Committee has been asked to and encouraged to start the main construction this spring. After careful consideration, the committee has complied with the wishes of many and has decided to start the main building immediately. We have already begun with the purchase of building materials. Now we must repeatedly approach all the congregations of the Synod with the request to join us in the work, to send in their further subscriptions as soon as possible and also to send in the money as quickly as possible. Dear brothers, you know that we Christians have a rich Father in heaven, who does not leave anything, even a drink of water, unrewarded, and for His glory this enterprise is also being carried out.

H. N. Schwegmann.

(Submitted.)

### Tansdenkmiinze.

Godparents like to venerate a souvenir of the day of baptism for the newly baptized child, in order to "remind the child of its holy baptism, i.e. of the covenant it has now made with God the Father, the Son and the Holy Spirit, so that it can take comfort in this covenant in all its trials and tribulations against the devil and its own flesh. This is the covenant it has made with God the Father, the Son, and the Holy Spirit, so that it can take comfort from it in all its temptation, fear, and distress against the troublesome devil, the world, and its own flesh. Since in former times one preferred to use the so-called "Pathenpfennige" for such a patronal gift, the medalist who delivered the commemorative coin for the jubilee of the Reformation

also made a commemorative coin for the day of baptism at the suggestion of the writer and deposited it in the places mentioned below.

This baptismal coin is silver-plated and of the same type and work, only a little larger than the Jubilee coin. On one side it shows the baptism of Christ in the Jordan River with the inscription: "This is my beloved Son, in whom I am well pleased. Since God accepts us in baptism as His children for the sake of Christ, clothed us with His righteousness and in the same is well pleased with us, the inscription on the reverse side reads: "For as many of you as were baptized have put on Christ, Gal. 3, 27." Furthermore, Matth. 28, 19. and Marc. 16, 16. are referred to, and probably there was not enough space, otherwise 1 Pet. 3, 21. would have been referred to as well. In the center, however, a ribbon winds with the inscription to be completed by the giver: . . . , born d18 . . . , baptized d18 . . . , by . . . , godfather. That these empty spaces are to be filled in by an engraver with the name, birthday and baptismal day of the child, as well as with the name of the donor, hardly needs mentioning.

Cases are also made for storage. Without the case, the price is 50 cents, with the case 75 cents. Should the same find a corresponding sale, even better and more tasteful cases and medals will be supplied later.

The commemorative coin is available from Siemon Brothers L Co, Fort Wayne, Ind; Hewes L Brauns, No. 6 Wigwam, Chicago, Ill; G. Brumder, No. 306 West Mater St, Milwaukee, Wis; M. C. Barthel, St. Louis, Mo; L. Volkening, St. Louis, Mo.

### **Display.**

So just left the press:

Stenographically recorded colloquy of representatives of the Synod of Iowa and those of Missouri, Ohio, et al. St. 2c.

How important and readable a document this is, is certainly quite superfluous to discuss here. One should buy it and read it once and again, because to all appearances we are now unfortunately only at the beginning of a burning dispute with a tongue-twisting and by no means loud counterpart. The book is available from the agent M. Barthel here and from Hewes L Brauns, Market Str. 6, Chicago. The price is 60 cts. for individual sales, 50 cts. for lots. (Postage 10 cts. per copy.) -.

### **The infanticide.**

This is the title of a small treatise that has recently appeared. It warns of a crime which is said to have become prevalent to a frightening extent among the English-speaking population in this country and to be threatening to break into German families as well, and yet is not considered a crime, namely the crime of inducing abortions. It would be highly desirable if all Christian congregations would buy this tract and then distribute it in large masses among the people far and wide free of charge. In this way they would fulfill part of their high calling to be a salt of the earth. The tract is available from the agent of the Synod, M. C. Barthel, for 3 cts. per piece. The postage is 2 cts. per dozen and 12 cts. per 100 copies.

### **For your kind attention.**

All those who wish to have the excellent work of Nie. Haas: "Der getreue Seelenhirt" are asked to contact me, so that I can determine the size of the edition according to the number of subscribers. For subscribers I will deliver the work bound for H2.50; later an increased price will apply.

St. Louis, May 12, 1868.

L. Volkening.

Quittmrg and thanks.

Since I am forced to make a trip to Germany as a result of my illness, the dear members of the two Lutheran congregations in Fort Wayne, Ind. have come to my aid at the request of the Reverend Dr. Sihler with a new gift of P50.00, which I hereby acknowledge to the dear donors with heartfelt thanks and the wish of the richest divine blessing.

Waldenburg, Mich., May 2, 1868. I. F. Ruff.

Changed address: Rsv. I'.

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Printed by A. W ieusch u. Sohn. St. LouiS, Mo<

The Messenger of Peace and the Antichrist.

II.

The Antichrist, whom the "Messenger of Peace" still expects, namely in the form of a Danite Jew, will be, according to his opinion, "a complete denial of the whole Christian faith and the whole church of Jesus Christ". And in describing the anti-Christian efforts of our time, the "Messenger of Peace" says No. 9: "What is the immediate tendency of all these and other things that are going on under our eyes? It is obviously only this, to eradicate the faith in Jesus Christ and to put in its place the faith in matter. Man is to be made a worshipper of the latter."

It is now certain that today's materialistic unbelief, denial of God, mockery of religion, secret societies 2c. are antichristian. The appearance of these mockers is also foretold in the Scriptures. Scripture. For it is written in 2 Peter 3:3, 4: "And know ye this first, that in the last day there shall come scoffers, walking after their own lusts, saying, Where is the promise of his future? For after the fathers have fallen asleep, all things remain as they were from the beginning of the creature." The actual Antichrist, however, is described quite differently.

From these scoffers now lets the "Peace

The Antichrist is to emerge as the "messenger of death. In him, unbelief shall reach the highest degree. And clothed with the highest worldly power, this Antichrist will then, as the "messenger of peace" pretends, persecute the church of God in the most terrible way.

But this teaching of the "Messenger of Peace", that the Antichrist prophesied in the holy scriptures would come from mockers, is fundamentally wrong. The teaching of the "Messenger of Peace" that the Antichrist prophesied in the Holy Scripture would come from the mockers, deny the entire Christian faith and replace it with the worship of matter, is fundamentally wrong. For it is in obvious contradiction with the holy scripture. Scripture. The latter gives the Antichrist such characteristics that are not found at all in the mockers, yes, it would be downright ridiculous if one wanted to ascribe them to the mockers.

First of all, the Holy Scripture expressly testifies. Scripture expressly testifies that the Antichrist would not arise from the scoffers outside of Christianity, but within it from its own bosom, by saying of him: that he sits down in the temple of God as a god, 2 Thess. 2, 4. Everyone knows so much about the scoffers of today that they are not in the temple of God, not in the fellowship of the Christian church, but outside of it as its rejected enemies.

2. Scripture also attributes a secret of wickedness to the Antichrist. The Antichrist therefore knows his Malice fo cunning and cunning to veil that many do not recognize it at all. Only a fool can refer this to the scoffers. For they do not hide their wickedness, but blaspheme and deny God and his holy word freely in public.

The Scriptures also describe the sheep's clothing with which the Antichrist tries to cover his wickedness. Christ says: "Many will come under my name, saying, 'I am Christ,' and will deceive many," Matth. 24, 5. The beast "had two horns like the I a m m , and spoke like the dragon," Rev. 13, 11. The followers of the Antichrist are described in 1 Tim. 4, 2. as those "who are liars in glittering. The Antichrist tries to hide his satanic wickedness by pretending to refer to Christ's word, by coming under Christ's name and by pretending to be as holy as the Lamb of God. Hereby the pope is portrayed as he lives and breathes. But this description does not fit the mockers. For with them the malice appears completely undisguised and without all glitter, since they just mock everything divine.

4 It is said of the Antichrist that his "future is according to the working of Satan with all kinds of lying powers and signs and wonders". We ask, where have the scoffers ever pretended to perform signs and wonders?

who have done this? It should not have escaped the notice of the "messenger of peace" that the scoffers laugh at all signs and wonders as humbug. On the other hand, it is world-famous that countless false miracles have happened in the papacy.

Of the Antichrist and his followers it is said: They "forbid to marry and to avoid the food that God has created," 1 Tim. 4, 3. Every child knows that these prophecies are fulfilled in the Pabstium. But where have the scoffers ever forbidden marriage or food? It is equally impossible that they will ever do so, since they seek their heaven on earth in earthly pleasures.

Daniel prophesies of the Antichrist: "He will honor a god his fathers did not know with gold, silver, precious stones and jewels. And he will do great honor to those who help him strengthen Mausim with the foreign god he has chosen, and make them lords over great goods, and give them the land as a reward," Dan. 11, 38.39. This prophecy is obviously fulfilled in the Roman Pontiff. For he has established innumerable idolatries and false services, and made his accomplices, the cardinals, legates and bishops, powerful, rich world rulers. Impossibly, however, this prophecy can be interpreted to the mockers. For they honor neither the true God, nor a foreign God, but rather declare: there is no God, and consider every kind of worship as foolishness and superstition.

From the above it is clear enough that the teaching of the "Messenger of Peace" that the Antichrist will emerge from the scoffers and that the secret of wickedness is materialistic unbelief, is an error contrary to Scripture.

, F.

(Submitted by Past. St.)

## **Modern Roman polemics against the Lutheran Church.**

(Continued.)

Dr. Westermeyer asks the Rev. Leydel further:

4. "Whence and from whom did Luther and the other reformers who contradict him have their mission, since they cannot have been sent by one and the same spirit, given their contradictions and opposites?" After the former has attempted to refute in his usual manner what the latter replied, he then turns his nappier against Dr. Luther. This fencing on blow and thrust is the most interesting section in the whole conclusion. We really feel indebted to the author for it for more than one reason, although he himself will undoubtedly have the sublime consciousness of having thereby defeated the "reformer" once and for all and brought him over the side. He finds that it testifies to reverence and to Luther's followers It is to their credit that they defend him at all, but that is why "his character, whose excellent qualities are not to be denied in the least, and his historical image are no different. He is said to have written: "Dear Käthe! I eat like a Bohemian and drink like a German." Count Hoir von Mansfeld is also said to have said nasty things about him. The tremendous joie de vivre and in addition the vigorous humor and the obscenities, which unfortunately also belong to the whole man, are nothing less than worthy of a reformer. Who would want to have a foul-mouthed boy as a reformer? Pastor L., on the other hand, poked Dr. W.'s nose a bit into the history of the popes, especially Innocent VIII and Alexander VI. Otherwise, it is most common for the papists to say: These are all lies that Luther invented to suspect the papacy. But Dr. W. honestly admits that they belong to the popes "who have desecrated their high dignity". The Catholic poet Lenau, in his heroic poem "Savonarola", has formulated his judgment about those popes in a more definite way, writing:

"The devil asked treachery and lies, bloodshed, assassination brought, And they clenched into trains of men And made a pope of them."

But even such a grave judgment would not upset the battle-hardened Dr. W., for he is truly gei-str/ich and inventive in parrying. "To be sure," he says, "they were popes and placed on the highest lampstand, but a reformer who wants to transform faith and morals stands in one respect even higher than the pope, higher than his time, and must therefore by all means stand above the time he wants to heal and its infirmities. None of the so-called reformers has met this essential requirement, and Luther least of all." But Dr. W. himself refutes the latter most irrefutably with his own words. One learns from this that even the most skillful fencing masters can have something human happen to them in battle. He also gives such an excellent eulogy to Dr. Luther, as one would seldom hear among zealous party fighters for the Pabst. When such a person, "with the approval of the chief shepherd," that is, in the name of the pope, Luther's mortal enemy, who, for the sake of his testimony, banished him from Christ and exposed him to every



assassin with impunity, declares of this outlaw "that his excellent qualities, his genuine German sense, his truly astonishing diligence, his deep Christian piety, should not be denied in the least; that if one rightly calls a great man who, equipped with tremendous gifts and powers, accomplishes great things, who, as a bold legislator in the realm of spirits, makes millions serve his system, - then the son of the farmer of Möhra must be counted among the great, indeed among the greatest men; also

It is true that he was a sympathetic friend, free from greed and avarice, and willing to help others": vr. Luther obviously had, in addition to the "essentials" demanded by Dr. W., the much more essential and most essential qualities of a reformer. We are especially grateful for this praise, because now even the most hostile opponent of Luther can be refuted with Dr. Westermeyer's own words his previous suspicions and slanders against Dr. Luther so conclusively. Through the undeserved disgrace inflicted on him, his truly great, noble character, which surpassed the weaknesses and infirmities of his time, only appears in a brighter light. Just compare Dr. Luther with his most distinguished contemporaries, e.g. Pope Leo X., at whose funeral the Roman people said: "You crept in like a fox, you ruled like a lion, you went out like a dog"; likewise with Pope Paul III, who was convicted of incest and perjury, poisoned his mother and sister, and levied an important tax on 45,000 whores in Rome, "the milk tax"; even with an Erasmus and Charles V, to have to admit that Dr. Luther significantly surpassed all his contemporaries in piety, nobility of soul, and conscientiously faithful use of "mighty powers and gifts".

But what does it matter whether Dr. W. can be convinced of this or not, or even whether it is so or not? Dr. Luther is neither a pope, nor a governor of God on earth, nor a representative of the life of faith and morals of the Lutheran church, so that the decision about his personal moral sublimity or depravity would be a decision about life and death of our church; but a humble preacher of the gospel, through whom God, at the time of the deepest decline of the church under the papacy, opened the well of Israel to it again. The center and foundation of this church is not Dr. Luther, but the Lord, who is completely without sin, even higher than heaven, and also Dr. Luther's Savior.

It is indeed not at all wise, but even very grave for Roman priests themselves, to read Dr. Luther's table speeches, wedding letters, and the like, They also subject Dr. Luther's marriage and his conjugal life as the most attractive points in the entire history of the Reformation to a truly disgusting lechery, to the most comprehensive and subtle studies, only for the purpose of finding material to suspect Dr. Luther's purity of morals and conjugal chastity, because they thereby only give reason to compare it with their own notorious virginity. Truly, they have little cause to spread themselves about because of their disregard for chaste conjugal female love (Dan. 11, 37.) and their ethereal love of the Madonna, with which they know how to compensate themselves. That the Concil

The fact that in Costnitz, as church history reports, also 1,000 horny harlots from abroad had gathered at the start, certainly does not do honor to the gentlemen of the celibacy, and Dr. W. himself must probably have to admit that the history of the celibacy contains the material for a *chronique scandaleuse*, which has no equal in the whole world. In our walkers here lives a beast which, out of innate natural instinct, seeks to splash everything it fears, be it as pure and clean as it wants, with its own stinking aez water and to make it as stinky as it is itself. Roman theologians and priests should have a nobler example to emulate than this infamous animal.

The learned Dr. W. has been playing this shameful game with Dr. Luther's honest name for more than 25 years without getting tired of it; but he has not become any stupider in the process. Earlier, however, he used to do it with such insolence, dishonesty and shamelessness that Dr. Prof. Harleß felt compelled to call out to him in his journal in 1844: "It is difficult for him who has been sitting at old Luther's feet for years and who fills his heart with ever-growing reverence for this thoroughly healthy Christian-German man to strike the right note in the face of such excessive insolence. It is also difficult because in this German school one learns to shout "Fie you!" freely and loudly against lies and mindlessness wherever they are found. But this "Fie you!" is also the only thing that we, from the depths of our indignant souls, hold up to the unjust man, who calls himself a priest of the church that makes all things holy, for his sin. We consider it beneath our dignity to defend Luther against the spinning of lies by a rage-ridden brain." Since those days Dr. W. has learned to throw overboard whole loads of slanderous material as dangerous ballast and to replace it by full-weight praise ; but the man has remained the same. According to the adage: "Young used to, old done," he still disdains to take up the fight with Dr. Luther's theological writings against Roman statutes and idolatry, and continues the old popular practice, albeit with somewhat more Welsh polish and slyness. For if he used to scratch open the grave of the great dead man like a rabid hyena, dragged off the dignified death dress of a blessed memory, then defiled him with his rabid slobber and finally showed him in his nakedness to the German people, now he only creeps around the dead lion like a fox, satisfied, when he can tear out individual hairs from his rich memento and triumphantly show them to the pityingly smiling audience. Has the poor man completely forgotten that "a false witness does not go unpunished, and he who speaks lies boldly will not escape" (Proverbs 19:5)? is set for man to die once, and after that the judgment"? (Ebr. 9, 27.)

Dr. W., through his news and judgments about Dr. Luther, also introduces us to papist logic, which, as his example shows, does not shy away from the most neck-breaking tightrope walks, and to which everything seems possible. According to God's word, a man full of deep Christian piety crucifies his flesh together with his lusts and desires, and a boy who drinks himself full and lives in fornication is called an ungodly man. According to papal logic, on the other hand, a man full of deep Christian piety is said to be a drunken horny knave, and an infamous fornicator is counted among the most pious of the greatest men. That rhymes, whoever wants to. That this kind of logic is good Roman, however, will be sufficiently proved by another example. As is well known, the church of Christ is, according to the third article of the Apostolic Symbol, "the congregation of the saints"; according to sound logic, of course, no godless person belongs to it. (Joh. 15, 6. Rom. 8, 9.) The pabstical teaches that even the most wicked person can not only be a member, but even the head of the church and the visible governor of Christ on earth. How can such villains as Innocent VIII and forty to fifty similar popes, who according to God's Word must be called enemies of the Cross of Christ, Satanic apostles, etc., be members and even heads of the Church? How can the papacy, in the case of danger to the soul, command that they be considered, honored, heard and obeyed? Möhler writes that Pope Alexander VI is "the keystone of the whole, the representation of the unity of all bishops, the personified love of all believers for each other - but Roderich Lenzolo would have to represent the deeds that have eaten away at the moral order of the world like snake venom"; but how does he want to prove this, how does he want to rhyme this with God's word? Christ says: "My sheep hear my voice and follow me; they do not follow a stranger, but flee from him, because they do not know the voice of the stranger. Therefore, if a pope, no matter how honorably he lived, did not keep God's word pure, but led idolatry and dangerous false doctrine (Rev. 13:11.), how could the members of the congregation of the saints, which must be believed according to the Third Article, consider themselves bound to hear and obey him? Christ Matth. 7, 15, Paul 2 Cor. 6, 14-18, and even Moses 5 Mos. 18, 22 warn against it at the risk of eternal damnation.

According to what logic can the pope boast of being the chief shepherd of the church and the only infallible interpreter of the Holy Scriptures, and demand that his interpretation be accepted unseen? Scripture, and demand that his interpretation be accepted sight unseen, and at the same time, trampling underfoot those clear passages of Scripture, command (Rom. Geistl. Recht dist. 40. enp. 6.): "If a pope, against his and the brotherly salvation

If he is found negligent, useless and careless in his works, and moreover silent about the good, which is more harmful to him and to all; nevertheless, he leads innumerable peoples in heaps with him to the first possession of hell, none of the mortals will dare to reprove him for this fault, because he must be judged by no one who is to judge all. According to papal logic, therefore, the most sacrilegious criminal, whose deeds "have eaten away at the moral order of the world like snake venom," if he is a pope, must be called the most holy father and divinely revered as Christ's governor on earth. With the same satanic delusion, the pagans, who know nothing of God, have elevated their partly vicious heroes to gods, but have dragged their fictitious gods down into their own vicious life and in this way brought a viciousness to general rule, as it has otherwise only developed to full bloom at the papal court in Rome. Rom. 1, 24-32.

(To be continued.)

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## **A Lutheran Tract Company.**

Mr. A. Schlitt of Columbus, Ohio, has undertaken, according to his announcement, to have a Lutheran tract published semi-monthly "in the sense according to the confession of the Lutheran Church, for one year." Certainly a laudable undertaking, if it is carried out in the right way! For who would deny that a great blessing could be wrought for the Lutheran Church by the distribution of Lutheran tracts which presented and treated the pure Lutheran doctrine clearly and concisely and in a popular manner. After all, the sectarian and enthusiastic churches are so active in this and spread the seeds of their false doctrine far and wide over the entire country. Why should we Lutherans leave this field to them alone? Why should we not also move to sow the seed of pure doctrine wherever the Lord opens a door for us, even at the risk of some seed falling on the path, the rock, and in the midst of thorns? It would certainly find ground here and there, where it could grow and bear fruit under God's blessing for eternal life. We therefore believe that this undertaking is timely, in the right sense of the word, and we welcome it with all our hearts.

These tracts to be published should then also, as it is the intention of the publisher, contain the pure Lutheran doctrine of Scripture, present it, prove it from Scripture and defend it against unbelievers and false believers. Also, the form and presentation should be clear and popular and transparent and go along in Lutheran armor, also in the outward appearance, in word and expression. New doctrine, private opinions and also the gibberish of modern theology are not suitable for a Lutheran tract for the people.

Mr. A. Schlitt is now sprightly at work.

He has already started with the first tract and sent it out to all countries. It deals with the sacrament of Holy Baptism and is signed "H. M.". We do not know who this H. M. is, but it does not matter. Also the good will and the good intention of the author is not to be denied. But unfortunately! his performance and execution is far behind the good will. Already the form is most awkward and ponderous. It is acted:

What is to be thought of holy baptism? What is to be thought of holy baptism?

1. rejecters of baptism. 2. teaching of different confessions about baptism: a. the Roman Catholic Church (without superscription), b. the Reformed churches and sects, o. the Evangelical Lutheran Church. 3. the teaching of the Evangelical Lutheran Church on infant baptism. 4. why some take offense at the baptism of infants. 5. the baptism of the sectarians, the Anabaptists and the Methodists (do these not belong to No. 2 ad b., to the reformed churches and sects?). 6 New findings concerning infant baptism. 7. rebuttal.

Answering several objections against the nature of baptism and infant baptism.

1. a first interjection and its response. 2. a second objection and its answer. 3. why in our time holy baptism brings so little visible fruit. Why in our time holy baptism brings so little visible fruit. 4. the ecclesiastical importance of holy baptism. Baptism.

How spread and in addition how colorful and curly everything lies here in disorder! Which layman, yes, which

(to be an American saying) could find his way in this maze and tangle?

The language is just as reprehensible. It is often un-German, unclear and ambiguous^ For what are expressions like the following supposed to mean: "Holy baptism is therefore the eternal beginning which the new creature, or Christ, takes in this poor sinner? . . . And just as John received the Holy Spirit in his mother's womb. And just as John received the Holy Spirit in his mother's womb, so the Christian takes his eternal beginning from God already in Holy Baptism. Baptism." What is the meaning of this eternal beginning? We at least do not know how to make sense of it. "Furthermore: The arising impenitence, together with the arising unbelief, cannot abolish baptism, but they can hinder it in its justifying and sanctifying effect, in such a way that baptism, because of the unbelief of the baptized, cannot heal and save him. . . And this faculty of not coming (a peculiar faculty), this perverse will has remained in man, as everyone can sense in himself, even after the baptismal grace. . . But everyone, when he has the firm foundation, Heb. 11, laid in him and he has obtained grace, can reject grace from himself. (Can he reject grace only after he has already obtained grace?) . . . The children learn sing the unbelief in falsified songs learned from the faith of the Evangelical Lutheran Church" etc. etc. etc. We do not understand such German. And the scripture is full of such and similar sentences. But they are certainly not suitable to shed much light on those who walk in darkness.

But - which is a very essential deficiency - a proof of Scripture is almost not given at all in the treatise; for what is supposed to be valid in it is so superficial and accidental, so little chosen and thought through, that it does not deserve this name. But he who wants to teach the ignorant and bring back the lost must do it with God's certain and unmistakable word. It is not enough for him to justify something to such people or to say: "This is how the Lutheran church teaches. He must prove that the Lutheran church teaches correctly, that its doctrine is according to Scripture. He must be mighty in the Scriptures, as it is praised by Apollo, that he proved publicly through the Scriptures that Jesus is the Christ. He must speak as God's word, 1 Pet. 4, 11. The proof of the Scriptures must therefore be at the top, must justify and prove the whole doctrine in the clearest and most certain way. Luther also writes: "I said before that St. Peter spits his epistle well and protects it with scriptures; as all preachers should do, so that their foundation stands entirely on God's word. So here he leads four or five sayings one upon the other," etc. B. 52, 75. "Therefore one does not need books any further than to strengthen such faith and also to prove to others that it is written therein as the Holy Spirit teaches. Spirit teaches. For we must not keep faith with ourselves alone, but let it be broken out, which we must have the Scriptures to establish and prove. B. 8, 310.

The worst thing about the scripture, however, is the false teaching it contains and spreads. It says that the Lutheran church teaches that "from the forgiveness of sins grows, as from a good stem, life and strengthening for the faith, which itself draws a justifying and sanctifying power from the redemption that has come about through Jesus Christ. Through the forgiveness of sins, which the holy baptism works and contains, as in JESUS Christ. Baptism works and contains, as the core in the fruit, thus in advance, in

constant mediation, presence and growth of faith (is given) the justification and sanctification. If one remains in the baptismal grace, a special conversion is not necessary, but only that daily justification and conversion, which is to be renewed again and again, even with proven Christians, and which is continued under constant repentance and faith, and which is actually called the work-sanctification." This contains several errors, some of them quite serious. For through the forgiveness of sins is not given the justification and sanctification, but it is the justification. And what should justification be other than the forgiveness of sins? Justification is the judicial act of God in which he absolves the sinner from the guilt of sin for the sake of Christ and imputes the righteousness of Christ to him, which the sinner grasps through the gospel in faith. - It is therefore the forgiveness of sins. But it is terrible to hear that the sinner continues justification through repentance and faith. If justification is exclusively God's work, how can the sinner continue it? And finally, the continued justification is said to be sanctification. This is a gross confusion of justification and sanctification. God forgives the sins of the believer every day, but how is this the work of sanctification? The justified sinner will and should pursue sanctification. But justification and sanctification are very different.

So it is also said on page 8 that if a baptized person falls away from God and out of grace again, the new creature still remains a baptized person - the rebirth has then only been inhibited, the new creature is still there, as once Lazarus lay in the grave. This is the error of some newer people in Germany, who teach that a baptized person remains a member of the body of Christ as long as he is alive, even if he has sunk into complete unbelief. This, however, is a little human feeling, of which the Holy Scriptures know nothing. Scripture knows nothing about it. It is true that the baptism of a baptized person remains valid and the baptismal covenant remains on God's side. But the one who has fallen away from God through unbelief has lost the baptismal grace as long as he remains in unbelief; the faith and the new creature are gone. For a new creature that would be dead is an impossibility. But of course such a one is not to be baptized again, but he only has to return to his baptism in faith. This is also not true, that the Holy Spirit can only come through the baptism. Spirit only through the holy baptism. Baptism. This is also not true that the Holy Spirit only begets members for the inheritance of the blessed and only enlightens and strengthens them through the Word and other sacraments (page 9), which is also connected with the error mentioned above, where it is said that a person who has fallen away from God cannot be born again. For the power of regeneration is ascribed, as to baptism, so also to the word of God. Peter (1 Peter 1:23) explicitly teaches that Christians are born again from the living Word of God, which abides forever. And Jacobus writes (1,18.): He (God) has begotten us through the word of truth, so that we would be the firstfruits of his creatures.

Nor is it correct when it says on pages 7 and 8: "To whom salvation has once been given, God no longer compels to keep it, but only encourages and exhorts the baptized to be faithful to their baptism.

stay . . . If they do not want to come, he does not force them," etc. The grace and the effect of the Holy Spirit is always of a compelling nature. The grace and the effect of the Holy Spirit is always of a compelling nature, but it is not irresistible. For man by nature truly does not take a neutral position against his God, but he is his own. And if he is to come to Jesus Christ by faith, grace must compel him, i.e. overcome the natural resistance of his God-hostile flesh, otherwise he would remain in his sins. Only of course can he willfully and maliciously resist grace and persist in his unbelief. It is the same with the preservation of faith. This is not mere encouragement and exhortation, but real need through divine grace, by which the Son draws us to the Father and keeps us with Him. After all, we are saved by God's power through faith to salvation (1 Petr. 1:5). Christ says that no one should snatch his own out of his hand. He Himself wants to accomplish the good work in us until the day of Jesus Christ. Joh. 10, 28. Phil. 1, 6. Only here man can also wilfully tear himself away from divine grace and throw himself into unbelief and condemnation.

But we break off here. May dear Mr. Schlitt check quite carefully what he publishes, so that he really does a service to the church, and may he not be deterred from his laudable enterprise by the somewhat unsuccessful beginning. Father Eirich.

### **To the ecclesiastical chronicle.**

**Grabau's former teaching in his own church rejected from his own pulpit and preached the opposite Missourian doctrine.** Is it possible! - the reader will ask in amazement. - Yes, yes, it has happened; sender of this has heard it with his own ears; yes, still more, he is so fortunate as to possess himself a copy of the sermon heard, and can therefore, without being exposed to the charge of distortion, report it verbatim. Driven by the desire to get to know Pastor Grabau personally, and to hear a sermon from him, Einsender went to his church on the third Pentecost holiday, and behold! he was allowed to hear a delicious sermon on John 10:1-11. The "thieves and murderers" were portrayed with such accuracy, and the good shepherd Jesus Christ with such sweetness, that even Luther could not have done better. At the end of the sermon the following passage appeared: "From this Gospel we are to learn two things. The first is that nothing is to be taught in Christianity except by this one Shepherd Christ, and that everyone should beware of everything that does not point to Him alone, so that one may not be able to understand the truth.

They must teach and put off the knowledge of salvation, or impose upon them and command them to keep it as necessary. That is why Christ calls himself the door through which alone one must go out and enter, so that doctrine, faith, and life flow from him, lead to him, and can be found in him alone. - The other doctrine is that all Christians have power and right to judge all doctrine, and to separate themselves from false teachers and bishops, and not to obey them. For here you hear that Christ says of his sheep: 'My sheep hear my voice, but a stranger they hear not, neither do they follow him, but flee from him, because they know not his voice.' For that they may judge these things, they have the rule, which is now spoken from this word of Christ, that all who do not teach Christ are thieves and murderers; so that the judgment is already given to them, that it needs no further knowledge, but is known as from Christ, and they are obliged to follow this judgment, and therefore to flee and avoid all such, whoever, how great and how many they are. - Those who want to rule in the church, and yet do not accept Christ's word, but their own commandment, and demand of the people to be obedient to them as bishops, who sit in the ordinary government of the church, are thus already deprived of their office and authority. So also the sheep of Christ are obliged to follow such a judgment of Christ, to consider such as terrified, also as damned, separated from the church of Christ, and cursed, and to flee; and shall not let such their judgment and power, if they want to remain pious faithful sheep of Christ, be taken from them, nor give them to consent, to accept, nor to follow what the others, they are called popes, bishops, concilia, may conclude otherwise." - So much for the sermon.- The reader sees from this with what unambiguous, even coarse expressions in Grabau's pulpit the Missourian doctrine was presented, that also the laity have power and right to judge about doctrine. But if he perhaps felt like rejoicing about it, Einsender unfortunately has to answer him: wait yet, because it might be too early. The sermon was a read out, taken from Luther's church postilla; see Walch Tom. 11. pag. 1518-33. Past. Grabau himself was not present, but was with the advocates, in order to process because of church property. - If a pastor had presented the same doctrine orally, Grabau would undoubtedly have chased him from the pulpit as a heretic; but he had to leave Luther in the pulpit, otherwise he would not be "Lutheran! But how is it

possible that someone could read or listen to the above sermon?

without getting a blow to his heart because of Grabau's error, that is inexplicable, and probably only finds its resolution in 2 Tim. 3, 7. - The reader may have already noticed who the sender is; however, in order not to appear anonymous to the opponent, it should be noted at the end that it is - Pastor Groß in Buffalo.

Pastor Ehinger of the Canada Synod has issued a "declaration", which Pastor Brobst has included in his journal, and in which the former makes the confession, "that he experienced in the last year that the wicked Satan brings servants of Jesus Christ in their really or supposedly holy zeal for the house of the Lord unnoticed and cunningly onto the chariot of Amminadib", but that "the call of faithful ministers at the last synodal meeting in Sebastopol brought him down from this chariot again". We would not have taken any further special notice of this great event if Pastor Ehinger had not, after he had barely and with difficulty taken down the chariot in question from the front, for he himself says: "the sinful heart is inclined to quarrel and likes to sit on Amminadib's chariot, and does not want to come down from it for a long time," now immediately climbed up this quarreling chariot again from behind and struck the following concealed blow against the Missouri Synod. He says, speaking of Pastor Sagehorn, a Hermannsburg sophomore: "May it be granted to him to penetrate into the created form the right, genuine life and being of God, as such is especially the Hermannsburg way, purpose and striving, and may the fact that these Hermannsburg brethren feel at home in our midst contribute to the fact that those could at last have their mouths shut, who, on the left, deny our church what is viable and faithful, and who, on the right, in their exaggerated addiction to form, have endeavored to bring the Canada Synod under suspicion as if it were not well Lutheran, who, by word and practice, still maintain this suspicion and are to blame for much confusion." - That the Missouri Synod in "exaggerated form addiction" had attacked the un-Lutheran nature of the Canada Synod, can surely only be claimed by a blind-zealous climber of Amminadib's battle chariot. Was this an exaggerated desire for form, when the Missouri Synod attacked the dishonest hypocritical Lutheranism of the General Synod, to which the Canada Synod also belonged for many years, and helped to finally bring some light and conscience to some parts of the General Synod, so that they renounced this body? It is true that these very synods have repeatedly and bitterly reviled the Missourians because of their fight against the General Synod, who now, after all, have themselves left the old General Synod and fiercely hostile it; and it would therefore be fair and Christian,

if these synods, which had come to their senses and were converted, now also confessed that they had done wrong with their scolding of the Missourians. But no! That would be too humiliating; instead, they continue to blaspheme and talk stupidly about "addiction to form. - But even now, after the Canada Synod has left the General Synod, we do not only want to "bring it under suspicion as if it were not good Lutheran", but we also want to prove it to them in black and white. Who knows whether our testimony, with God's help, may not bear good fruit in the future, perhaps through the work and efforts of the people of Hermannsburg, who will hardly feel particularly "at home" in their new Hanseatic League, the nature of which they can only gradually see through until at least the thickest un-Lutheran dirt has been swept out. - How far it looks "well Lutheran" in the individual "Canadian" congregations, whether they have e.g. abolished the unirt-rationalistic hymnals and introduced the "interrogation" of the confessionals at confession registrations (Oonk. art. 25.), even if only at the beginning and with good, serious will, Schreiber does not know this; but he knows that

the position of the whole synod is not "good Lutheran". It is not "good Lutheran" when the Canada Synod, for example, according to Cap. 2, § 2. of its new constitution of 1865, it is not "good Lutheran" if the Canada Synod retains the unbiblical, frivolous licensing against the 14th article of the Augsburg Confession. Furthermore, it is not "good Lutheran" at all when Cap. 2, § 8. reads: "It (the Synod) shall investigate and decide all charges against preachers and candidates; charges of heterodoxy and false doctrine and concerning doctrine in general are excluded from this; these belong before the ministry. Cap. 12, § 1: "the ministerial sessions shall be held exclusively by ordained pastors, in order to carry out such works and duties.

The ministry of the church is to take care of the business in and for the church, which the Lord of the vineyard has assigned exclusively to the ordained ministers of the Word. This assembly is the ministry to which the following matters belong: Licensure, ordination, decision on orthodoxy and false doctrine, admission to the ministry and exclusion from it." Luther says in his writing: "Reason and cause from Scripture that a Christian assembly or congregation has the right and power to judge all doctrine. 1523.":

"To know and judge about doctrine belongs before all and every Christian, and in such a way that

He is cursed who offends this right for a single hair. And in the Schmalkaldic Articles it says: "Thus, the pope acts on both sides like a tyrant, that he defends such errors with violence and despotism, and does not want to suffer any judges. And this other piece does more harm, because

all madness; for as soon as the right judgment and knowledge are taken away from the churches, it cannot be possible that one can be false.

Doctrine or unrighteous worship could sturgeon. . . . But since the judgments in concilia are the judgment of the churches and not of the pope, it is due to the princes and kings that they do not grant the pope such will of courage, but see to it that the churches are not deprived of the power to judge and that everything is judged according to the holy Scriptures and the Word of God. - It also sounds very un-Lutheran when Cap. 10, § 4. says: "Every orrinirler

A preacher has the right to leave his congregation, but he must notify the president immediately. Rather, every ordained preacher has the sacred duty to remain in his congregation as long as God wills. Finally, it is an un-Lutheran flirtation with false teachers when Cap. 2, § 3. states: "Deputies and members of sister synods and other appointments may be admitted as advisory members during the session of the synod." If one wishes to consult with false teachers, one should make free conferences or alliances; the synod's own sessions are not intended for disputing with false believers, nor are they intended to be used as a forum for the discussion of the synod.

less, of course, to engage in faith-denying complimentary exercises with them, as is quite common in this country. The latter would have been especially to the taste of the dear blessed Pastor Harms, indeed, who knew him, knows how much he thought of unionist kippers. - Finally, what about the not at all "well Lutheran" known

.four points of the "*Church Council*"? The

Canada Synod is a member of this body and every member of the congregation, and especially every

The preacher of the Synod must also give an account before God and the church as to what position he takes on these four points. Should the old members of the Canada Synod not want to reject the lodge system, chiliasm, communion and pulpit fellowship, then

Let us live in the good confidence that the new Hermannsburgers will not suffer this mischief in their dwelling. Freemasonry was certainly not a very highly esteemed article in Hermannsburg, how seriously punishing could the blessed Harms speak about the Hanoverian court theologians, who like mute dogs



did not open their mouths when the king entered the lodge. Here it is just not a king, but probably money. contributing Lord omnes, whom one fears to step on his tender feet. There are, after all, great old *Church Council congregations*, e.g. the great old rich mother congregation in Philadelphia, which is said to swarm with secret societies like an old house with vermin. Harms also later decisively rejected all chiliasm, and he did not want anything to do with pulpit and communion.

know. If the disciples of Harms also have this spirit and do not allow themselves to be paralyzed by a false spirit blowing elsewhere, then they can, by God's help, be tools for the Canada Synod, which is not yet "good Lutheran", to once again take a "good Lutheran" stand. That would be quite excellent! God help them, so that they may then also feel "at home" in the Canada Synod with a good conscience and right from the heart.

The modern Jews are known to have fallen back completely into the religion of the old Adam, namely they think they can get heaven and bliss by their "religiosity". The ancient Jews hoped on a Messiah who should help them; the modern ones can help themselves, and Las call them modern progress. Since now many "Christians" have progressed just as far, e.g. the Protestant Association in Germany and Hartmann's Protestant Synod in Chicago and surroundings, the Jews naturally cannot understand why they should become Christians, since they are already brothers with "the Christian brothers" and hold them high Jesus of Nazareth, high like a Moses and Washington, and in addition they have their spare, annual expenses for religious purposes. What more could one want! This was also the opinion of the Jewish banker Grünebaum in Chicago, when the establishment of a mission to the Jews was discussed there the other day. He said that he wished to correct the view of those who are of the opinion that the Jews of Chicago are a religionless community. Their number in Chicago is about 9000, of which 6000 are enrolled as regular members of the six synagogues, all of which have a high regard for religion. The congregations are also not ossified in the traditional ideas, but paid homage to progress, they had organs, singing choirs 2c. in their worship meetings, and also made use of the English and German languages in their prayers to prevent mere lip service, the prayers being in the Ebrew language, not being generally understood. They had recently erected a hospital at a cost of \$30,000, to which every one had access, and their expenses for religious purposes amounted annually to \$60,000. They had no cause to complain of their treatment of others, and entertained the warmest feelings toward their Christian brethren. He himself, the speaker, had recently given H25 in support of Mr. Moody, the lay evangelist of Chicago. He holds Jesus in high esteem, like Moses and Washington, because of the purity of his life and teaching, although he does not believe in his deity. On his trip to Europe, from which he recently returned, he had learned that the English Jews were the most ignorant of all, so the conversion of some to Christianity was not conspicuous. A thorough under-

The investigation would show that three-fourths of the pickpockets in New York were English Jews, among whom Jewish missions should be established to make them Christians, and they, the Jews, would not complain about it, but in Chicago their work was lost. Z.

### Church News.

After Mr. Pastor Christ. Hochstetter had received and accepted a regular appointment from the German Lutheran St. Paul's congregation in Indianapolis, Ind. Herr Praeses of the Middle District, he was installed into his office by the undersigned on Sunday Jubilate.

May our dear Lord Jesus Christ make our dear brother a blessing for many.

I. G. Kunz.

Address: Hov. 6llrist. lloobstotter, Indianapolis, Inä.

On Ascension Day, Rev. Karl Böse, lately assistant preacher at Springfield, Ill, having received and accepted a regular appointment from the former congregation of Rev. I. Lehner at Noble County, Ind. was inducted into the midst of the said congregation, owing to the illness of Rev. A. Wüstemann by the undersigned.

May the Archpastor also equip "these" "his" sub-shepherds with joy and strength to rightly lead the ministry that preaches reconciliation!

F. W. Stellhorn.

Address: Rov. 6. Looso,

Hoble Oo., Inä.

After Pastor E. Mangelsdorf had received a regular appointment from the Lutheran congregation of Bloomington, Ill, and had accepted it with the consent of his former congregation, he was installed by the undersigned on behalf of the Reverend Pastor E. Mangelsdorf in the midst of his congregation on Sunday Exaudi. Büngrer in the midst of his congregation on Sunday Exaudi solemnly inaugurated into his new office.

May the Lord bless in mercy the work of His servant also on this church.

Paul Heid, Lutheran Pastor.

Address: Uov. II. UanAolsüork, LloomivZton, Ill.

### Conferenz display.

The Chicago Districts Conference will meet, God willing, July 7-9, at the residence of the Rev. Stricker, Aurora, Ill A. Reinke, Secr.

### Concordia Collegium.

On behalf of the College, I hereby request that applications for the Gymnasium be sent to me, and I am prepared to provide all necessary information upon request. Conditions:

1. a certificate of aptitude and moral performance.
2. the previous knowledge of an efficient elementary school, writing, arithmetic, German reading and orthography. Particular attention must be drawn to the fact that fluency in speaking, reading and writing German is of the greatest importance for qualification for our school.
3. payments: School fees H6.00 for each quarter, payable Sept. 1, Nov. 16, Feb. 1 and April 16, strictly in advance; boarding fees H15.00 per quarter, payable as above; heating and general lighting, approximately H5.00 per year; medical treatment K2.00 per year; pharmacy H1.00 per year; drawing (ertra) H5.00 per year, all payable in advance. For pupils who are destined for the service of our Lutheran church, the school fee is waived and the boarding fee is reduced. The other necessary expenses, however, must be absolutely secured.
- 4 Each student must provide for all other needs, such as beds, laundry and the like. So far, the laundry has been provided free of charge by the honored women of the two local communities who are willing to serve; however, this is a great service of voluntary love which, of course, cannot be promised as an obligation on the part of the school. We can only hope, with confidence in the love so abundantly shown, that at least all poor pupils will continue to be cared for in this respect.

May the Lord God help to find a group of such boys who are equipped by His grace with gifts of the Spirit, simple faith, heartfelt piety and devotion.

G. Alex. Saxer.

Fort Wayne, Ind.

### Fourth volume of Keyl's Catechism Interpretation.

This has just left the press and is available from our agent, Mr. M. C. Barthel Dahier, at \$1.00 per copy. (postage 15 cts.).

It contains the fifth and sixth main pieces, the house prayers, the house table and the Christian question pieces, thus concluding the whole delicious work. Shall we add one more word of recommendation? Well, a work which so excellently recommends itself certainly does not need our insufficient recommendation. But I want to say what every good Lutheran has known for a long time, but which one often does not think of precisely when it is important to act according to one's knowledge. What the catechism is, namely a summary of the entire doctrine of salvation for the simple, and how it is to be acted upon best and most fruitfully, no one knows and understands like Luther since the days of the apostles. This is irrefutably shown by his two catechisms and everything he has said in his writings from time to time and which is masterfully compiled in Keyl's work. Who therefore thirsts for the pure milk of the Gospel, let him, if he already has the other volumes, buy this one as well, or if he does not yet have those, let him buy them all together. But let him buy them to use them diligently and faithfully, and let them be his daily pasture. The sweet fruit of a mature, well-founded knowledge of the pure, wholesome doctrine will then certainly not be lacking, and such a firm, clear knowledge is so very necessary to us in the turmoil of this very last time and here in the land of the enthusiasts, if we do not want to be carried away in the wild whirlpool of erroneous and harmful opinions. C.

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(Receipt and thanks.)

For poor students, Past. Krause from his Immanuel congregation in Minnesota the Easter coll. of \$4.00, as well as from his branch congregation in Faribault \$6.00. From a reader of the "Lutheraner" from Michigan \$5.00. Through Past. Riedel in Cave Girardeau from the present werthen grauen - Verein 6 shirts with bust and 1 pair of woolen stockings. From an unnamed person in Baltimore \$1.50. From the worthy sewing club in Centreville, Ill, 6 quilted blankets. By Past. Stürcken from his Young Men's Association in Baltimore \$13.00 and from Mr. I. Fritze there \$5.00.

For Brunn's Proseminar \$18 00 by a member of the Synod, whose name the undersigned requests. By Past. Fr. Groth of the congregation dcs Past. I. F. N. Wolf in Bridgewater, Mich. \$15.05.

C. F. W. Walther.

To the seminary budget: By Past. Dorn at Kloppe's wedding s. \$4.85. From Past. R. Köhler's parish 1 barrel of mvlafses and 11 hams. Through Past. Rösch from H Thurnau \$10, from himself \$2. By Past. Sondhaus on child baptisms ges \$! .60. From the brothers Faßholz dahier 1 barrel of onions, 1 F. Lettuce. From Past. StülpnagelS Gem.: from C. M. Eckert L Co. 1250 lbs. flour; W. Maßmann 100 lbs. do.; C. Ochs 100 pfd. do. I. O. Meyer from Trete, Ill, \$5. from Past. MuckelS Gem.: from W. Meier 1 side piece, 1 shoulder; A. Schnowe 1 shoulder; A. Sievers 1 side piece; H. Bakemcier \$1; Mrs. Zimmermann \$1; H. Stiehl \$1.50; Mrs. Temme \$2; D. Schwentker 1 shoulder; Häring 1 shoulder, 1 side piece. From Past. M. EirichS Gem. 10 Bush. Oats.

For poor students: Through Past. Pennekamp Collecten in PassionSgolteSdiensten \$7. By Past. I. M. Hahn from Mother Heimsoth 6 pairs of woolen stockings. Dnrch Past. Jüngel Hochzetiscoll. by I. Burbruck \$10 86, by H. Meier \$5. by Teacher Lehnigk \$1. by N. N. from Past. BisselS Gem. \$2. by Past. Schaller dahier from P. Horstmann \$5, N. N. \$4, W. Barth \$1. By Past. Arendt HochzeitS-Coll. by M. Kohl \$13.85. By Past. Schwemm HochzeitS-Coll. at F. Gerling \$14.63 for , Kügele. By Past. Link by his. Gemeinde \$9 for Thu- , row. Pentecost - Collecte of my congregation in MinerStown \$4.60. By Past. Muckel Kindtauf-Coll. at W. Sievers \$3.1"; from some women and virgins in his ! Parish 4 bust shirts, 7 pairs w llen stockings, 10 towels, 8 sackcloths. Through Past. Sondhaus by H. Wörmer\$1. - A. Crämer.

#### Get

to the church building in Egg Harbor City, N. J.:

From Past. Sandvoß in Jeffrson City, Mo" \$1. From Past. Keyl's Gem. in Baltimore subsequently \$2.25. Past. Bürgers Gem. in Washington, D. C., dschl. \$1. Past. Sturken's Gem. in Baltimore dschl. \$2. Past. Schmidt's Gem. in Dundee, Ill, 50 cts. E. T. Richter.

#### Received in the race western Districts:

To the synod treasury: From Past. BergtS congregation in Paitzdorf, Mo., \$7.50. Past. Langes congregation in Humboldt, Kans, \$9.60. Past. Polack's Gem. in Crete, Ill, \$22.11. Past. BaumgartS Gem. in Venedy, Ill, \$31.36. Past. M. Meyers Gem. in, Leavenworth, Kans, \$9. Past. Brohm's Gem. in St. Louis \$28.25. of the Trinity District that. \$46.3». Past. Markworthö Gcm, Danville, Ill, \$6. Past. Dörmann's St. Paul's congreg. in Randolph

To. III, "12, whose St. Petrigem. "15. Past. Kleppischs Kreuzgem. at Waterloo, Ill., "7.83. drss. ImmanuelSgem. -2.90. Past. Stephans Gem. at Eheseter, Ill., "11. Past. Gräbner's Gem. in St. Charles, Mo., "51.25. Past. Ruhland's Gem. at Pleasant Nidge, Ill., "25. Past. Geysers Gem. in Carlinville, Ill., "8.50. Past. Wunders Gem. in Chicago, "50.90. Past. Schwensens Gem. in New Bielefeld, Mo., "20.50. From Immanuel's - District in St. Louis "49.70. Past. Sappcrs Gcm. in Carondelet, Mo., "15.37. Past. Trauds Gem. in Crete, Ill., "25-03. Past. Mists Gem. in Washington, Mo., "9.30. Rev. Hahn's Gem. in Benton Co. Mo., "17. Past. Beyers Gem. in Chicago, "8. Past. SchliepsiekS Gem. in Dwight, Ill., "8.35. Past. Kösterings Gem. in Altenburg, Mo., "28. Past. Neinke's Gem. in Blue Island, Ill., "11. Past. Biltz's Gem. in Lafayette Co. Mo., "32. dess. Filial- gem. that. "11. by dens. of C. Kl. there. "1. Past. RiedelS Gem. in Cape Girardeau, Mo., "25. Past. Kö- steringS Gem. in Frohna, Mo., "11. Past. Nb'derS Gem. in Dunton, Ill., "10.55. Past. Streckfuß's Gem. in Wash- ington Co. Ill., "22. Past. Frederking's Gem. in Palmyra, Mo., "10.60. Past. Mangelsdorf's Gem. in Belleville, IN., "24.45. Past. Eirichs Gem. in Minden, Ill., "27. Past. Se dels Gtin. in Quincy, Ill., "18.50. Gottl. Hermann there, "2.50. Past. DLrmqgnS St. Petrigem. in Ran- doph Co. Ill., "14. St. Paulsgem. "9.85. By dens. of I. Schröder "5. Past. BartlingS Gem. in Spring- field, Ill., "27. Past. Srieter's Gem. in Aurora, Ill., "25, in Kendall Co. Ill., "4.33. Past. Hoppe's Gem. in New Orleans, "75. Past. Zuckers Gem. in Provviso, Ill., "6.75. Past. Muckels Gcm. in Slaunton, Ill., "5.50. Fried. A. Sittner. Perry Co. Mo., "2. Past. Rauscherts Gem. at Dalton, Ill., "5. Gem. at Elk Grove, Ill., "9.50. Past. Johns Gem. in Eisleben, Scott Co. Mo., "3.80. Past. HeidS Gem. of Peoria, Ill., "12.85. Mr. Schaefer, Sudheim, Cape Girardeau Co. Mo. 50 CtS. Joh. F. Svitze, Warsaw, Ill., "4. Past. FrankeS Gem. in Addison "36.68- Past. R. RiedelS Gem. in Hillsborro, Jeffer- son Co. Mo, "3 50th Past. Dergts Gem. in Paitzdorf, Mo., "21.85, whose Filialgem. "1.20. Heinrich Brandes daselbst "2. Past. Heitmüllers Gem. in Nodenberg, Ill., "12. Past. T. Mießler's congregation, Cole Camp, Benton Co. Mo., "5.70. Past. Heinemann's Gem., New Gehlenbeck, Ill., "15.70. Past. StudtS Gem., Benton Co., Iowa, "7.10. Past. WesemannS Gem., Cooper Co. Mo., "2nd Christoph Heckmann there, "5th Heinrich Thurnau by Past. Rösch, Madison Co. Ill., "10. Past. Endres' parish, Wilderten, Fayette Co. Ill., "13.75. From Past. GotschS Gem. in Mcmphis, Tenn., "5.60. Past. Nich- manns Gem. in Schaumdurg, Ill., "50. Don the Pastors Beyer, Schliepsiek, Heid, Biltz, E. Riedel, Köstering, Eirich, Wunderlich, Kleinegees, Dörmann, Mertens, Fick, H. Löber, Mennicke, Geyer, Stephan fe "1. Hoppe, Lehmann, Hahn, Rover, Seidel, Bartling, Markworth, Kathlein, B. Mießler each "2, G. A. Möller "1.50. Striker "2.67, Th. Grüber "3, Bergt "5. Of the teachers Winter, Beyer, Deffner, Fröh ich, Jathauer, Hölscher, Ph. Mütter, Jung, Büniger, Lücke, Steinbach, Krauß, Krumsieg, Bonin each "1, Kohnke, Koch, Schachameycr, Haase, Hermann, H. Bart- ling each "2. Herpolshcimer, Brase each "1.50, Ulrich "3, Grüber, C. Müller each "5. Past. Schürmann, Homestead, Io., "1. Whose Gem. "8.30. Past. Metz, Jacksonville, Ill., "1. Mr. Eichenauer there "2. Palt. SchurichtS Gem. in Petersburg, Ill., "5. Past. KählerS Gem. in Chariton County. Mo., Easter Collecte "20th Past. Seuel in Lyons, Iowa, "5th Past. Claus's Gem. in St. Louis, Pentecost Coll. "50th Past. Kleppisch's Kreuzgem. at Waterloo, Ill., "2.15. Whose ImmanuelSgem. there, "4.15. Past. Kähler near Glasgow, Mo., "4. Zions - District in St. Louis "20. Pentecost Coll. "19.36. Thanksgiving offering of a sick woman "5. Past. Matuschka "2. dss. Gem. in N. Melle, Mo., "32.50. Past. John's gcm. in New Wells, Mo., Pentecost coll. "3.50. Past. Sondhaus' Gem. in Kimmswick, Mo. Mo. "9th Trinity - Distr. in St. Louis "26.45. Past. Wunders Gem. in Chirago "42. Past. RoeschS Gem. Prairie Town, Ill., "2.50. Past. KählerS Gem. in Chariton Co. Mo, Pentecost Coll. "12. Past. Schuricht's Gem. in, Petersburg, Ill. desgl. "4.50. Past. LehmannS Gem. in St. Louis County, Mo. "15. Past. Markworth's comm. in Danville, Mo. Ill., "6.80. Past. Rauschert's Gem. in Dalton, Ill., "5. Past. Great Gcm. in Chicago, Pentecost Collecte "30.

To the college maintenance fund, Past. Dorns Gem. in Port Hudson, Mo. "23 50th Past. Ficks Gem. in Collinsville, "23 75. from Trinity Distr. in St. Louis, "22. from Imarmels Distr. there, "22. Mrs. Bohle in Port Hudson "1. Past. SchliepsiekS Gem. in Dwight, Ill., "6.10. Mr. Siemandel there "1. Past. Köste- rings Gem. in Altenburg "32. Past. Löbers Gemeiner in Thornton Station, Ill, for March & April "23.50. From N. N. in St. Louis "1. Dreieinigk -Distr. in St. Louis "11.

To Synod almissions - Kasser Past. Bergts Gem. in Paitzdorf, Mo., Epiphany - Coll. "7. From the Norwegian Lutheran MissionS - Association at Eighteenmills Creek, Thin Co. Wis., "5.30. From the school children of Teacher Tr'öller, Thornton Station, Ill., "3.50. By Rev. H. A. Preus, Leeds, Wis., "20, by a member from his congreg. "1. by Trinity Distr. in St. Louis "9.10. by Rev. Hahn's branch congreg. in Richland, Morgan Co. Mo, "1.75. Mrs. Maring by Past. Biltz, Lafayette Co. Mo, "1. Past. Th. Gruber's Gem., Hampton, Ill., "6.50. By teacher Hermann's school children, Benton Co. Mo, "13.10. Past. Heitmüller's Gem., Roden- berg, Ill., "5. Mr. Haidbröder in Past. Brügemann's Gem. "1. TrinityS-Distr. in St. Louis "3.30.

For innerMission: Past. Ficks Gem. in Collinsville, "7.20. Past. Mist's congregation in Washington, Mo., "4.40. Past. Seidel's congregation in Quincy, Ill., "6.30. I. Bruening there "1. Past. Markworth's congreg. at Wau- san, Wis., "1.

To the seminary building in Addison: Past. Lückers Gem. in Cape Girardeau Co. Mo, "3.20. Past. Seuels Gcm. in Lyons, Iowa, "5. Past. Heinemann's Gem. at New Grhlenbck, Ill., "10. Past. Kleppisch's Kreuzgem. at Waterloo, Ill., "4.70, whose ImmanuelSgem. there "6.17. Past. RöschS Gem., Prairie Town, Ill, Pentecost Coll. "7.50. Past. Lehmann's Gem. near St. Louis "6.50.

On college building at FortWayne: From Mr. D. Sundermann at Clarinda, Iowa, "3.10. Past. Hahn's congreg. in Benton Co. Mo, "19.50. Past. Köstering's Gem. in Altenburg, Germany, "73. Gem. Nainham, C. W. "8. Past. SeuelS S- Paulusgem. in Clinton, Iowa, "N. past. Bergts Gem. in Paitzdorf, Mo., CIO. Through Past. Heitmütter in Nodenberg, Ill, by F. Hinze and H. Geist- feld each "4. C. Geistfeld "2.50. C. Steffen "3, Jraas "1. Past. Heinemann's Gem. in New Gehlenbeck, Ill, "20. Past. Sondhaus' Gcm. in Kimmswick, Mo., "10. Teacher Krauß in St. Louis "2. Förd. Hallenberger, Brunswick, Mo., "2nd Past?hehrt 'anns Gem. at St. Louis "1st Förd.

For Past. Brnns Anstalt: From N. N. by Past. Gräbner in St. Charles "5. Past. Arendts Gem. in Canada West "8.31. By same Kindtauf- Cottecte at G. Ebert "1.75, at I. Spiest "2.40. Gratitude Offering (by Mrs. JauS "1.39.

For poor students: From Mr. Parts through Past. Bergt in Paitzdorf, Mo., "1. From Mr. Schmidt through Past. Kleist in Washington, Mo., "1.50. Child Auf- Coll. by Past. Seuel in Lyons, Iowa, "3.20. Bon two Gemeindkglidern of the Past. Schliepsirk in Dwight, Ill., "3.

On the Emigrant Mission: Wedding Coll. at Walten by Past. Biltz, Lafayette Co., Mo., "5. By the same from C. Kl. "2. From N. N. by Past. Polack, Crete, Ill., "1.

On church construction in Richmond, Va: From Past. Hahn's Gem. in Benton Co. Mo, "6.50. Past. Biltz's Gem. in Lafayette Co. Mo, "5.25. Past. Köstering's Gem. in Altenburg, "16.75, in Frohna, "12.25.

E. Noschke.

#### Received znm Kollegchau in Fort Wayne :

From Past. Allwardts Gem. near Princeton "5. Past. JakberS Gem. "24.65. Past. EirichS Gem. at Zanesville, O. "50. Past. TrautmannS Gem. "100. Past. Lobers Gem. in Thornton Station "10.10. Past. Markworth's and Past. Hudlton's congregations, Jnbelfirst-Coll. "12. Past. Wustmann's congregation "2. Past. Jüngels Gem. "2. Lurch Past. P. Eirich from an unnamed person as a thank offering for God's rich blessings in 1867. From C. Herpolshcimer, Past. Seuels Gem. Jubel- Coll. "3.88. Past. Kärers Gem. "12. Past. Niekmanns Gem. in Schaumburg "145.25. Past. Seuels Gem. in Lyons, Iowa, "15. Past. Evers Gem. "37. Past. C. A. Weisels Gem. of Reserve, Eric Co. of N. I. "58. By I. Pitzlaff, Milwaukee, "80. Past. Stellhorn's Gem. "20.75. Past. Bode's Gem. "11. by Past. Schöne- berg by I. and M. Schnaible "4. Past. Nutzls Gem. in Marysville, O. "9. Past. Lothmann's Gem. "5. Past. A. Weyels Gem. "50. Past. Schwankovsky's Gem. in Cumbcrland "25. Past. HusmannS Gemeinde \$15.50. Gem. Utica, Minn. "27.50. By Mr. Kassirer Eißfeldt in Milwaukee "36.73. Past. Frankes Gem. in Addison "26. Past. Kunz's Gem. "40. by Past. G. Grüber of G. Sonneburn "2. Past. Wichmann's Gem. "21. Past. Strasens Gem. "63.05. Past. Zadel's Gem. "32. Past. Bodes Gem. "5.78. Past. I. F. Müller's Gem. "35. Bethlehem's Gem. in St. Louis "IM. Past. Nutzels parish, Columbus, Ind. "5.45. Ernst White "2.50. Past. Allwardt? Gem. "18. by Mr. Kassirer Buk- ner in New York "225. congregation in Driedy, Ill. "20. Past. Hapenderel, Past. Wynekens Gemeinde "50. Past. Müllers Gem. in Pitebnrg "105. Past. Renz's congregation "5. Past. Michaels Gem. "27.50. Past. KühnS Gem. 3rd consignment "41.25. Past. H. Schmidt's mem. in RusselSgrove "12.43. in Elk Grove and Dinton "23. Past. Sievers Gem. in Frankenlust "64.50. in Amelith "17.50. Past. <schuster's Gem. 2nd consignment "50. Past. Dulitz's Gem. "25. Past. Siegers Gem. "14.50. Past. Jakber's Gem. "100. past. P. Nupprecht's Gcm. "45. Past. Hornickes Gem. "18.50. Past. Tb. Grubers Ge. "11. Past. Heids Gem. 1st shipment "25. Jos. Fritze in Baltimore "15. Heinr. Thiele, St. Jung each "1. Past. I. Nupprechts Gem. "47. Past. Wunders Gem. "72.60. Past. Jnhgcks Gem. "20. Past. Ernsts Gem. "24.25. Gem. Rich. Cook Co. Ill., "170.75. Past. Weyels parish, 4th consignment "14. Past. Schäfer's congleg. "23. Past. E. Nickels Gem. "50. Past. Hügl's congregation "27. Past. Schumms Gem. "18. By Past. Hamann from Germany "15. teacher, Job. Halper "2. Gem. in Bay City "25. past. Sievers' Gem. in Amelith "12. in Frankenlust "22. Third mission by Mr. Kassirer Eißfeldt "212.89. Past. KUHNs Gem. subsequently "3. its first branch "5. 2nd branch "2. Through Mr. Kassirer Birkner in New York "230. Past. Jor Gem. in Peru "13. pastor Ottmann's Gem. "26. past. Hatstädt? congregation "40.75. Through Mr. Kassirer Eißfeldt "42.73. Past. Bernreuthers Gem. "15. Past. Brackhages Gem. "25. by Past. Friedrich v. G. Beyer "3.50. Past. Schumms Gem. "7. Christ. Blecke "5. Past. Beyers Gem. in Chicago, first mission "100. H. R. Schwegmann, Kassirer.

#### Received in the Lasse of the Lrd. district: (in May 1868)

For Past. Brunn's institution: from a member in Past. DaibS Gem., Grand Rapids, Mich. "5th Rev. Daib "1st Mrs. Frcy 35 Cts. For the orphanage in St. Louis: From Pastor Werfelmann's congregation in Grafton "8. F. Kohn Jr. in Sheboygan "1. On the parish widow's fund: From Past. Werfelmann, from two members in whose parish each. To the hospital in St. Louis: Past. Werfel- Manns Gem. in Grafton "6.17. N. N. in Frankenmuth "25. Andr. Galstccr das. "3. F. Kohn jun. in Sheboygan Pl. For the congregation in Philad'elphia: Pastor Daib's Gem., Grand Rapids, "5.02. by himself "1.25. For poor students in St. Louis: child, baptis. coll. at Beruh. Krebs in Frankenmuth "Ill.50. For Sind. Kugele there child baptismal coll. at C. Küstner "5.45. For Mrs. Past. Röbbelen: Andreas Galsterer in Frankenmuth "2. About the seminary building in Addison: From Pastor Daib and his congregation "16.75. On college construction in Fort Wayne: From Past. Daib & his congregation "50. Past. Werfelmann's congregation in Grafton "75. in Cedarburg "62. in Saukville "14. For Heiden imission: Andr. Galsterer in Franken- mmb "2. by pupils from Past. DaibS Gem. "4.85. For teacher salaries: Past. DaibS Gem. in Grand Rapids at ConfirmationStage "15.25, in GrandHaven "5, by himself \$1.50.

Changed addresses:  
 Rov. ^VnZner, 96 Ormkrl ?ort ^,vs., (ttrienZo, Ut.  
 For reasons that seemed valid to me and my friends, I have changed my family name from "Fricke" to "Frincke" and have had this confirmed by the court.  
 0. l'rineke, 278 Ltirrrp 8t. Lutttmoro, M.

Rov. ^VnZner, 96 Ormkrl ?ort ^.vs., (ttrienZo, Ut.

For reasons that seemed valid to me and my friends, I have changed my family name from "Fricke" to "Frincke" and have had this confirmed by the court.

0. l'rineke,

278 Ltirrrp 8t. Lutttmoro, M.

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## **Modern Roman polemics against the Lutheran Church.**

(Continued.)

His unholiness, Pope Leo X., who once said to Cardinal Bembo: "Oh what money the fable of Christ has brought us!" The Lateran Council blasphemously dubbed him: "The Lion of the tribe of Judah, the Root of David, the Bridegroom of the Church, the King of kings and Monarch of the world, to whom alone is given all authority in heaven and on earth"; and the sheep of Christ are supposed to believe and obey such a reprobate, even if he leads them with sacrilegious heresy "to the first possession of hell"! Truly, the papacy, which has invented such "spiritual rights," established such doctrines and practiced such hair-raising logic, has characterized itself far too palpably as the true antichristianity and made it obvious that a Lutheran pastor, who, by virtue of his indirect divine calling through his congregation, has the office of preaching the gospel more loudly and administering the sacraments according to Christ's institution, would have reason to envy a Roman Mass priest his ordination as the under-shepherd of Antichrist. On the other hand, he can easily take comfort in the fact that Dr. W. "as a Catholic, believes that the legal mission to the ministry of preaching is given to him by a man who is not a Catholic.

and so on. Is he nevertheless divinely certain from the holy scriptures? He is divinely certain from the scriptures that the church of the saints also has everything in its audience and therefore also the royal priesthood (1 Cor. 3, 21-23. 1 Pet. 2, 9) and the power to call preachers belongs and is due to the church of the saints, and that not men by virtue of their ordination have the power to "prepare the body and blood of Christ", which looks more like presumptuous superstition than humble Christian faith; but that the almighty and true Son of God, by virtue of his words of institution, unites his holy body with the blessed bread and his holy blood of God with the blessed cup, as often as the holy supper is properly administered and distributed and taken according to its institution. With what does Dr. W. want to cast doubt on this divine certainty? With the Holy Scriptures in their literal sense he certainly cannot, as little as Dr. Eck dared to refute the Augsburg Confession with the Holy Scriptures, and therefore had to hear the scathing answer from Duke Wilhelm of Bavaria: "So I hear, the Lutherans sit in the Scriptures and we sit beside them." Dr. W. completely disdained this way of presenting evidence, which is above all the duty of a theologian, but which is shamefully frowned upon in the papacy. As Dr. Eck, on the other hand, offered to refute the Augsburg Confession with the Fathers and the Conciliar, so the learned Dr. W.

He also prefers to use papal infallibility and logic, brings up St. Thomas and the Council of Nicaea for a change, and uses the same sophistical finesse in his defense as in his attack. He tries to avoid the actual point of contention between Dr. Luther and the papacy, as well as to cover the deterrent burn marks of the latter with beauty patches in the most artful way, and with a virtuosity of sleight of hand that would do honor to Cagliostro and Bosco, he knows how to defend the church in the true sense of the word, i.e., the invisible congregation. He knows how to escamotir the church in the true sense of the word, i.e. the invisible congregation of the saints, to the side, and to substitute the papacy in its place, in order to ascribe to it all the honor, power, and goods that belong to it alone. One can see that the papacy has basically always remained the same; it skins itself according to the spirit of the times, as much as it wants. But with such proofs and tricks it does not charm a confessing Lutheran. Unrighteous people and friends of light may be caught with such a game; he is disgusted by such bait. If it were Peter, Mary, Luther and even an angel from heaven (1 Cor. 3, 5-11), what would be the point of their teaching if they did not bring the pure and blessed gospel? (Matth. 16, 22. 23. Marc. 14, 66. Gal. 1, 6-8. Cap. 2, 11-14.) His

The church is firmly founded on the divine truth: "You are Christ, the Son of the living God"; its doctrine rests on the doctrinal foundation of the apostles and prophets, since Jesus Christ is the cornerstone, and not on the infallibility and dignity of any man, not on synodal resolutions, traditions, the sayings of the fathers, nor on a church constitution. Dr. W.'s previous attempts to refute this have indeed failed miserably. Bishop Chr. von Stadion, when he heard the Augsburg Confession read out, was so sincere as to openly confess, "it is all the plain undeniable truth. Why does Dr. W. not do the same? And if he is indeed of a different opinion, why does he not refute Dr. Luther with God's Word? He has quoted Bible verses, but what has he proved with them? He has not been happier with it, as with his logic. As is well known, even the fanatics cite scriptural passages for their errors, and even the tempter on the pinnacle of the temple cites scripture. It is all possible that Dr. W. thinks it worth the effort to consider Luc. 10, 16 and also other scriptural passages only in passing. He could have simply cited the corresponding sayings of the pope, "for what he speaks must be spoken from heaven, what he says must be valid on earth. Ps. 73. 6-9. He knows to say to Pastor Leydel: "Luther rejected the church, the living authority, which he should have obeyed. What was the use of the Holy Scriptures to the Lutherans without the church? It became the source of ruin and the apple of discord." Pope Pius IX is even more poisonously embittered against it and calls the Bible societies "a pestilential and corrupting abomination," and even has Bible reading punished with imprisonment. With Luc. 10,16: "He who hears you hears me" and some of the promises given to the church, Dr. W. would only have achieved something for his purpose if he would have proven with compelling necessity from their literal meaning that they refer exclusively to the pope in Rome and that they with undoubted certainty do not concern the Lutheran church. This would be a proof that everyone would have to respect.

To show this by an example, let us take 2 Thess. 2, 3, 4 before us. There it says of the Antichrist that he is "the man of sin and the child of perdition, who exalts himself above all that is called God and that is worship, so that he sits down in the temple of God as a god, and sets himself up as one who is God. Now no man has done this since the birth of Christ except the popes. We have seen this above in Leo X, and, to say nothing of many other examples, Pius IX has done the same, who recently still publicly said: "I am the way, the truth and the life." With such unambiguous blasphemies the pope unquestionably puts himself in God's place, therefore it follows from this

It is absolutely necessary that the pope must be the real Antichrist. For this interpretation, authorities could also be cited, which even a Dr. W. would hardly reject. At the Synod of Rheims, the Bishop of Orleans said: "What do you think, Reverend Fathers, who it is that sits there on a high throne and shines with purple and gold robes? If he has no love and is puffed up and proud only by knowledge, then he is the Antichrist who sits in the temple of God and shows himself as if he were God." Even the Roman bishop Gregory the Great said (590-605): "I assert confidently that whoever calls himself a general bishop, or so demands to be called, is in his arrogance a forerunner of Antichrist." It is true that these words were directed out of jealousy against the patriarch in Constantinople, but like a fatal Caiphas prophecy they were all too soon fulfilled on the Roman bishops. The emperor-murderer and usurper Phocas in Constantinople, in gratitude for the effusive flattery shown to him by Gregory the Great and Boniface III, bestowed upon the latter the title of general bishop of the church, who henceforth also called himself pope and began his decrees with the words: "We will and command." Later, when the Frankish king Pipin made Pope Stephen II a secular prince in 752-757 by granting him land, it did not take long for the antichristianism of the pope to develop into its most subtle features described in the Holy Scriptures. It did not take long until the antichristianism of the pope had consequently developed into its finest features described in the Holy Scriptures. When the devil had shown him all the kingdoms of the world and their glory, he fell down to worship him, and from then on he also sought through simony, jubilee years, masses for souls, indulgences (Rev. John 18:11-13), etc., all the riches of the world, by means of the Holy Spirit. By exaltation over all worldly authorities, coronations, feudal rights and humiliation of worldly rulers he tried to seize all kingdoms of the world and to subjugate them, by precious stones, gold, purple and triple crown to outshine all emperors in glory and finally by bloodbaths, dragonades, blood wedding, *car da fes* etc. to exterminate them. etc. to exterminate the children of God, to give form and reality to the prophetic image (Rev. 17, 6. 18. 24.) of the red whore, who is drunk with the blood of the witnesses of Jesus. Finally, the abomination of desolation in the holy place has become so outrageous, and the church has become a house of sale and a pit of murder according to its outward appearance, that God had to send the promised angel with the eternal gospel to the reformer of the church, to put an end to the Babylonian captivity of the children of God under the papacy. Rev. 14, 6 - 8. Cap. 18.

Should Dr. W. with seeing eyes really be so blind as to not be able to see what is so obviously before his eyes? Of course, if the papacy is the church, the abominable one, 2 Thess. 2, is the governor of God. on earth, the pope can rightly say: "The church is me", as Louis XIV said: "The state is me", are abominable idolatries right worship, are seductive teachings of the devils, 1 Tim. 4, 1 - 3. If Dr. Luther, who proved from God's Word that the papacy was founded by the devil, that the pope is the Antichrist and that his special doctrine is damnable, then he is indeed not a reformer. Only when Dr. W. has proven the latter from the Holy Scriptures or the history of the Reformation, and clearly refuted the former, can he deny Dr. Luther the honor of being a reformer of the Church, and cleanse the Pope in Rome of the stigma of being the actual Antichrist. If he does not want to deny the entire evidential power of the holy Scriptures, make even Roman historians liars, and strike the simplest laws of logic in the face, he will have to leave this application of 2 Thess. 2, 3. 4 to the pope in Rome, and remain guilty of a refutation of it.

Dr. Luther is not supposed to be a reformer because all kinds of evil things are said about him and such a person would have to stand above his time and its infirmities. Accordingly, the person who considers the papacy to be the rock on which Christ built his church must also have been free of all human infirmities and sins, since the rock on which the church is built appears incomparably more exalted than a reformer of it. Despite the papal heresy of the immaculate conception of Mary, this can only be said of Christ, and therefore only He and the faithful confession of Him as the only reason for our blessedness can be the rock of the church. But since Peter in fact perjured himself by denying the Lord Christ, since the Lord Himself once called him "Satan", and since Peter otherwise also showed sinful infirmity, he cannot possibly be the rock of the church and Christ's first governor on earth, and the whole primacy of Peter is vain human fancy and deceit. The unjustly slandered Dr. Luther, however, remains honored as a reformer.

But was Dr. Luther not perhaps a rebel after all and "a father of many outrages"? Because that is what Dr. W. in all seriousness charges him with for the last time. In the end, no one will want to deny that someone can be a reformer and possibly also a revolutionary at the same time. Napoleon I, for example, the epoch-making general and legislator, was both in one person. But to want to stamp Dr. Luther, of whom Dr. W. has proved so convincingly and irrefutably that he is a great reformer, as a rebel, that shows little honesty and insight. That someone at the



The fact that the most humble and conscientious submission to the fourth commandment can in the most unjust way be ostracized as a rebel is shown by Nnge's "revolutionary" world history and the Conversations-Lexicon of Brockhaus in their character description of King David; it is also shown by the accusations of the high council of Jerusalem against Christ and Stephanum. But it is another to be a real rebel, and another to be unjustly made the scapegoat for other rebels; as it is another to give trouble, and another to take trouble. Because the Lord Jesus Christ and His saving Gospel find no shelter in the world, David, who believed in Him and confessed His name, had to complain: "When I speak, they make war. Is that why he is an rebel? His unbelieving son Absalom and later the unrighteous man Seba rebelled against him: Is David therefore the father of many rebellions? The Lord Christ is even worse with his testimony of truth. He himself says: I did not come to send peace, but the sword, and so on. In addition, He was beaten out of the cross as a rebel, and finally many false messiahs arose after Him, who, as real rebels, came to an end with terror: Is now the Lord Christ also a rebel and a father of many outrages? Surely Dr. W. would not dare to claim that of David or of Christ. What was Dr. Luther's crime that he should be a rebel? With what words did he incite to indignation, be it against ecclesiastical or secular authorities, with what deeds did he cause turmoil and set the example for many outrages? Those profane scribes had to falsify the history of A. T. in order to make a revolter out of David, as they themselves are; so also Dr. W. will have to falsify the church history in order to be able to make Dr. Luther the father of many outrages, Dr. Luther writes in his letter again. Luther writes in his letter on rebaptism in 1528: "We do not swarm like the Rottengeists, that we reject everything that the pope has under him, because otherwise we would also reject the church, the temple of God, with all that it has of Christ. - Therefore, it is nothing for such Anabaptists to say: What the pope has asked is wrong, or because this and that happens in the papacy, we want to have it differently. - Rather, it is not right to burst upon the pope, because Christ's saints lie under him. It takes a prudent, modest Christian to let remain under him what is God's temple, and to resist his addition, so that he destroys the temple of God." Does this mean preaching rebellion against spiritual authorities or resisting such rebellion? Dr. Luther says to Proverbs 24:21,22: "My child, fear the Lord and the King, and do not mix with the rebellious." 2c.: "Then we see that both the rebellious and the rebellious are the same.

minge with them are condemned, and God does not want a joke made of it, but the king and the authorities are to be feared." Does this mean to preach indignation against the secular authorities or to condemn them? Dr. W. will not be able to expel any contradictory passages in all German and Latin works of Dr. Luther. And what did Dr. Luther do to stir up sedition and incite to indignation? Dr. W. says, "Luther fought against Rome, and all revolutionaries and sectarians pointed with too much gratitude again and again to Luther, the man of freedom." The first is true, the other proves nothing. For as the devil is God's monkey to usurp divine honor, so he also teaches his apostles to turn the gospel of the glorious freedom of the children of God into a license for carnal freedom, in order to make all the children of God, whom the Son of God has made free, his slaves anew and to harness them to his chariot of triumph. If Dr. Luther abolishes idolatry and the doctrines of the devil, he incites his apostles to abolish Christ and the gospel as well, and to throw the baby out with the bathwater; if Dr. Luther teaches the children of God to follow sanctification, without which no one can see the Lord, the devil teaches his apostles to walk along as glittering liars in the humility and spirituality of angels, in order to listen to and draw to himself even those who had quite escaped him. Here, too, one can see the great affinity between swarm-spirituality and pabstry, which, as pabstry, has fallen into the same satanic depths through satanic delusion and leadership, even if on the completely opposite path. This is not the fault of Dr. Luther on either side, but of the devil and God's judgment on all despisers of the blessed gospel. This is also not an unjust slander of the papacy, but the indisputable truth based on God's Word (2 Thess. 2, 3 -12). Because papists and enthusiasts "have not accepted the love of the truth so that they might be saved, God has sent them powerful errors so that they believe the lie", and that "through the effect of Satan".

(To be continued.)

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**Johann Eliot,**  
the apostle of the Indians.  
(Continued.)

With astonishment and humble gratitude Eliot saw the rapid progress of his work, and as more and more turned to him to live in community under his pastoral care, he asked the board of the English colony

for a tract of land for an orderly settlement for his Indians. His request was granted, and Eliot now made serious efforts to build a new town for mild Indians who had entrusted themselves to his leadership. It was a pleasure to see how the Indians, accustomed to the most unconstrained life, handled spade and hoe, art and trowel so briskly and joyfully under Eliot's guidance. In a short time the first Indian town stood there, with wooden houses, surrounded by ditch and rampart, and was called Nonanetum, i.e. our joy. The men learned agriculture and simple crafts, the women spinning and other work, and soon brought home-grown and home-made goods to market: fruit and grapes, fish and poultry, brooms and rugs and the like. Eliot's attention, however, always remained focused on the main thing, that Christ would gain a form in the inhabitants of the new city, which, of course, did not happen so quickly, since the supply of his own community did not always allow him to be among the Indians. Far and wide the call of the new state of the Indians in Nonanetum resounded and many of their wild tribesmen came to the new city to see the miracle with their own eyes; many also gladly returned and received powerful impressions of Eliot's sermons. Especially on the heart of one chief from the Concord area, the gospel proved to be a power of God unto salvation. He had come to visit Nonanetum, where a sermon of Eliot's so powerfully gripped him that immediately upon his return he called all his chiefs together and told them how he was determined to renounce his savage life. They agreed with him, and at one of their meetings in November 1647 it was decided that all sins in progress, sorcery, theft, desecration of the Sabbath, should be punished with heavy fines, but adultery and murder with death. Henceforth they would seek God, dwell together in peace, and pray with one another. Eliot was invited to come to them with the words of salvation and to help them with word and deed, so that they too could get a piece of land from the government to build peaceful dwellings on. With great joy Eliot complied with this invitation, and in a short time the second Indian town of Concord stood there, similar to the first, and all its inhabitants had committed themselves to a Christian order of life.

The Indians themselves had to feel the beneficial change that had taken place in their whole life through their conversion to Christianity. Before they lived in miserable wigwams, now in comfortable houses; before they had chiefs who ruled over their horde unrestrictedly, now the chiefs themselves were under the law; before their wives were kept like slaves, and each took as many as he could feed, now no one was allowed to have more than one and had to treat them kindly. The sorcerers, the fiercest opponents of the Evan

Although the chiefs lost much of their former prestige, the Lord had given grace that even this obstacle was easily overcome, since the chiefs of Nonauetum and Concord were among the first to be converted.

Tirelessly Eliot, well practiced in enduring all hardships with a healthy and strong body, traveled among the new churches, giving the word of life, and by the lovely fruit of his labors, he was able to make a difference.

He was refreshed by his work on the poor souls of the heathen and richly rewarded for all his deprivations. Thus, in the summer of 1647, he preached a sermon on Eph. 2:1 ff. at a synod in Cambridge before many Indians gathered there, after which he listened to and answered their questions in his usual manner, about which he himself reported as follows: "Their willing attention to the word, the motion and affliction of several among them about their sins, the prudence with which they brought forward various spiritual questions, their willingness to believe what he answered them, the skill with which some of the poor naked children answered the questions from the Catechism, The skill with which some of the poor naked children answered the questions from the catechism that he put before them, and similar phenomena that testified to the great change that had taken place in them, made a marvelous impression on all the educated people who were present, on the clergy, on the authorities, and on the whole community.

Völk, and awakened their hearts to the most heartfelt thanksgiving to God. Many shed a stream of tears of joy to see such a blessed day, and the name of the Lord Jesus was uttered more frequently than had ever been uttered before." And of another Indian place, Neponsitt, where Eliot had also gone at the urgent request of the Indians with the Gospel of Peace, he was able to write: "The effect of the Word among the Indians, and the change that has taken place among them, is this: They have entirely renounced all their sorcerers, and have given up the devilish customs, because they think that they are wholly inconsistent with the worship of the true God. Yes, some sorcerers have even resigned from their office, never to practice it again. They constantly pray to God in their homes, early and late. Even when they sit down at table, they call upon God and thank Him, as they see the English do. When they come to an Englishman, they desire to be instructed, and when they are given food, they pray and thank God, testifying their great joy at being instructed to "know God," also showing a special attachment to those whom they have converted. They are anxious to teach their children, and strict against any desecration of the Sabbath by fishing, hunting, or other work." - A special day of victory and joy for Eliot was October 7, 1647,

just one year after his first Indian sermon. A respected chief had died in Nonanetum and, according to Indian law, he was to be

way to be buried. Only a man like Eliot could dare to oppose the old pagan and paternal custom, and he succeeded in getting his way. "So then" (relates an Englishman), "where the cemetery was laid out, one saw all the burgher's

The people of the city walked behind the dead chief in deep, solemn silence. No weeping was heard, no cries of lamentation, such as the heathen were accustomed to, arose as the body was lowered into the grave. Eliot read the prayers of the dead; then he said that the blessed in heaven neither free nor allow themselves to be free, that the wild hunt and the warrior's joy do not reach there, that there is neither chiefs nor slaves, that in the love of Jesus, who is the resurrection and the life, all these things disappear. And they believed him, these fierce, defiant warriors, they wept, not over their dead, but over themselves, that the forest resounded with their sighs and prayers."

But that was not enough for Eliot in his hot love urge that the Indians in Nonanetum, Concord and the surrounding areas had bowed under the gospel; as soon as therefore faith and divine life had taken a little deeper root, he ventured further and further out into the primeval forests and penetrated even to Cap Cod, preaching the gospel of peace to the Indians in proof of the spirit and the power. The hardships and dangers he faced can hardly be described. But nothing could deter him from his holy work, no snow was too deep for him,

"No forest too dense, no stream too torrential, no storm too strong. For days, even weeks, he often wandered around in soaked clothes, and many a night the damp earth or the cold rock was his camp, the dense branches of a tree his shelter. Over steep mountains and through raging rivers, through terrible wildernesses and on paths that would seem arduous even to the most hardened Indian, he went after the souls of the red people in order to win them for the one who loves his whole world. He once wrote to a

friend: "From Tuesday to Saturday, day and night, I have not dried out, but have moved from place to place, completely soaked. When I want to lie down to rest, I pull first my boots off, wrestle my stockings a little off, but then on again with them. But God stands by me and helps me. I rejoice even when many weary days and nights have rolled over my head in dangers among the heathen, in dangers of the wilderness. Often, when I was fording rivers, the flood came suddenly, but then I remembered the delicious promise: 'If you go through the water, I will be with you,' and called to me: 'Suffer as a good fighter of Christ,' and the Word gives strength to endure everything." (Conclusion follows.)

### **To the ecclesiastical chronicle.**

**Pastor S. K. Brobst** shares in his "Lutherische Kirchenzeitung" a letter from the main editor of the "decidedly Lutheran" Concordia Kirchenzeitung (in which the Iowa Fritschel is also a co-worker) to a Reformed preacher in Holland, and says that this letter shows: "How strict Lutherans and strict Reformed can live in peace and stand together in a quite friendly relationship. However, the letter shows much more how one can call oneself Lutheran, even be called "strict Lutheran" by others, and still be only a unionist. The letter reads: "Mr. I. H. G. in Holland. Having come to know you as a brother of the Reformed confession, we extend to you anew our brotherly hand across the confessional barriers in the name of the Lord. We intend to prove with special diligence (in our own articles) that (as North Germany and South Germany, through a firm alliance across the Main River, come closer to each other and, in their position of power, come further abroad than in the former inwardly untrue union, so also) the churches of the Augsburg and Helvetic Confessions, while maintaining the ecclesiastical Main Line (Art. X. of the Augsburg Conf.) and with all pure separation of their territories and doctrines, and will thereby stand better and solve the ecumenical tasks of Protestantism more happily than with the doctrinal mixtures in the union and with the constant transgression of that ecclesiastical mainline, at least as long as the hereafter (the Reformed Church) has not inwardly really assimilated itself to the hereafter (the Lutheran doctrine)". - As is well known, there are different kinds of unionists: some join hands "in the name of the Lord" by breaking down the confessional barriers and mixing the doctrines; others leave the confessional barriers and join hands "in the name of the Lord"; and these latter want to have an advantage over the former and call their alliance an "honest" one. But both alliances are dishonest, unchristian unions, which are not made in the name of the Lord, but to the dishonor of his holy name and in obvious disobedience to his will and word. The holy God does not want, even if one had the wisest and sweetest opinion, that one should reach out the brotherly hand to those who lead false doctrine, Match. 7, 15; Acts. 20, 30. 31 ; 1 Cor. 10, 18. 21; 2 Cor. 6, 14-18; Gal. 5, 9; Tit. 3, 10.11; 2 Joh. 10, 11; Revelation 18, 4. - If a father has forbidden his children to have no fellowship with the neighboring children, it is completely irrelevant whether these children have the

The children of the world can either break down the fences and thus come together, or they can "honestly" leave the fences and unite and unite with each other across the barriers. Both are ways of sin that obedient children are ashamed to walk. And as far as "honesty" and integrity are concerned, it is still very much a question of whether the conservative unionists, who leave the barriers of faith standing, deserve to be preferred to the absorptive unionists, who at least know that brothers in faith can only unite in One Faith, and therefore make the attempt, albeit a nonsensical one, to mix together one faith from various contradictory doctrines. The purpose of this "Christian alliance" should now be "to solve the ecumenical tasks of Protestantism more happily", to "get further" in the "position of power" against the enemies, vr. Luther and the other righteous witnesses of truth in the Reformation era would rather have died before they would have entered into an alliance with the Reformed against the Word of God for the "happier solution of the ecumenical tasks of Protestantism" and for the attainment of a greater "position of power". For these simple, faithful, righteous Lutherans, the first step in all their plans, the beginning of all their wisdom was the fear of God, and obedience to God's Word they considered better than "solving ecumenical tasks" and attaining greater "power". They left such solutions to the invisible regent of the church and trusted his "position of power" so much that they were only afraid of losing the covenant with him through false alliances. This is also a part of the modern "believing" pomposity, to want to "solve ecumenical tasks of Protestantism" according to the wisdom of one's own heart and to enter into alliances with all possible sects and even with the Pope for this purpose. A faithful, honest Christian and Lutheran does not fraternize with any false teacher, and even if he had to fall apart with the whole world, he remains the obedient servant of his Lord, of whom he knows for certain that He will not neglect anything in His regiment, and turns away with deep reluctance from such higher ecumenical politics of clever unionists, who on top of that call themselves Lutherans and are even honored by Pastor Brobst in Allentown with the name "strictly Lutheran".

**Pastor S. K. Brobst** brings in the same number of his magazine also a letter from Prof. G. Fritschel to "Concordia". Letter from Prof. G. Fritschel to the "Concordia", in which the old Iowan lament of the church-dividing cruelty of the Missourians and the bitter suffering of the poor, innocent, torn Iowan lambs is sung anew, after Fritschel has already recited this lament with praiseworthy indefatigability to the astonished ears in Germany's districts up to the distant borders of Russia. Friend

Brobst in Allentown must probably have thought that it would be of great benefit to his readers to hear this gruesome song as well, so he included it from the Concordia in his newspaper. Now we want to make only some short historical remarks to this song. In former times, as we know, the Iowanese were members of the Missouri Synod. How did the separation come about? Did the Missourians recite the synodal fellowship to them? Not at all, but they urgently invited them to attend the synodal meeting and discuss the differences fraternally, but the Iowans did not come, but separated to set up their own. Then they joined with the false teaching Buffalo Synod, the fiercest enemy of the Missourians, and so co-presented its shameful heresies. Then they immediately accepted the chiliast Schieferdecker, who after years of negotiations was revealed to be a swarm spirit who no longer wanted to confess the general Christian faith unconditionally and therefore had to be expelled from the synod, into their synodal association without even once asking the Missouri synod for a report from their side, then they continued to set up chiliastic opposition congregations in Missourian congregations until this day and thereby brought deep divisions, strife and trouble into the Missourian congregations. And now Missouri is the church-breaking wolf and Iowa the poor, torn, bleeding little lamb, which cannot give air and relief to its pressed heart in any other way than when it wails and bleats until it can be heard even in Russia and Brobst's heart also becomes very soft and compassionate. How wonderful it looks in the face of these facts when Fritschel folds his hands in deep sorrow over Missouri's "ecclesiastical misdemeanor," beats his eyes toward heaven, and exclaims unctuously: "Where will be the end of fragmentation, if every theological difference of opinion, however relatively unimportant it may be, is to shatter the church and annul church fellowship!" Ah, thou for church fellowship so anxious, innocently suffering, cruelly torn Iowan lamb! Z.

(Submitted.)

### **Our buildings and the support needed for them.**

Dear brothers and fellow believers! You know from the "Lutheran" that by decision of the General Synod in Fort Wayne as well as in Addison, construction must be done in order to get sufficient space for

the students as well as the necessary classrooms, and for this, of course, money is needed. Now, also from the respective building committees, the "Lutheran" has on several occasions received a call. A call has been issued to the communities to contribute to this important and noble work as soon as possible.

As a result, so much money was received for Fort Wayne last year that a handsome and solid hostelry building was erected, which could be used this winter and until now as a dormitory for the students, and has served well. However, as soon as the vacations begin, it must still be plastered and completed so that it can be occupied by the landlord. The synod had not decided to build the building, but the committee in question recognized the necessity of it, made it known through the "Lutheran", and because no objection was raised, the committee believed that the congregations would also agree to it. To be even more certain, however, the committee asked individual members of the congregations from the various districts to come to the site, whereupon some from the western and northern districts also appeared. After they had inspected everything in the presence of the General President, Professor Walthers, they came to the conclusion that the plan presented should be carried out in order to remedy the urgent need and that, where possible, the restaurant and school buildings should be completed by October 1868 at the latest. It was assumed that if the construction was started, and the communities were informed from time to time that there would have to be money to cover the expenses, that then certainly as much would come in as would always be necessary. Now work has already begun on the school building, materials have been purchased in part, and the foundation wall has been started. But now money is lacking to continue, and where can the committee turn but to you, dear congregations, for it is your business, indeed the business of the whole synod, and not of the committee alone.

It is therefore a question of something happening quite soon, because otherwise the building cannot be brought so far that it can be used at the beginning of the new school year, and the congregations could not justify that before God, that the building would have to remain unfinished because of lack of money and it would mean: No pupils can be admitted - because of lack of space. I am afraid to say that there is a lack of funds within the synod to erect the necessary buildings of our educational institutions, no one could prove that; no, there is a lack of right knowledge and good will; for if individual congregations can raise from thirty to one hundred thousand dollars for a church building, I should think that all congregations together could raise as much as is necessary to erect the necessary buildings for their educational institutions.

Therefore, dear congregations, consider that it is just as much your Christian duty to build the rooms for the teaching institutions, and that according to need, as it is to build your churches; indeed, I would like to say that we should be concerned above all to promote our teaching institutions, for where are preachers and teachers to come from if we do not see to it that our boys and young men are trained to become capable preachers and teachers, and how can this happen other than in our teaching institutions? The existence of our church is based on this, for say yourself, what has already been done for our church by God's grace through our teaching institutions! Therefore, it is also important for us not to become sluggish and lazy, but rather to prove and practice our faith by doing God's works. Has not the good Lord blessed us here especially by giving us faithful and godly preachers and teachers who have preached the Word of God purely and loudly and have gathered congregations with great self-denial, so that by God's help our synod has grown into a large body? Moreover, He has given us the teaching institutions in our fold, certainly for the purpose that we should cultivate and elevate them, and that through this our church and thus the pure doctrine will be preserved and spread more and more. We should therefore be pleased and quite amused when we see how the number of students at our institutions has always increased, so that we have to expand the rooms more and more, to continue our work quite diligently, because the field in which we are to work is large. Consider that thousands and thousands of our countrymen, many of whom are certainly Lutherans by descent, have no preachers. Shouldn't we take care that they are also provided with preaching? Certainly this is our Christian duty, especially we Lutherans should be eager to do this, since we see how the sects and enthusiasts, even the Roman Church, which lead false doctrine, are so eager to spread their churches.

Finally, I would like to ask every reader, if he has read this and has been convinced by it that he should also contribute, not to leave it at that, but to contribute immediately cheerfully and not to calculate for a long time, otherwise it would be forgotten and finally cease completely. Also, do not think: yes, mau should only always give, you can not. The dear 'God has given us after all everything before, and gives daily and demands now only a small gift for his kingdom.

Finally, let us heed the word: God loves a cheerful giver, and: He who sows sparingly will reap sparingly; he who sows in blessing will also reap in blessing.

Your little brother in the Lord

Christian Piepenbrink.

### Church consecrations.

On the Sunday after Easter, the Lutheran Immanuels congregation at Whitewater, Cape Girardeau Co, Mo. would have been able to celebrate a joyous church dedication.

This congregation used to be a part of a so-called evangelical-reformed-Lutheran congregation, which was strong in number of members and was first served by an unevangelical preacher almost 20 years ago, who, however, had to leave the field again after a short period of work. After him, the congregation was afflicted with a number of vagrants of the kind that one can hardly mention their names without blushing. After this, Rev. Döderlein was appointed. It is easy to imagine what work and hardship it took during his six years in office. Even during his time in office, a break in the congregation was preparing to take place when his successor, Pastor Biedermann, had barely taken office. The smaller number that held on to God's word was driven out of the church and the congregation property by the majority with brutal force, which had cost them the most sacrifices, and they saved nothing but the beautiful communion vessels. There was nothing left for them to do but to establish a new Lutheran congregation among themselves and to think of building a church. For this purpose, a suitable building site was purchased, the bricks were made on it, the construction itself was begun and completed before the above-mentioned day. God gave grace that both the congregation, through unity and willingness to sacrifice, and their pastor, Pastor Müller, through faithful devotional work defeated the difficulties, and that the congregation, despite its miserable conditions, still increased in number of members. Even at the time of the new formation, they called themselves the Immanuel congregation, because they hoped that God would help. He has helped and will continue to help. At the request of the congregation, Prof. Brauer arrived for the consecration ceremony and held the first sermon; in addition, several of the neighboring pastors were active.

The opposing congregation is afflicted with the most blatant chiliasm, a ripened fruit of the earlier chiliastic movements in neighboring Altenburg, just as they have brought several apostles of this enthusiasm to the area. E. Riedel.

Dear reader, who loves to rejoice with the joyful, let us tell you recently what the Lord has done great things for us, for the great joy of us and all true Christians who hear about it. But first, let the place of joy be described to you recently. Our country town of Egg Harbor City, in the state of New Jersey, is about forty miles east of Philadelphia, and about eighteen miles west of the Atlantic Ocean. If you come here and see the friendly little town, which now has about 1500 inhabitants, with its dead-straight streets decorated on both sides with tree alleys, you will hear that 12 years ago this whole area was an impenetrable wilderness, impenetrable because of copses and swamps, it seems incredible, and it is easy to understand that it took many drops of sweat to transform this wilderness into such a peaceful and, especially because of the healthy climate, pleasant little town.

Soon in the beginning a Lutheran congregation arose here. Unfortunately, however, the preachers who served it were not faithful shepherds. One of them was a reformist in disguise; the other, although a Lutheran by confession, was not a faithful shepherd who would have stayed with his flock even in hardship and deprivation, but soon left it. When it seemed that the Lutheran congregation here was coming to an end, God the Lord led our dear Lord, Rev. Weisel seu. from Williamsburg, N. J., and through him our dear Pastor Keyl from Philadelphia. The latter served the congregation with the pure Word and Sacrament every three weeks for three years, until two years ago the undersigned was duly appointed pastor of the congregation.

For lack of a suitable place, the service was held in the town school building. Since this could not continue for a long time for various reasons, the congregation was forced to take steps to obtain its own place of worship. Although there were few means available, the beginning was made, trusting in the help of the Lord, and on August 18 of last year, on a beautiful lot belonging to the congregation on the main street, the foundation stone was laid in the name of the Triune God for a brick church, 52 feet long, 30 feet wide and 18 feet high. The construction proceeded without any particular obstacles, as the Lord made the hearts of many of our dear brothers and sisters in Christ, near and far, willing to lend us a helping hand. The Lord also filled the dear members of the church here with desire and joy to do everything in their power. On the first Sunday after Easter, April 19 of this year, we finally had the great joy of being able to solemnly consecrate our completed, simple but beautiful church to the service of the Triune God. This was done in the usual way with singing, prayer and sermon. Pastor Bürger from Washington preached the dedication sermon on Isaiah 57:15. His topic was: How do I. our churches - but also II. our hearts become temples of the Triune God? In the afternoon Pastor Keyl Jr. from Philadelphia preached on the consecration gospel. His topic was: The lovely Gospel of the Consecration of the Church: The Son of Man has come to seek and to save that which is lost. I. Content of the same. II. Application of it. On this day our joy was great because of what the Lord had done for us. Our joy was greatly increased by the presence of many dear guests from Pastor Keyl's church in Philadelphia. Especially the singing choir from Pastor Keyl's congregation contributed to the glorification of the feast. Now the faithful God, to whom this house is consecrated, dwell in it all the time. Through His holy Word and Sacrament, make many hearts His temple and dwelling place, and finally lead them all into His eternal Father's house.

Finally, we would like to express our heartfelt gratitude to all our dear brothers and sisters in Christ who have helped us to build our church. God repay you temporally and eternally. E. T. Richter, Pastor,



### Church News.

Rev. W. Dorn, having been dismissed in peace from his former congregation, and having accepted a call from the Lutheran congregation at Elk Grove, Ill., on the Sunday of Trinity, has been solemnly installed by the undersigned by order of the Honorable Presidency Westl. District of the Synod of Missouri, Ohio n. a. St. was solemnly installed in his office according to the usage of the Lutheran Church.

May the faithful God strengthen this servant of his, who has just recovered from a protracted throat disease, and give him rich blessings.

Dunton, Ill, June 8, 1868.

E. Röder.

Address: Dov. IV. Thorn,

Dunton, Ooolr Oo., Ill.

The two congregations in Madison County, Ill, one in Bethalto, the other in Dorsey, which have been preacherless for a year, would very much have liked to have a preacher of their own, had already sent in two letters of appointment; However, in response to the ideas about the lack of preachers and the need to provide for other congregations, they agreed to be content with one preacher who would serve them in turn, and agreed fraternally that the preacher would now live in Dorsey, where he would be responsible for the school, and that the one in Bethalto would maintain its own school teacher. maintained. On the second Sunday after Trinity, June 21 of this year, the appointed pastor, Candidate Johann Christian Hermann Martin, from Kahla, in the Duchy of Saxony-Altenburg, who first received his preparation for the holy ministry in the proseminary at Steeden and then in the practical seminary at St. Louis, was ordained. He has been ordained and inducted by the undersigned.

May the Lord Jesus Christ bless the new under-shepherd and the two congregations abundantly according to His great goodness. Amen.

I. F. Büngrer.

Address: kov. Ob. II. Närrin, Dorsey D. O., Nrläi8on Oouur^, Ill.

### Conference - Displays.

This year's General Teaching Conference will be held on August 5 and 6 in the Seminary Building at Addison, Du Page Co, Ill. Brothers wishing to attend this conference are kindly requested to notify the Professors or Teacher Bartling. Main subject of the discussion: How far does the supervisory office of a pastor extend over the parish school? Professor Selle - speaker.

On behalf of

Chr. gap.

To all concerned a reminder that, God willing, the Springfield Conference will hold its meetings inelü8ivs July 28-30 in Springfield and not in Quincy as previously designated.

B. Burfeind, Sccr.

### Schnorr's Bibel in Bildern and Dore's Illustrierte Pracht-Bibel.

Among the most beautiful gifts that God bestows on His church on earth, in addition to the preaching of the gospel, are those works of visual art in which the deeds of God proclaimed in the Word are presented to people in visible form. For even if salvific knowledge is brought about by the Word alone, the worthy artistic representation of sacred history is still a source of joy and edification to the hearts in which God's Word lives. What Christian, for example, could look at a painting by an artist's hand depicting the adoration of the infant Jesus by the shepherds or by the wise men from the east, or the raising of Lazarus, or how the Lord blesses the infants, or His death on the cross, without his soul being wonderfully moved by it and all his thoughts being powerfully directed to the act of God which is painted before his eyes in the picture. Admittedly, without the word, the pictures would soon lead to paganism, but where the sincere preaching of the gospel is carried on and taken up in the hearts, they can only bring blessing, only holy delight and devotion full of faith. Therefore, according to God's gracious providence, from the earliest times of the Christian church to the present day, in addition to preaching by word and scripture, preaching in pictures has gone forth, for the joy and service of the old and the young, the learned and the unlearned, the rich and the poor, and our dear Lutheran church, too, has at all times valued the works of the visual arts and has made use of them with the same joy, with the same gratitude to the giver of all good gifts, for the direction of its blessed work as it has of poetry and music. The beautiful churches, altarpieces and works of art, which, for the glory and adornment of the pure word of God, were donated by children of the Lutheran church, are a testimony to this in the old German homeland for God's pleasure; the sacrificial zeal with which many orthodox congregations in this country have already begun to follow the example of

our wise and sensible fathers also testifies to this.

But the amazing perfection that the so-called reproductive arts, especially the woodcut, have achieved in the present time, makes it possible that works of Christian art find a place in every home, that every householder can enjoy and build up with his own.

An older work, which corresponds to this purpose in the most dignified way, is Schnorr's Bibel in Bildern (Bible in Pictures), in which everything is united that artistic mastery, faithful seriousness and German spiritual depth are able to achieve. In this

In this work, our German people have been given a treasure such as no other has been given since the loggias of Rafael. The immortal value of this work lies above all in its spiritual content: we find in it a greatness of conception, a lively freshness and a powerful expression of the soul of the figures, which remind us of the giant spirit of a Michel Angelo, of the fine sense of beauty of a Rafael. Because of these valuable qualities, as well as because of the powerful manner of the woodcut, this work is to be recommended above all others to the Christian people and also for schools. If the teacher puts a sheet from it, on which the biblical story that has just been told or read is depicted, before the children's eyes, and interprets it to them briefly according to the explanation given with the pictures, they will not only attend the lessons with greater pleasure, but the story will also be more clearly and intimately understood by them and more firmly retained. And of what educational effect, of what moral value is it for the soul of the child, when his imagination is filled by the great, noble figures of Schnorr's master hand! The magnificent work consists of 240 large pictures, 160 of which depict stories of the Old Testament, the rest stories of the New Testament; in addition, there are 38 pages of explanations to the pictures together with the artist's preface. There is also a selection of 100 sheets for schools, with 3 pages of text. As for price, the complete edition, e.g., by A. F. Siemon & Bro. in Fort Wayne, for \$15.00, the selection for \$6.25.

Recently, a similar work, namely the Illustrierte Pracht-Bibel by Dore, after it had first found great recognition in France, the artist's homeland, and then in England in wide circles, has also begun to appear in a German edition in Stuttgart. The French artist is not equal to our great compatriot Schnorr in intellectual power and depth, but in dexterity and refinement in invention and execution he is hardly inferior to him, and Dore's work, as far as it is available in the 13 deliveries of the German edition published so far, has advantages that make it appear unsurpassed and unique in its kind. Dore is both with Rembrandt, the "Shakespeare among the painters", and with Horace Vernet, the master of the correct. He has learned from the works of the former the magic of the chiaroscuro and the light effects, and from the latter the clear determination of form and the naturalistic characterization in shape, costume and landscape, which is reminiscent of the Orient. Dore practices the woodcut, in which this work is also executed, with a hitherto unseen mastery, and also the woodcut of Schnorr's sheets cannot be remotely compared with it.

By the wonderful treatment of the lights and shadows as well as the tone, Dore knows how to achieve an effect in his pictures, which almost replaces the color and before him was found only in valuable copperplate engravings, and because he is enabled by the richness of his technical means to let the execution in each picture correspond exactly to the character of the subject, so a diversity of treatment is achieved, which surprises and attracts by always new charm. Dore's work consists of 230 large images and the same is a magnificently decorated splendor edition of the Bible after the German translation of D. Martin Luther with rich ornaments. Martin Luther's German translation with rich ornaments in the text, namely arabesques between the columns. The work appears, since September 1867, in 60 deliveries, each containing 5 large folio sheets of text and 4 pictures, and comes out every 14 days: by Christmas 1869, the work should be complete. Siemon & Bru. charge 60 Cts. for delivery and are prepared to send a prospectus together with a sample of text and pictures free of charge to anyone who requests it.

May all friends of Christian art be recommended one or the other work or both. They are both well suited to serve Christian homes for decoration, Christian hearts for joy. .

Georg Schick.

## Thorough Revelation of the Antichrist

from  
George Nigrinus.  
Two parts. Marburg, 1586.

I have ordered a number of copies of this work in the hope that it will be of service to some of my fellow ministers. The name of the author, formerly a preacher in Giessen, who, as is known, also translated the Chemnitz "Examen", and did so very beautifully, vouches for the excellence of the work. The price will, I hope, be at most 2 dollars. Whoever of the dear brethren wishes to receive the work, may notify me immediately, since the first incoming wishes will of course be considered most certainly,

Lisbon, Kent Co, Mich, June 12, 1868, Franz W. Schmitt, Rev.

Letterbox 75.

## Joseph Schaitbergers evangelical send letter.

This excellent book by the old Salzburg miner Schaitberger, who was expelled from Salzburg for the sake of his Protestant faith, which in his time gave comfort to many who were oppressed by the bloodthirsty Pabst Church and gave many who were held captive in the clutches of the Antichrist a guide to the Lutheran Church, has been republished by Mr. Volkening, the bookseller here, and is available from him for the price of 15 cents, postage 15 cents. It is still very useful to read today, especially now, when the antichristic Pabst Church, especially in these countries, is again gaining such a powerful upswing, and is herewith urgently recommended. C.

## Recommendation.'

I hereby take the liberty of recommending Mr. Herkommer here, who has given our church a beautiful, larger-than-life wall oil painting of the crucifixion of Christ, as a true artist in painting and sculpture.

Cleveland, O. H. C. Schwan.

## (Receipt and thanks.

The following supports were also received for the G. emunity of Champaign City, Ill: From the congregation of the Hm. Past. Ch. H. Löber, Thornton Station, Ill, \$27.30; from the congregation of S. Past. H. Harmening in New Bremen, Ill., \$10.75; from the congregation of Mr. Past. Wunderlich in Bremen Station, Ill., \$10.50; by Mr. Past. Stubnatzy in Fort Wayne \$145 and forwarded by Dr. Sihler \$5.50 (Dr. Sihler's parish \$98.95, Rev. Stubnatzy's parish \$51.50); by Rev. F. Lehmann's congregation in Pilot, Ill, \$14; for which we thank God, the giver of all good gifts, and also all dear givers and wish God's rich blessing.

June 16, 1868, Th. Buszin, Rev.

## Get

for the construction of the school teachers' seminary: by Mr. Kassirer C. Eißfeldt in Milwaukee \$187.89.

By the congregation at Saginaw City, Mich, \$16. by the congregation at New Melle, Mo", \$30. by Past. Sieving's Gem. at Secor, Ill, \$7.75. By Past. Heitmüller in Rodenberg, Ill, by C. Geistfeld \$2.50, C. Stephen \$5, together \$7.50. By Past. Wunder in Chicago by E. Lütie \$5, Mrs. N. N. \$1.50, G. Sternitzky, Cl. Schwicker each \$3, L. Kohtz \$1, E. Reinhardt \$4, together \$17.50. By the Gcm. at Echester, Ill, \$15. Mr. G. Brauns, Crete, Ill, \$25. By Past. Sandvoß, Cole Co, Mo, \$2. collecte of the comm. at Proviso, Ill, \$18.40. from the comm. at Addison, Ill.: of N. N. \$28.50, H. Stünkel \$25, by Prof. Lindemann \$1D, 'voz: Wittwe'Rotermund, Frau Bade, Fr. Poll. worth each \$10, Fr. Lührs \$5,'D.

Kuhlmänn, D. Göllner, G. Amling, H. Röhrs each \$2, D. Gathmann \$1, together \$107.50. Summa \$434.54.

Addison, Ill, June 18, 1868, H. Bartling.

## Entered the preacher - and teacher Wittwen and orphans Raffe:

I. Contributions from the preachers and teachers:

For 1867 G \$1.50: Böling, Hügli, Kundinger, Brügemann, Strikter, Johannes, Claus, Barthel, Loßner (4.50), Zucker (2.00), Schwensen, Muckel, Schachameier, Koch, Rösch, Bergt (2.00), Burseind (2.00), C. Meier, Popp, Winter (6.00), Seidel (2.00), Tröller (3.00), Be- wie (3.00), Reinke, Emrich, Garbisch, Pollack, Heitmüller, H. Schmidt, Oestermeker (2.00), Grätzel (50 Cts.), M. Bürger.

L. For 1868 G \$2.00: H. Bartling, Bewie, Biltz, Brase, K. Brauer, Brohm, Brust (1.50), Bunge, Th. Bünge, M. Bürger, M. Beyer, Conzelmann, Prof. Crämer, Deffner, Dornseif, Dörfler (1.50), Dörmann, Ebcndick, M. Eirich, Emrich, Erk, Fathauer, Fischer, Föhlinger, Fröhlich, Geier, Dr. Gotsch, O. Gotsch, Grätzel, G. Grüber, Th. Grüber, H. Hanser, Härtel (3.00), Heid, Heincmann, Heitmüller? Herpolsheimer, Hermann, Holls, Hoppe (A. F.), Hügli (1.50), Ham, Heider, Jung, Karau sen., Keyl sen., Keyl juu., Kleinegees, Klcppisch, Koch, Köhnke, König, Köstering, I. G. Kunz, Krebs, G. Löber, H. Löber, Lücke- März, Metz (3.00), G. A. Müller, Pb. Müller, Nickel, F. Nütze, Ocstermeier, Pollack, Popp, Pennekamp, Nau- schert, C. R. Riedel, E. H. Rolf, Noschke, Nöder, Rösch (1.50), Sauer, F. Schaller, Schliepsick, Schweißler, H. Schmidt, Schwankovsky (3.00), Schwensen (1.50), Seidel, Selle, Sommer, Steinbach, Stephan, Strietcr, Stür- ken, Tröller, Ulrich, Wege, Weisel sen. (1.00), Weyel (1.50), Wichmann, Wunder, Wunderlich.

#### II. gifts:

From an unnamed person in Neu Bielefeld \$5; Wedding- Coll. at Mr. Drewe by Past. Lemke \$3; from an unnamed person in Collinsville \$1; from a teacher \$1.50; from an unnamed person 25 Cts.; Frequent- Collccte.in Past. Stellhorn's parish \$6.50; from an unnamed person in Benedy \$5; Coll. in Past. Popp's parish \$6; of Hm. Balth. Glorer in Quincy \$1 Collecte in Past. Stephen's parish \$6.50; wedding coll. at Mr. Neitmeier's by Past. Ruhland \$4; Pentecostal coll. in Past. Kunz's congregation \$7.06; Colt, in Past. F. Nützel's congregation \$5.50; by Mr. Past. Fleckenstein \$1.

FL. Since Pastor Frincke has been transferred to the Eastern District, Pastor I. G. Kunz (Post Office; Cumbcr- land, Marion Lo., Ind.) has graciously assumed the Kassirer office for the Middle District.

- ' . 3. F. Bünge.

#### For the Lutheran have paid:

The 19th annual; The gentlemen; W. Meyer \$52, Bartris (15th-19th) \$4.50.

The 20th volume; The gentlemen: Ba.rtelS, W. Meyer \$6.50.

Den 21. Jahrgang: Die Herren; Past. C. Meyer \$1.37, Past. E. Röder, Fr. Äollhorst.

The 22nd annual: Messrs: H. Grätzel 50 Cts, E. Röder, G. Traub \$8.50, C. Meyn \$3.60, I. A. Hügli \$2.

Furthermore: C. Krause 75 CtS., L. Leybold \$25, Fr. Voll- horst, Decker, Stallmann, Brinkmann, Bröcher, Bode, Maring, C. Rümmler, Mrs. Müller.

The 23rd year: Pastors: W. Hattstädt \$8, H. Grätzel \$4.50, C. F. Spring \$1.98, A. F. Abner \$9, I. A. List, H. Burkhardt \$6.40, W. Dorn \$6.50, C. F. Kleppisch \$15.50, M. Stülpnagel, G. C. HollS, I. Herzn \$12, A. Reinke \$17, H. Grätzel \$5, M. Merz, L. Muckel \$13.50, W. A. Frey 50 CtS., L. L. Knapp, E. Röder, L. Burfeind \$4.50, L. Schorr, P. Heid \$8, W. Schlechte \$6, G. Traub \$8, K. Brauer, E. Mangelsdorf \$2, W. Hattstädt \$2, I. I. Meißner \$1, E. Man- gelsdsrf \$9.25.

Further: W. Brune, W. Volte, F. Henrichs, H. Koch \$24, M. Simm, L. Eckert, H. VoSkamp, M. Eckert, H. Köhler, A. Bohn \$20.50, M. Albrecht, G. Steuber \$20, S. Arnold, G. Kienzle, W. Bunge, C. Winter, G. Müller, Joh. Schmidt, G. Walther, C. Bollhorst, H. StMel, Walther, Maring, C. Rümmler, H. Scheer, W. Capelle, Mrs. Müller.

The 24th year: Mr. Pastors: H. Kanold 75 Cts, I. Vontobel, A. T. Geißenhainrr, E. I. Friedrich \$6, A. F. Ahner, C. F. Spring 72 CtS., H. Walker \$3.75, R. Adelbrg, C. Bolz, I. L. Hahn \$3, G. Präger \$2, E. G. A. Christensen \$2, M. Stülpnagel, G. E. HoW, E. Rolf, C. Stege \$3, C. Körner \$3, H. Maak \$18, I. L. Daib \$15, M. Merz \$16.50, W. Haßkarl \$1, I. C. Schulze, H. Gräbner \$4.50, H. Wunder \$31, A.-. Präger \$1, W. Husmann \$6, F. Keller, W. A. Frey 50 Cts, I. M. M. Moll \$25.50, F. König \$12.50, G. Rei- singer \$27, I. Rupprecht \$9, A. Jacobsen, H. Kanold \$3, W. Arendt \$21, L. Lochner \$23, I. Seide! \$43.50, B. Burfeind \$3, L. Schorr, F. W. John \$3, A. Ernst \$18.50, E. Schürmann \$4.50, F. Ruff \$15^75, G. Streckfuß \$11, I. Baumgart \$49.50, P. Heid \$8, W. Wcseman \$4.50, I. G. Schliepsick, G. Traub \$16.50, Th. Jäckel, I. Feiertag \$1, I. G. Sauer \$6.50, F. R. Tramm \$6.15, I. Karrcr \$3, E. MangelSdorf \$6li, I. Biltz \$21.25, W. Bartling \$12, M. Stephan \$30, H. Koch \$11.46, Td. Mießler \$6, H. Wunderlich \$3, G. S. Löber \$5, I. A. Hügli \$10.50, E. Wulfsberg, A. C. Großberger 40 Ets., E. MultanowSki \$5.50, L. Larsn, L. Sievers, O. Jukam \$1, I. L. Daib \$11.50, H. O. Schmidt \$21, I. Noll, F. W. Oestermcier \$18, F. C. Becker 50 CtS" W. Zschoche 75 CtS.

Furthermore: I. Schaller, G. F. Eckert, C. Herpolsbeimer, G. Heimlich, I. Lasch 50 CtS, W. Brune, W. Crämer, C. Schröder, L. Jung \$10, L. Dcnner, C. Froh, C. Götz, C. Linse, M. Simm, L. Eckert, H. VoSkamp, I. Säm- barth, H. Wilker, A. Bohn \$65, F. Stutz \$60, C. Miller 50 Cts, I. Eichenauer \$7.50, E. TMeS, A. Dohrmann \$25.50, L. Jung \$8.50, H. Hesse \$31.50, H. Lbrmann, I. Müller, I. Germann, C. Janzow, P. Scheidemann, M. Friedrich, C. Strobel \$36, Ph. Kraft, H. Tröllcr, G. Kienzle, H. Glas, P. Munzel, H. Meyer, C. Klinksiek, F. Härtet \$15.25, H. W. Bewie \$18, L. Beck, Fr. Bollhorst, C. Nümmlcr, L- Lucker \$22 50, C. Koch \$12, H. Scheer, P. Müller, C. Roth \$4.50, H. Weinrich, A. Koch \$26.50, P. Englert, L. Rappold, M. Hegwer, C. Weber, H. Baurichter 75 CtS., G. Winkler, H. Blattaü, I. Müller.

The 25th year: Messrs. Schmidt, P. Munzel, W. Linse, C. Linse, Past. A. I. Geisschnainer.

M.C. Barthel.

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R.6V. P. ^v. Oesterme^sr-

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**Modern Roman Polemic Against the Lutheran Church.**

(Continued.)

That Dr. Luther became an irresistible and victorious fighter against Rome was least of all his own fault; rather, the Pope's malice and enmity against the bright light of the gospel, which he had put on the lampstand anew, forced and urged him to do so, and on the other hand, the grace and mercy of the faithful God equipped, called and strengthened him for this. How terribly devastated the Church was at that time, how unbearably enslaved it was under the tyranny of Antichrist, is well enough known. Emperors, conciliaries, bishops and theologians had for centuries demanded and attempted a reformation of the church at the head and members, Dr. Luther, the poor sinner struggling under great temptations and the most humble follower of the pope, on the other hand, would have least of all thought of becoming a reformer of the church until he had progressed so far in his fight for the truth, a fight to the death, that he had to believe it himself. But how far he was from attributing the gratifying victories of truth to himself, his words testify: "I am a poor miserable man, and have lost my Thing not so aptly begun, but with great trembling and fear."

Every reasonable person can easily see that the outbreak of the quarrel was not Luther's fault, but that of the papacy itself. Every bishopric, when a new bishop came into office, had to buy a pallium for him from the pope for 30,000 florins (a cord that is otherwise worth barely 6 pfennigs), and because in Mainz three bishops had just died one after the other, Bishop Albrecht was chosen on the condition that he pay for the pallium himself. In order to do this with other people's money, he hired the great swindler Johann Tetzel and sent him around Germany to sell indulgences for money. Leo X had stipulated that half of the proceeds be used to build St. Peter's Church. Tetzel, who had been sentenced to drowning in sackcloth by Emperor Maximilian and pardoned for adultery, had set up a tax for papal indulgences, according to which sorcery cost 2 ducats, polygamy 6 ducats, murder 8 ducats, church robbery and perjury 9 ducats, and where he made his entrance with great pomp, set up his indulgence booth and the red cross with the pope's coat of arms, people ran to it by the thousands to buy forgiveness of sins for money. Full of pastoral pain over this abomination of desolation, Dr. Luther asked the prior of the monastery, vr. Staupitz, to dismiss his complaint and request.

Luther asked the bishops of Meissen, Frankfurt, Zeiz, and Merseburg to send the indulgence to the pope with the remark: "I expect him to be the judge, to pronounce judgment through the Roman See. But Luther's other four complaints and petitions to the bishops of Meissen, Frankfurt, Zeiz and Merseburg were also unsuccessful. Luther then wrote his 95 sentences against indulgences and, according to the custom of the time, posted them in public to discuss them with learned theologians. But contrary to his expectations, they flew, as if carried by angels, through the whole of Christendom in a short time, and the children of God, groaning under the yoke of the Antichrist, greeted them with rejoicing as the dawn of their redemption. What could Dr. Luther do for the fact that the pope did not want to recognize this time of God's visitation of grace for repentance, but in his deceitful fight against Luther and the light of the gospel that gradually shone through him in all countries, became more and more obvious as the real Antichrist? Who can count it as sedition to Luther that he, after he had already been banished and put in eight, finally, after the admonition of the Word of God: Flee from Babylon, so that everyone may save his soul (Jerem. 51:6 and Rev. 18:4), now also had to shake the dust of the Pabstics "from his feet, for a testimony against them"? This is as little turmoil as if a robber were to

I am free by a stronger man and flee with my best jewels, even if the robber claims that his rule and my imprisonment is a time-barred right and that my escape is a riot.

What did Dr. Luther finally do to cause sedition against secular order and authority? When in 1522 the Anabaptists had caused a riot in Wittenberg, he hurried there on his own responsibility from the Wartburg, preached against it day after day for a week, and restored peace. When the Peasants' War raged in Thuringia, he hurried there, twice risking his life, to quell it. In addition, he wrote a treatise "Against the Robber and Murderous Peasants" and later a "Missionary Letter" in defense of this treatise. In the former, Luther wrote: "Sedition is not a bad murder, but like a great fire that sets a country on fire and devastates it. - Therefore, let anyone who can, secretly or publicly, throw, choke and stab, and remember that nothing can be more poisonous, harmful and diabolical than a rebellious person. Just as if you have to beat a mad dog to death; if you don't beat it, it will beat you and a whole country with you." In the epistle he also says: "I think it is better that all peasants be slain than the princes and authorities, because the peasants wield the sword without God's command."

Dr. Westermeyer himself will have to confess that a man who has thus placed himself in the position of sedition in word and deed cannot himself be a seditionist. But with this we do not yet release him, for with his assertion that Luther is an insurrectionist he has seized the sword by the edge and provoked the Lutheran preachers to give him the "irrefutable" proof that the pope is a real arch-insurrectionist and the father of many outrages. Christ, whose representative the pope wants to be, was obedient to his Father until death on the cross; the pope exalts himself above all that is called God and worship. - Christ says: "Render unto Caesar the things that are Caesar's", lets himself be estimated, pays the interest; Peter writes: 1 Pct. 2, 17: "Honor the king"; Paul writes Rom. 13, 2: "Whoever sits down against the authorities resists God's order"; the pope, on the other hand, does not want to suffer any emperor or king above him, declares himself feudal lord of all princes, deposes and installs princes, sets his foot on the necks of crowned heads, does not want to be liable to pay interest to any prince, but sucks the countries dry. - Christ allows himself to be condemned to death by the unjust judge of a pagan authority; the pope releases Christian subjects from oath and obedience to their Christian authorities (in the papal bull of excommunication against Queen Elizabeth of England it says: "The great ones, the subjects and the peoples of the

The rulers of the so-called empire and all others who, as always, have sworn allegiance to her, shall be absolved forever from this oath and from all duty of loyalty and allegiance." He has a hand in great revolutions and changes his policy according to the advantage offered to him, and while the Lord says to Peter: "Put up thy sword into the scabbard", the Pope has shed the blood of the confessors of Jesus by the stream. For this, compare the Protestant countries with the purely Roman ones. Where is there more turmoil, revolution and overthrow of government than in France, Spain, Italy, Ireland, Poland, South America and Mexico? And how is it in Rome, where, in spite of the pope, cardinals, bishops and thousands of priests and monks, the pope has his life protected against his own Catholic subjects by Protestant Swiss mercenaries? Isn't all this proof enough that the pope is an arch agitator and the father of many outrages? In general, this is an eerily horrible doom of the papacy, a doom that might well provoke a Dr. W. and convince him of the antichristic nature of Pabstism, that in the course of the centuries, the more and more the infirmities, perfidy and aberrations of Simon, son of Jonah, after his old Adam, have been appropriated and developed to their satanic consequences, On the other hand, the thorough repentance, the deep humility, the confessing faith, the simplicity, heartfelt brotherly and shepherdly love of Peter after his new man, has been denied, trampled underfoot and, as much as lies in him, eradicated.

(To be continued.)  
(Submitted by Past. Dicke.)

### Conversation between Peter and Henry about the 3rd commandment and its binding nature at the time of the Old and New Testament.

Peter. Good evening, Heinrich!

Henry. Good evening, Peter, welcome!

P. I see that you have just read in the newspaper. Does your newspaper also write so much about Temperance and Sonntagsmuckerei ?

H. I can't say right now; I don't hold a paper like that.

P. I can tell you that my newspaper has done something righteous in its way lately. It constantly scolded about Puritans, Sunday muckraking and the like, so that it had a proper way. I had long intended to ask you for your opinion on this matter, and since we could talk for an hour this evening, I would appreciate it if you would speak out on this subject; for I am not quite clear on the matter.

H. If you want to hear my opinion about it, I am ready to tell it to you often. In my opinion, here too the right lies in the middle. A sober Christian who has the right insight can agree neither with the so-called Puritans nor with that party which finds its representatives especially among the newspaper writers. For although the Puritans, in so far as they are secular legislators, have a right, from the standpoint of the public good, to enact such laws and to be strict about them, so long as they do not oppress the consciences, yet it cannot be denied that they often seek to establish these laws on quite false grounds; for they very often seek to base and trace their Sunday laws to the divine law of the Sabbath, which, as we shall see, is false. Also, the concern may not be entirely unfounded that they may gradually seek to impose their legal ecclesiastical views on others. But the skirts of these people smell very strongly of the Jewish synagogue and their principles are those of the old Pharisees. A Christian, however, who has the right knowledge in this matter, can likewise not agree with those others; for their skirts smell very much like beer halls. Their principles are those of the old Sadducees and Epicureans, whose motto was: "Let us eat and drink and be merry, for tomorrow we shall be dead."

P. As far as your last statement about the sick people is concerned, I completely agree with you; but not so with the other one; for I think that a Christian is bound to keep the 3rd commandment as it had to be kept in the old testament. I believe that a Christian is bound to keep the third commandment as it was kept in the Old Testament, and that the authorities have the power not only to enact such laws as promote the public good and good manners, but also as God's servants to help carry out his commands, which he has given to all men in regard to the third commandment, so that everyone may rest on this day outwardly. So I think that the authorities should command this also because God commands and demands it.

H. There I must tell you that you still have completely wrong views. But since you still do not want to be convinced by my mere assertion, it will be necessary for us to go into the teaching of the 3rd commandment itself, since you still take a completely Old Testament standpoint.

P. I am surprised how you can talk about an Old Testament point of view, because the 3rd commandment belongs as well to the holy ten commandments as the first. I have always heard Hlüh that the holy ten commandments are given for all people and that they are binding for all teu. Hb

H. If one compares the 3rd commandment as it is written with other writings, especially with passages of the new Testament, one sees clearly that in the "L, Hk" böte there is something contained which the GAWen

In other words, the third commandment contains something that belongs to the natural law and something that belongs to the so-called ceremonial law.

P. Then I would like to ask you to prove to me what should still be binding in the 3rd commandment and what not.

H. The binding concerns the word "sanctify". But that which now no longer binds us concerns the certain seventh day and the outward rest on the same.

P. But this would mean tearing up and dissolving the third commandment, because in it a certain object is mentioned, namely the holiday. It is also said what should be done with this day, it should be "sanctified". But it would be quite unreasonable to take away the object with which something is to be done and to retain the statement of what is to be done with it.

H. This does not happen to us Christians either, for we still have a certain object, a day, to which the statement refers and fits perfectly, and to which it will refer in its way for eternity; and this object is a completely different, higher, more glorious and more complete one than the seventh day was in the Old Testament. This day is the Sabbath or day of rest that has already begun in and with Christ, when Christians may already rest from the heavy, hard and unbearable work of the law, under the burden of which the consciences of the children of God in the old covenant still groaned so much that St. Peter once compared it to a yoke that neither they nor their fathers were able to carry. To this New Testament Sabbath of ours, as I said, what the 3rd commandment still demands of us, namely "sanctifying", can be applied very well and with reason. All things, however, become holy to the Christian and are sanctified by him through God's word and through prayer, and therefore also this Sabbath of ours.

P. So, as I see, you make an essential difference between what connected the Jews in the Old Testament at the 3rd commandment, and between what still connects us Christians now.

H. Indeed; for the celebration or outward rest commanded there has reached its end with the new testament, while the "sanctifying" will always and forever take place; for the natural law contains and reveals the unchangeable will of God, consequently connects what belongs to the natural law in the 3rd commandment, also the Christians still at the time of the New Testament, while what belongs to the ceremonial law has fallen.

P. I still cannot get over the fact that the 3rd commandment is not also binding for us Christians as the Old Testament Sabbath commandment, or that there is something in it that is supposed to lead to the Ceremonial Laws. You would at least have to prove this to me with God's word.

H. This shall be done immediately. Ceremonial laws are, according to the concept that the holy scripture itself gives of them, such laws that belonged to the shadow and image work of the Old Testament, which therefore had the purpose that they should represent something. Now I will also prove to you that in the third commandment there is also something that belongs to these things; St. Paul says Col. 2, 16. and 17. expressly: "Let no one therefore make conscience to you about food, or about drink, or about certain holidays, or new moons, or Sabbaths," and then adds in clear words: "Which is the shadow of that which was in the future."

P. Here St. Paul speaks of Sabbaths, and not of the Sabbath proper; for I have already heard learned men say that when the word Sabbath occurs in Scripture, it is not speaking of the Sabbath proper, but of holidays that follow the Sabbath. Consequently, your proof cannot prove what you want to prove with it.

H. This is not always the case, for there are also such passages in Scripture where the word Sabbath includes the actual Sabbath. Since no one has yet proved that Luther translated this passage incorrectly according to the right sense and understanding, we will simply adhere to his translation. There the holy apostle does not begin with Sabbath. Apostle does not begin with Sabbaths, but with certain holidays. But was the Sabbath not one of the holidays expressly appointed by God? Indeed, was it not in the Old Testament "a holiday appointed by God Himself" at the top of the list among them? Attention must also be paid to the connection and order in which St. Paul speaks of it, namely in such a way that it is listed with and between such things that all of Christianity considers to be abolished. How could it be said more clearly that the Old Testament Sabbath is no longer binding than when the apostle says that no one should be conscience-stricken about certain holidays, and then that they belonged to the work of the shadow; for if it were not abolished, man would undoubtedly have to be conscience-stricken about its non-observance as well as about the transgression of other divine ordinances.

Commandments. Could anyone in Old Testament times have said to a Jew, with reason, that he need not feel conscience if he had done outward work on the Sabbath without being urged by works of love and



need? Certainly not. But since Christians are not to be conscience-stricken about any holiday, since Scripture has not exempted a single one of them, and since they are all counted among the shadow and image work, it follows with necessity that the

Old Testament Sabbath did not belong to the natural law, because that does not contain shadow and image work. It is rather clear that it belonged to the ceremonial law. This, however, does not unite all people, since it was only given to the people of Israel; nor was it to be binding on them any longer until Christ came, who was thereby shadowed; for otherwise, for example, the Christians, who came from the Jews, would still have had to keep it, which St. Paul, as is well known, did with sacredness. He punishes the Christians in Galatia because they still wanted to keep it in an Old Testament sense, as those who feared that he had worked on them in vain and who had fallen from faith and grace. (Gal. 4:9-11.) A proof for this is that in all of Scripture there is not one passage that says that He worked on them in vain. This is also proven by the fact that there is not one passage in all of Scripture where God would have punished the Gentiles for not observing the Sabbath, or would have threatened to punish them for doing so. The prophets have punished countless sins on the Sabbath against other commandments of God. Likewise, in Old Testament times, God so often punished the transgression of the Sabbath by the children of Israel, while in the New Testament not only is there no such punishment for the transgression of the Sabbath, but even the keeping of it is punished because it was not done in the right way. And yet we find that the holy apostles so often punish other sins. Yet we find that the holy apostles so often punished Christians for other sins against the commandments of God. How faithfully and earnestly did they not also exhort them to keep the divine will revealed in his commandments, while not a single exhortation is found therein concerning the Sabbath! Take the New Testament and read it carefully, and you will find that there is no commandment, since the holy apostles did not urge the Christians to keep the Sabbath. Even that which belongs to the natural law in the third commandment, namely to hear and learn God's word, to praise and glorify God, is very often mentioned there. How could it be that the external celebration of the Sabbath would be completely excluded if it belonged to the law of nature? How can this be explained other than by the fact that in the time of the New Testament there is no longer any sin against it?

P. But it is still very striking to me that God instituted the Sabbath already in Paradise; therefore it could not belong to the ceremonial law, nor fall with such laws, which contained only shadows and images.

H. There you assert more than you can prove; for there is not a syllable of it that God so appointed the Sabbath in the paradise that he would have ordered to celebrate it by a commandment. It only says that God rested on the seventh day from all his works.

and sanctified him. This, then, is nothing else than a report of the work of God and of his rest after it; or it is an example that the Scriptures give us of God, of his work, and of his rest after it. But examples never have such probative force that commandments which are to bind the consciences, or articles of faith, could be founded on them or derived from them. If there is otherwise a clear commandment of God, examples may well illuminate and confirm it, but their probative force ends there. For example, God has done many other things that are not yet commanded to us. For example, he had just created the whole world, heaven and earth, in six days, and surely you do not want to prove that we are now bound to do the same in the six days of the week? But with the same right as you want to force and weigh down my conscience to rest on the seventh day, because God rested on that day, with the same right I could want to weigh down yours, that you should do the same works that God did in the six days before the rest, which would certainly not only seem strange to you, but even foolish. The difference, however, lies only in the fact that I demanded something impossible from you, while you demand something from me that I could well accomplish if it did not weigh down my conscience. This example and model is, however, given with the third commandment; the same has also depicted the outer peace, which that commandment demanded. But it was also an example of the eternal Sabbath that appeared in Christ, in whom was the essence of the goods to come; for from the fourth chapter of the Epistle to the Hebrews we see clearly that that rest, when God rested on the seventh day from all his works, had indeed something binding, and something shadowed; namely, the rest in God through Jesus Christ. The hol. The apostle speaks in this chapter of two different days, namely of the seventh day, when God rested from all his works, and then of another, which he appointed afterwards. Of the latter, the Holy Apostle speaks thus: "After the seventh day, God rested from all His works. The apostle says: "Now that there are still some who are to come to it, and those to whom it was first preached have not come because of their unbelief, he appointed another day after such a long time, saying through David, 'Today, as it was said, today, if you hear his voice, do not harden your hearts.'" You see, then, that the seventh day, or Old Testament Sabbath, was not intended to give rest in God Himself; or, if it had had the same, that it must have proved insufficient. Man is to rest in his God, the supreme good, through faith, and God wants to have his kingdom in him and to work and rule in him by his word and by his Spirit; for this, indeed, God demands of him according to the third commandment, and this has indicated both that divine rest and the Old Testament external rest. But this is not achieved by man resting externally on a certain day, for if this purpose were achieved by that external rest, God should not have appointed another day after the Sabbath or seventh day had been appointed long before. But that other day, which God appointed afterwards, is therefore also, as we see from the passage quoted, no other than today, when one hears God's voice, i.e., when one hears the dear, precious gospel and receives and accepts it in faith; for by this alone one comes to the rest of God in Christ Jesus. Therefore, our dear, old father Luther has certainly found the right interpretation of the third commandment, when he does not say a word about outward rest, but interprets it thus: We are to fear and love God, so that we do not despise the sermon and his word, but keep it holy, gladly hear and learn it."

P.. But Moses speaks of the Sabbath as a thing that already existed and had to be known; therefore the Sabbath must have been celebrated already earlier and from this one sees clearly that the same belonged to the natural law.

H. Even if I admit this, it does not follow that the Old Testament Sabbath belonged to the law of nature; for not all the acts of worship which Moses found on Mount Sinai before the legislation, and which were customary among the patriarchs, therefore belong to the law of nature. Thus, for example, we are told that Adam's sons offered sacrifices to the Lord from the fruits of the field and from the fruits of the earth; of other fathers we are told similar things. God Himself had also ordained circumcision long before, and had it confirmed by Moses, and Moses could speak of it as a matter of common knowledge: but does it follow that because Moses found these things, and they were common long before, that they therefore belong to the law of nature; or that we Christians now still offer sacrifices to God from the ground and the fruits of the field, or that we must be circumcised?

P. Well, of course, you must be right in this respect, for if it were not so, we would still have to celebrate Saturday as the Sabbath, which is not what I meant when I said that the third commandment still binds us Christians in the same way as it did the Jews in the Old Testament.

H. Do you finally see that? I must confess that I was quite surprised earlier how you, as a Christian,

could still have such Old Testament thoughts about the Sabbath; for the whole of the first Christianity would have been struck with blindness if the matter had turned out in such a way that that spirit of the Lord would have given us the right to know the truth.

The Jews were still bound together in the same way as the Jews were in the Old Testament. Whoever asserts this, and wants to seriously adhere to his conviction, must also celebrate the Sabbath on the day, as God had commanded the children of Israel.

P. May God keep me from ever falling into such error, for then I would have to deny my dear Lord Christ and my Christian faith.

H. Yes, it is not different.

(To be continued.)

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## To the ecclesiastical chronicle.

**How the Roman Church** in the United States is becoming more and more widespread, so that it is already usurping state administration and government and exploiting them for its own purposes, the state and city of New York can provide proof of this. The "Christian Messenger" reports: Almost the entire city government of New York is in the hands of the Catholics. There is not an influential and fat office in the whole city which is not controlled by men who are under the influence of Rome. Enormous donations of real estate have already been made, under the pretext that it is for educational and charitable purposes. In order to keep Catholic children away from the Protestant Sunday schools and the various missions, Rome organized a "*Catholic Protective Society*", to whose maintenance the city has to contribute thousands of dollars annually. In this way, Rome forces the Protestant Christians of New York to contribute thousands of dollars annually to support and promote its institutions.

In a bill filed in the New York legislature, there are 17 appropriations of \$1000-5000 each and totaling several and sixty thousand dollars for named Catholic institutions. And a similar ratio is found in the appropriations for Catholic schools and charitable institutions in Brooklyn, Newburg, Albany, Troy, Syracuse and other places in the State of New York. In view of these facts, one need not be surprised when the Italian newspaper - the "Esaminatore" - announces that Rome will soon have control over the American republic, and could write with confidence: "The populous city of New York is in fact already dominated by the Roman Curia, thanks to the cunning of the Roman hierarchy and its general subordination of religious interests to political-ecclesiastical ones."

There are many politicians in our country who are without any principles, who care little about where a part of the public income goes, so that only they can satisfy their greed and avarice. To the

In most places, no influential political newspaper dares to speak out against this malfeasance, as Irishmen often have the deciding vote in political election campaigns in their hands, so that one does not want to alienate them. If an important newspaper speaks out against these Roman insolence, it is put on the account of the whole party to which such an organ belongs, and every priest from Maine to the shore of the Pacific feels urged to send a warning to the Irish vote giver and to mean to everyone that he may not cast his vote in the interest of such a party. Rome is already making a formal bargain with the Irish vote, selling it only to the party that offers it the greatest price. - As it is in New York, so it goes in the future in the cities of other states, is already the case in some cities. Where Rome is still weak, it plays the liberal and wants to give the impression of being quite impartial until it has achieved its purpose; then it throws off the hypocritical mask. Cleveland should provide evidence for this assertion. Years ago, when the foundation of a hospital was suggested from various quarters, Rome hastened to express his wish that the suggested hospital should be a free one for the whole city, to which the sick of all confessions should have admission. The proposal was accepted, and Cleveland, strongly Protestant, contributed a large sum of money for the erection of a large and splendid building for this purpose. Ex. Governor Todd of Ohio was one of the speakers at the dedication, and indulged in intemperate remarks of praise on the merciful sisters who were to wait on the sick in the same. Various Protestant patients were baptized in an insane state and admitted into the bosom of Rome, without being aware of the consequences of the ceremonies, and other Protestant patients were neglected after the conversion attempts of the Roman Catholics remained fruitless, and to the surprise of many it turned out that the bill of sale (Deed) for the magnificent St. Vincent Hospital was issued to the Catholic Bishop Rappe. Arrangements are now being made to found a Protestant hospital. - We have underestimated rather than overestimated the true facts, as an excerpt from an article in the "N. Y. Nation" of May 7, one of the most solid English journals of our country, should sufficiently prove. One reads and heeds. It remarks: "It may not be generally known to our readers, but it ought to be, that the funds appropriated by the State Legislature for the support of religious schools and for other ecclesiastical purposes of the Catholic Church, are so regularly and in so large a proportion

The state has granted the Catholic Church such grants that they are equivalent to a fixed salary. It may truly be said that the Catholic Church is the recognized church of this state, so far as an annual appropriation of money can make it stand as the state church. This year more than \$200,000 is budgeted for this purpose; and to conceal the true nature of the maneuver from the public, a few appropriations for charitable institutions of other denominations have been interspersed. One of these, which is \$5000 to the Y. M. C. A., was never asked for and has been rejected by the president, W. E. Dodge. The most fatal feature in all this is not the fact that the Legislature appropriates the money, or that the great mass of the Irish electors are satisfied to see them vote for it, but that the Catholic clergy willingly accept it. They know that they are benefiting from an abuse, and what is more, that it is a breach of allegiance against their fellow Protestants.

**Pennsylvania Synod.** This oldest Lutheran synodal body in this country held its 118th annual meeting at Pastor Kunkelmann's (formerly Dr. Krotel's) church in Philadelphia. Since I had the opportunity to attend all the meetings, I believe I am doing the dear Lutheran readers a service with a brief report on the negotiations that took place. It should be all the more welcome, because certainly every righteous Lutheran has been looking with joyful hope to the Pennsylvania Synod for some years because of its withdrawal from the old un-Lutheran General Synod and because of its serious struggle against it since then. Unfortunately, however, one will find one's hopes not a little lowered by the following report.

The actual synodal sessions were preceded by doctrinal discussions which occupied one and a half days and were the first of their kind to be held in this body in living memory. These doctrinal meetings were also attended by our pastor, H. Hanser of Baltimore. Since we were allowed to take an active part in the doctrinal discussions, we also made use of this right. The subject of the discussion was the fundamentals of Christianity, on which Dr. Mann had delivered a presentation prepared with great diligence, along with his theses. The discussion followed the latter. I must confess, however, that I have learned neither from the lecture nor from the theses what is fundamental in Christianity and what is not. This is not only what happened to me, but also to several other ministers. The low level of interest in these highly important negotiations was striking. Hardly half of the pastors belonging to the synod were present at the doctrinal discussions, and of those present, very few took an active part.

Share. The English pastors, and among them even the leading and best forces, hardly opened their mouths. No less conspicuous was the fact that there was actually no agreement on any point. Opinions, approvals and disapprovals of the theses were expressed, and so one passed from one thesis to another

without having accepted or rejected it. But as much as these discussions left much to be desired as far as a thorough discussion of the individual points and agreement on them are concerned, one must be pleased that at least a beginning has been made on the right side. I have no doubt that even this small beginning has had its blessings. God grant that dear Pennsylvanians may continue on this path and come to realize more and more that unity in doctrine is the only basis of a healthy, living and blessed Synodal community. Through thorough doctrinal discussions synodal meetings become all the more fruitful, and then no distance, no time, and no money are spared just to share in the blessing of such a God-honoring gathering. On June 8, the actual synodal sessions began. Since during the four days of meetings almost exclusively business matters were settled, there is little to report that could be of interest to the reader. Among other things, the new congregational order was taken up for discussion. Unfortunately, due to other business, only the first four articles were discussed. It is a welcome sign of improvement that the old congregational ordinances, some of which were miserable and contradicted God's Word in many respects, were being replaced by better ones. On the whole, however, the synod seemed to me to be quite indifferent to this new order, otherwise it would have devoted more time to discussing it. If every year no more than this year is discussed and adopted by the same, then one will be finished with the adoption in the synod in about 5 years. The aforementioned congregational order is good on the whole, but it also has its major flaws. It is wrong, for example, when in Article II the congregation is bound to the Synod of Pennsylvania. Yet the proper version of the article seems to me to be this: The congregation shall, wherever possible, be in union with a synod which in doctrine and practice faithfully adheres to the Lutheran confession. The particular synod to which the congregation wants to belong should not be named in the order itself. As far as I know, we Missourians do not bind our congregations to the name Missouri in their ordinances, or at least add, "so long as the Missouri Synod holds fast the ground of pure doctrine on which it presently stands." Article IV states, "No man can be a member, much less an officer, nor have any share in the

The rights of a member of the congregation are more important than those of a member of the congregation who enjoys Holy Communion as often as possible and at least once a year. Holy Communion as often as possible and at least once a year. Here I notice first of all the expression: "as often as possible", which, if it were meant seriously, would inevitably lead to wrong practice. However, as correct as the provision otherwise is, it also requires care if it is not to be misinterpreted and misused. Where church discipline is not practiced, an unworthy person can easily be forced to take Holy Communion. In some Pennsylvanian congregations, as a result of this provision, it could easily happen that people, out of ignorance or malice, even if with burns on their conscience, go to God's table just to enjoy the rights of a congregation member, especially in such congregations that can offer their members great external advantages. I know quite well that the honored authors of the new order, by saying "at least once a year," only wanted to eliminate unhealthy conditions and prevent the proliferation of weeds; for it is common in the Pennsylvania congregations, at least the German ones, that people are members and remain so if they only pay their annual stipend, whether they go to church and communion or not. Such people naturally also want to speak and vote at the annual meetings. One tries to make such people harmless by the above provision. But little or nothing is improved by church ordinances. The power of the divine word, preached publicly and especially, is the only and most effective means here. Here is the rotten spot in most Pennsylvanian pastors and the key why it stands so sadly in some congregations: one is not faithful enough in public preaching and the right private pastoral care is found in few. The tiresome fear or complacency of man exerts an all too great influence on many pastors. If you want to know how truly Lutheran congregations are formed, you will find this beautifully explained by Dr. Sihler in "Lehre und Wehre," Jahrgang I.

Pastor Ernst at New York had submitted to the synod several specific questions about the right doctrine and practice of Holy Communion. For example, whether false believers may be admitted to Holy Communion. For example, whether false believers may be admitted to Holy Communion, what is to be thought of the registration for confession, and so on. Dr. Krauth had been commissioned by the president of the synod to deliver theses on the questions presented. On the whole, nothing can be objected to the theses; they are written entirely in the spirit of Lutheran doctrine and practice. The debate that ensued in the synod about the theses was very interesting, because one became acquainted with the synod's position on a fundamental article of Christianity and the Lutheran Church. There was strong opposition to the assertion that only the Lutheran Church's fundamental article of Christianity and the Lutheran Church could be used.

The church may admit to Holy Communion anyone who considers our church's teaching on this sacrament to be the only one in accordance with Scripture and who, if he has belonged to another church fellowship, wants to break away from it by partaking of Holy Communion in a Lutheran congregation. In particular, many did not want to understand themselves to reject a Reformed person from Holy Communion. In particular, many did not want to reject a reformer from Holy Communion. Such a practice was seen as a wall that was being drawn around the Holy Communion without authorization. Communion. As the implications of the matter became more and more apparent, the proposal was even made to put the theses on the table! A large part voted for the proposal. But the majority was for further discussion. It would have been much better, however, if the proposal had gone through; for what happened? Instead of convincing themselves of the scriptural validity, they tried to make the meaning of it ambiguous, and so it came about that all theses were accepted unanimously, but unfortunately with great levity. Of course, no one feels bound by the accepted theses for his person, but everyone still acts as he pleases. These are truly sad conditions! Now I can also explain how the same synod could completely disregard a most important question, which was presented to it by my congregation a few years ago. At that time, Dr. Sieß, despite verbal and written protests on my part, had admitted two people to his congregation and to his altar who had wilfully fallen away from my congregation. Then we put the question to the synod whether they approved of such a procedure. But we did not get an answer and also in the synodal report I do not find our question mentioned with a word. This is a recklessness, even unconscionability, which casts a very dim light on the whole body. A proof of how little discipline there is in the synod is the following circumstance: A member declared his resignation from the synod. Without first asking him the reason for this step, the proposal was made to dismiss the brother, which was unanimously accepted. We would have acted somewhat differently in such a case.

Finally, it should be mentioned that the Synod decided to send the emigrant missionary Neumann in

New York as a missionary to China. S. Keyl.

### Ecclesiastical message.

By order of the Honorable Vice-President of the Northern District, on Rogate Sunday, Rev. C. F. Ebert was solemnly inducted into his new field of labor at Chippewa Falls.

May the Lord richly bless the shepherd and his congregation. W. I. Friedrich.

Address: kev. 6. p. Murder,

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### Church dedications.

In No. 11 of this volume, the dear Lutheran readers have already been informed in passing that the new church of the Martini congregation here is rapidly approaching its completion; now the certainly joyful news can be brought to them that it has reached its completion with God's help. This is a beautiful church in every respect. It has great similarity with the Immanuel church (Pastor Stürken's), whose description the reader will find in No. 20. year 22. Like the latter, it is in gothic style, almost entirely according to the same plan that Rev. Stephan, and after drawings of Mr. Georg Wolf, by the master builder Joh. L. Gettier. Its length is 110 feet, its width 50, the height of the side walls 28, and in the middle of the nave it measures 42 feet from floor to ceiling. The tower in the front, on Sharp Street, is 138 feet high and on the top of it is emblazoned a gilded cross. The front windows have panes of painted glass. From the vestibule, which is 12 feet wide and deep, stairs lead to the galleries on either side, and three doors lead into the nave of the church. Entering the nave, one is involuntarily moved to devotion by the sight of the magnificent space, for one feels that one is in a house of God. Nothing disturbs this impression. Everything that one sees fits together so beautifully and is so genuinely ecclesiastical, so clean, so simple and yet splendid that one may think that God himself guided the builders so that they had to make it just so. To the left of the altar is the pulpit, opposite it is a reading desk in the shape of a pulpit, in the center, in front of the first altar step, is a marble baptismal font, the altar itself stands free in the 18-foot-wide and 12-foot-deep altar niche, so that one can walk around it. Through a round painted window with the symbols of the holy sacraments falls from the rear. Sacraments, a dim, solemn light falls on the sanctuary from the rear altar wall. Chandeliers hanging from the center of the ceiling in the nave, as well as a number of sconces, serve to illuminate the church during services. The organ is the old one from the mother church, but it has been renovated and given a "new" dress. It can stand comparison with many new organs. As soon as the congregation will have recovered a little, several bells will be purchased. At the present time, the congregation is very happy and thanks God from the bottom of its heart that He has allowed it, in this time when all the world is complaining about "bad times", to happily carry out such a ban, which, including the interior furnishings and decorations, cost up to H27,000. The dear reader can well imagine the joy and jubilation with which the church consecration was held. This took place on Sunday Cantate, May 10. In the morning at 9 o'clock the congregation gathered at the schoolhouse near the church. Pastor Stürken came with his congregation in procession, also Pastor Hanser and very many members of the Pauls congregation as well as a lot of other guests were present. The weather was splendid. In a beautifully ordered procession, the procession now proceeded to the church. In front of the church the undersigned received the key from the hand of the representative of the master builder - the latter was ill - and in the name of the Triune God he closed the door.

of God. As the church filled up, the choir sang: "Enter thy gates" 2c. Pastor Bürger of Washington said the consecration prayer and provided the liturgical part of the service. Since Pastor Wyneken, who had already promised to come and preach, unfortunately could not come, Pastor Stinken preached the dedication sermon. In the afternoon, Pastor H. Hanser held an introductory sermon, after which the undersigned was introduced as pastor at this church by the honorable President Key! In addition to those already mentioned, Pastors Sommer, Grätzel and Gottlieb were present. The latter preached in the evening in English. On the following day in the morning the undersigned held his inaugural sermon, and in the evening the whole celebration was concluded with a sermon by Pastor Sommer.

So thank God with us, dear brothers in faith, that He has given us three new, beautiful churches here in the space of two years, and help us to pray that His dear Word may always resound purely and unpurely in them, and thus many, many souls may be won to the Lord Jesus and kept with Him. Amen.

Baltimore, Md., June 8, 1868.

C. Frincke, Pastor.

(Delayed.)

On the first: Sunday after Epiphany, the newly built beautiful little church of my Immanuel's congregation at Lost Prairie, Perry Co, Illinois, was dedicated. The little church is a frame building, 20 by 36 feet, with 6 arched windows, pulpit, altar and sacristy, according to the drawing of the Rev. Stephan. For the dedication, a number of fellow believers from my 2 main parishes and even from Echester (a distance of 27 miles, with their own carts) came, including a singing choir. Rev. Stephan had taken over the main sermon on the church consecration gospel and in the afternoon Schreiber preached this on the church consecration pistle.

The congregation was all the more pleased about this celebration, because they had to hold their services here and there for several years, since they had no place of their own. Most of the time we met in the church hall of the American Baptist community, which had almost no church facilities, even no table; moreover, there were often disturbances.

The Word of God has been preached at this place for about 9 years. In the spring of 1859, Rev. M. Eirich was called and preached there every six to eight weeks for a few years. After that, Rev. Evers preached Word and Sacrament here for one and a half years. For more than 5 years the undersigned has been preaching at least every three weeks, but only half of the time on Sundays, the other half is a weekly service, to which the members of the congregation come quite regularly and are not easily distracted by earthly business. However, the congregation is still very small and therefore in great need of new members. In one year, with God's help, it will have paid for the completed church and let the light of its faith shine in it; but it is not yet in a position to have its own pastor. Of the people who now live here, however, there is not much growth.

to be counted. There are already many Germans here, but some of them are free spirits who came here from the German hill in St. Clair Co. who know how to use the good opportunity and the good land here for themselves; the second type are reformed Germans, and some of them have already gone over to other false American church communities; and the third type, finally, are such immersed uninspired people who only want an all-world church, in which one can believe what one wants, the simple biblical truth, even without polemics, but not suffering, solid: preferring to avoid our Lutheran church and preaching and thus also want to go with the world.

Therefore, I have a heartfelt request to those brothers in faith who want to practice agriculture and buy their own land. They would like to see our region and land. According to almost all testimonies who have knowledge of it, the land here is very good, there is no lack of good water and good wood. The distance from St. Louis is only 60 miles, and yet the land is scarcely half as expensive as in St. Clair Co. There are cheap farms for sale among the Americans here, and not few of them. So those who do not like to go very far from St. Louis, and want a good market, may yet show us love and help to increase the congregation so that it can have its own pastor, as in my many labors, in my two congregations in Pandolph Co, I would not be able to make the 18 miles to here more often with the best will in the world, and the people so urgently desire that the bread of life be given more abundantly through a preacher resident in the community, that souls be better cared for, and that a flourishing congregation of the Lord also come into being here. One should take a look at the land here and consider whether a purchase would not be beneficial in every respect. The dear Lutheran brothers in faith would find a hospitable welcome and other loving services they may need in abundance at Denninger and Kraft in Lost Prairie, 10 miles from Sparta. I, too, am grateful if I can serve anyone further in this regard.

Our God, who has helped so far, may he continue to create much fruit for eternal life through his word in this church and in the wide surroundings. Amen.

Lost Prairie, Perry Co. Ills. in June 1868.

I. H. Dörmann, Pastor.

**Filling stones.**



It is the Christian's way of looking at things that he recognizes his own sin in the sin of another and accuses him of it before God; on the other hand, it is the unbeliever's way of looking at things that he either does not recognize his own sin in the sin of another or excuses it. As there humility, so here arrogance is the moving cause.

It is the bad habit of worldly ambition to overtake other followers to the same goal and to hurry ahead of them; on the other hand, it is the habit of Christian ambition not to lag behind anyone.

Apart from Christ, no salvation; and apart from the Bible word, as it reads, no Christ.

### **Synod announcements.**

The Missouri 2c. synod, eastern district, holds its sessions this year, s. G. w., August 26 to September 2, 1868, at Richmond, Va. Objects of discussion are, first, theses by Prof. C. F. W. Walther, "The Evangelical Lutheran Church the true visible church of God out of earth." Secondly, a paper by Past. O. Hanser: "How can we make use of the admonitions and warnings of Dr. M. Luther concerning the future?"

The parochial reports are not to be forgotten. H. Hanser, Secr.

The brothers and guests who intend to attend the proceedings are requested to notify the castor loei in due time.

L. Lochner.

- Bor 134 Richmond, Va.

This year's meetings of the Middle District of the Lutheran Synod of Missouri, Ohio, &c. St. will, God willing, commence Wednesday, Aug. 12, at the congregation of Rev. Eirich at Zanesville, O. They will end the 18th of that month. M.\*, pastoral conferences will be held on the 19th, and on the 20th they will travel home. The main subjects of discussion are:

1) The theses remaining after the hearing of the Nördk. District remaining theses Mr.

Prof.-Walthers on the Lutheran Church ' (Thes. XVIII. L. S. III);

2. an essay about christian family life. Family Life.

Synod members, including guests, are asked to notify their attendance a few. weeks in advance to Rev. Eirich. Parochial reports are to be submitted at Synod, even by non-voting pastors, and not sent to the secretary afterwards.

Th. Wichmann, Secr.

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### **Conferenz displays.**

' The Wisconsin Pastoral Conference will gather, God willing, Aug. 28-Sept. 1 in Sheboygan.

G. Reinsch, Secr.

To all concerned a reminder that, God willing, the Springfield Conference will hold its meetings July 28-30 inclusive in Springfield and not in Quincy as previously designated.

B. Burfeind, Secr.

This year's general teachers' conference will be held on August 5 and 6 in the seminary building at Addison, Du Page Co., Ill. Brethren who wish to attend this conference are kindly requested to notify the professors or teacher Bartling. Main subject of the discussion: How far does the supervising office of a pastor extend over the parish school? Professor Selle - speaker.

On behalf of

Chr. gap.

**Warning.**

Matth. 7,15.

This is a warning against the school teacher Julius Fehlhaber from Osnabrück, because he has been revealed here as an unchristian. Matth. 18, 6. 7.

In the name and on behalf of the local Evangelical Lutheran congregation:

M. Stephan, Past.

F. Jutzi. A. Brächer.

H. Fick, d. Z. Visitor.

Chester, Ills, June 19, 1868.

**Receipt and thanks.**

For poor students received through Pastor Hachm- brger in Town Lowell, Wis. at Mr. Seefeld's wedding ges. \$6.00. From Mrs. Mich. Bickel in Frankenmuth as a thank offering for manufactured health \$1. From Baltimore with the words r "fraise snätdsnks totüeDorä kor saksäeNver^" \$2.50. From Horicon, Wis. by an unnamed person \$5.

For Brunn's institution from Mr. Tb'pel in Detroit \$10.00.

C. F. W. Walther.

With thanks against God and kind givers, the undersigned certifies to have received the following further gifts for the benefit of the church building at Richmond, Va. from April 2 bks June 15, 1868:

From Mr. Past. Sallmann's parish, Newburgh, O., \$10. Past. Burfeind's Gem. in Clayton, Ill, \$3. Past. Lochner's Gem. in Milwaukee, \$81. Mr. W. Happel's Gem. in Cape Girardau, \$10. Past. Nützrls Gem. in Marysville, O., \$12.25. N. N. in Berlin, Pa. 25 Cts. Past. Jungcks Gem in Waupakdneta. O., \$21.15. Rev. S. Key's Gem. in Philav-lphia \$24. Rev. Kunz's Gem. in Lumberland, Ind, \$17.10. Past. Hochstetter's Gem. in Indianapolis \$34.27. By Mr. F. Schuricht of Messrs. Kassiremr Roschke \$27.65 and 40.75, Eißfeldt \$10. Past. Ruhland's Gem. in Pleasant Ridgr, Ill, \$31.25. Dr. Gotsch's Gem. in Memphis \$7. H. D. Käthe from Past. Kählers Gem. at Chariton Forks, Mo. \$10. Mr. Past. Müller in Pittsburg \$2. Past. Frincke's comm. in Baltimore \$52.45. Past. Hanser's Gem. there \$103.50. Mr. F. Beehler's the. \$2, Mr. Dobler's that. \$1. past. Bürgers Gem., Washington, \$136.50. Mr. Past. Sandvoß in Jefferson Township, Cole Co, Mo, \$2. Pentecostal Coll. in Past. Trautmann's Gem. in Adrian, Mich, \$24. By Mr. L. Brauns in Chicago contributions from various congregations \$97.20. Summa \$763.32.

May the faithful God fulfill His promise to the givers Luc. 6, 38.

Richmond, Va, June 16, 1868, E. O. Nölting.

**Received for the orphanage since ! February 1868 r**

From Chicago r from N. N. Thank-offering for happy delivery \$1.50; Th. Reinhardt \$5. from St. Louis; Mrs. Mießler, thank-offering for recovery from serious illness \$5.; Kindtauf-Coll. at I. König \$5; HochzeitS-Coll. at P.Estel \$14.75; C. L., thank-offering for recovery of his childS \$20^ Mrs. L. Temme \$5; Mrs. Wittwe WerricS \$1. By Past. Biltz of his. Gem. in Lafayette County \$2.68, by s. Filialgem. \$1.83; Kindtauf-Coll. at Denk \$1.93; by A. Frerking 68 CtS.; Bro. Bergmann 50 CtS.; Mr. Stiinkel, thank offering 68 CtS. From I. S. March at Columbia, Ill, \$1. Wittve Suhr at Dissen, Mo, \$20. from Mr. Past. Seuel thank offering \$2; Mrs. Lahr \$1.75; from Mrs. Schumacher 25 cts.; from Mrs. Stremming 75 cts. From Past. Brügemann congregation, Coll. \$6.25. From a member in Past. Sauer's congregation, Dudleytown, Md. \$10. weddingS - Toll, at Mr. Klausings, Troy, Ill. \$6.50. By Past. Swan of Gottfried March 50 CtS. Martin BäteS \$15. Mrs. Fez \$2.50. Collecte at laying of foundation stone of orphanage \$63.55. Wittve Strotmann \$5.15. By Past. Köhler by an unnamed \$3, v. another \$5. By Past. Schwensrn Dankopfer from Mrs. W. M. \$2. Mrs. L. L. \$1. Hoch- zeits-Collecte bei Ph. März \$4.80. P. Estel \$2. By Past. Bünger by an unnamed person \$1. Easter - Collecte in Past. Gottlieb's parish, Port Richmond, N. I., \$11.21. Mr. Ernst Meyer from the estate of srineS blessed father, Mr. W. Meyer, \$50. By Past. Ruhland from R. B- \$5. weddingS - Coll. at Mr. Taak \$9.40. Mrs. Uebel 50 Cts. Joh. Bruning \$1. From Buffalo, N. J.: by Marie Hegwer 50 Cts; Mrs. Wolfram \$1. HochzeitS- Collecte at Mr. Schepmann's, Seymour, Ind. \$12.75. From the Liebeskasse of the Salrmgseinde at Chariton Forks \$6. W. B. from Past. Jüngel's Gem. \$1.50. Mrs. R. \$2. (For asylum: Mrs. A. \$1. Mrs. R. \$1.) Wittve B. \$1.50. From Past. Streckfuß'Gem. \$2. W. Pohl- mann in Franklin Co, Mo, \$5. Mrs. Friederike Spind- ler, Erinsville, Md, \$1. F. Fricke, Washington, Mo, \$1.05. From the 4 parishes of Mr. Past. Markworth, Wausau, Wis. \$5.77. Mr. F. G. Sennewald \$10. of N. N., ZionS District, St. Louis \$5. of two unnamed persons, New Melle, \$1. of Mr. Windtust \$2. of the worthy Virgins' Association, Frankenmuth, Mich. \$20. of N. N. there \$5.

The material donated for the construction of the orphanage will be receipted soon. With God's help, the house is now completed and will be occupied shortly. The inauguration, however, will take place a little later, because it is not convenient in the present heat.

I. M. Estel, Cassirer.

**Received:**

For the Lutheran Hospital in St. Louis:

From Mr. Past. Wege \$5. from the municipality of Sudheim from Mr. Mennicke and Mr. Chr. Haupt each \$1. from Mr. Gottsr. March 50 CtS. Wittve Otto in St. Louis \$5. Mr. I. G. Arnold in Frankrnlust, thank offering \$5. Mr. Förster there \$2. Mr. Past. Sievers, thank offering \$5. Rev. Richmanns Gem. in Schanmburg, Ill, \$24. don the Messrs. Peter Biermann \$2, Nik. Hirte \$1, Gottl. Wahrnbruck \$1, Stürmann \$3, H. Bäumer \$5. martin BatrS of St. Louis County \$5. rudolph Bd'nning \$1. Mrs. Fry in Ehester, Ill, \$2.50. AuS Past. KleppischS Parish at Waterloo, ILJ.: from F. Kastner \$4, C. Käst- ner \$3, F. Johanni \$10, H. Horn \$5, P. Dann \$3, Duck- mann \$2, Günther \$1, F. Kastner for happy delivery of his wife \$2. From Past. HeidS congregation: from Mr. Past. Heid, E. Ortmann, T. Hagemann, F. Meyer, G. Arends, H. Folkers, G. WillmS, H. WehrS, I. Kopp each \$1, W. Brauer, H. Harms, W. Fischer, Mrs. E. Schmidt, Mrs. Thiele each 25 CtS. H. Brandes, Cape Girardau, \$2. From the God box of the school at Frohna, Perry Co, Mo, \$2. From an unnamed person from Past. Koehler's congregation in Benton County, Mo., \$1. By Past. Claus WeddingS-Coll. \$7.20. By Past. Wege from his congregation in August, Mo., \$16. from Otto Meyer, Trete, Ill., \$5. from C. Kl. through Past. Biltz in Lafayette Co, Mo, \$3. from Mr. Schmidt through Past. Kleist, Washington Co., Mo., \$2.50. Bon the late Wittve Schubarth in St. Louis as a bequest \$50. By Teacher Koch, Minden, Ill, from Bro. Woker \$10, Chr. Horstmann \$4, P. Wend- ler, C. Harre each \$5. I. Wernr, Jefferson County, Mo., \$1. By N. N. in ZionS Distr. in St. Louis \$5. By Mrs. Kesemann a note of \$125 received back as a gift zn.

Also received with heartfelt thanks: From Messrs. Lange and Kalbfleisch in St. Louis 24 barrels of flour, 300 pounds of bran, 1 sack of grain flour. From Mr. Moritz there 4 doz. Milk pots, 1 doz. Soup plates. From Messrs. Wibracht L Co. 300 ps. Flour, 3 sack Sheep-Stuff, 500 pb. bran, 400 pb. screening. From Messrs. Leon- hardt L Schuricht 500 pgs. screening, 400 pgs. bran, 150 pgs. sheep-stuff, 300 pgs. flour. From the laudable Fraurn- vereine in Ehester, Ill, 2 bed quiltS. From the Woman's Sewing Club at Earlinville, Ill, 1 quilt, 3 sheets, 4 pillow-cases, 2 handkerchiefs, 1 pair of woolen

stockings. From the Women's Sewing Club at Laporte, Ind, 8 sheets, 23 pillowcases. From Wittwe Schubarth, 1 tanned deer hide and 1 lounge.  
St. Louis, July 7, 1868.

F. W. Schuricht, Kassirer.

**Received in the Raffe Western Districts:**

On the synodal treasury: Pentecost - Collecte of the two congregations d. Past. Wesemann, Cooper Co, Mo, \$16.35. from F. Rademacher in Petersburg, Ill, 25 Cts. Rev. SchwensenS Gem. in New Bielefeld, Mo., Pentecost.Collecte \$22.30, in Columbia Bottom, Mo., deSgl. \$3.50. Rev. LöberS Gem. in Thornton Station, Ill, deSgl. \$12.50. Past. Dörmann's St. Petrigem. of Randolph County, Ill, \$11. Past. Gräbner's comm. in St. Charles, \$22.25. Prof. Selle comm. in Tanners's Junction, Ill, \$4.20.

Whose Gem. in Wheaton, Ill., \$4.49. Teacher Aunz in St. Louis \$2. Past. Stephen's Gem. in Echester, Ill, \$12. Past. Th. MießlerS Gem. in Cole Camp, Beut" Co, Mo, \$7. By Past. Lange in Humboldt, Kansas, \$2. Past. Gotsch's Gem. in Akron, O., P fingst - Collecte \$14. Past. Polack's Gem. in Trete, Ill, Often - Collecte \$12.14, Pentecost-Coll. \$19.45.

To the college maintenance fund, BonPastor Loebers Gem. in Thornton Station, Ill, for May \$10.25.

Zur Synodalmissionskasser VondenSchul- lindern des Lehrers Jung in CollinSville \$6. H, Meier in Dalton, Cook Co, Ill, \$5. C. Roschke.

**Received in -er Lasse of the Eastern District: .**

To the synodal treasury: collected at the silver wedding of Mr. Ferd. Schlegel \$16. From the congregation in Washington \$8.25, Easter Coll. \$22. Mrs. Bitzfngr. 50 Cts. Gem. JohanniSburg, Easter coll. \$2.85. Imma- nuelSgem. in Baltimore \$52.74. Hrn. Past. Stürken \$2. of the congregations in: Strattonport \$34.79, Alleghany \$4.5", Olean \$8, Williamsburg \$20, Somerset County \$9.80. Past. Kähler \$1. St. Paulsgem. in BaltimorB \$26. St. Petersgem. near Baltimore \$2.76.

For spnodal debt redemption: Of the municipalities: JohanniSburg \$18.77, Sbipley in C. W. \$6, New York \$119.10, Longgreen and KingSville \$8. Pastor Weisel Sr. \$10.

For inner mission: From the Immanuel congregation in Baltimore \$9.07. From B. Lange \$5. From members of the New York congregation \$8. St. Paul's congregation in Baltimore \$25. Philadelphia congregation \$14.30. From the confirmands of Rev. Weisel Sr. \$25.

To the Colleg e -Unt erhaltS - Kasse: Von der Gemeinde in New York \$10.05 u.d \$11.50. St. Marcus- gem. in Baltimore \$23.87. St. Paulsgem. daselbst \$50.

On the college household in Fort Wayne: Easter coll. of theGem. in Boston \$33.

Concerning the collr building in Fort Wayne: From the municipality in New York \$484.50. Gem. JohanniSburg (subsequently) \$2.93.

Regarding seminary construction in Addison: from the congregations in: New York \$50, JohanniSburg \$3.10, Eden \$6.43, Williamsburg \$30.

On the building of churches in Philadelphia: Bon of the congregation in New York \$25.

To the church building in Richmond, Va: Bonden Congregations: New York \$25, Williamsburg \$25. By Mr. Einwächter \$1.

To the hospital in St. Louis: From a poor woman, thank offering for recovery \$1. "

For poor students: From B. Lange \$5, R.c St. \$1. From communities in: Pinehill \$1.47, Berlin \$3.53, Somerset \$2.20.

For Mr. Pastor v. Kienbusch: Bon H. Meyer \$1.

On the Castlegarden mission: From Kadow\$1. by Mr. Past. Sprckhard \$3.75.

For heathen mission: Collected by teacher Weisel \$2'52. Collected by teacher Bürger ges. \$3.90, by himself \$1.10. Collected by teacher W'ile and by himself \$2. Collected by teacher Wischmann and by himself \$2.

On the proseminar in Steeden: From the community in Strattonport \$10.15.

Correction: In No. 16 of the "Lutheran" read: \$32.75 to the synod treasury by Past. Keyl junior, instead of sen.

New York, June 1, 1868- I. Birkner, Cassirer.

Changed addresses r

Lsv. 1st Lervrsutbör, . Olean, Outaraugug Oo., Zs.

Nsv. O. LriZsläkr, IVsllsvills,

O. UMSr, teacher,  
Ru,8bv1Hs ?. O. IVaMnZton Oo., III.

## **Modern Roman Polemic Against the Lutheran Church.**

(Continued.)

The worthy readers of the "Lutheran" want to excuse, if the sender lets follow the further five questions of Dr. Westermeyer still verbatim, so that nobody needs to fear that the same has perhaps disgraced Dr. Luther and the Reformation with better success by these. He asks further:

5) "If a divine call to reformation is assumed in Luther, and that because no external one has taken place, probably an internal one, why is the reformatory mission of an Uhlich and Wislicenus denied; and if Luther had the right to falsify the Bible and to do away with whole pieces of it, why then should not these be allowed to declare the whole Scripture to be a mixture of fables and truth?"

When Pastor Leydel replies that there can be no talk of a Reformation mission among those friends of the light, because they "build up light, but only tear down;" Dr. W. replies that this again answers nothing, because first it must be proven "that Luther only built up, only tore down bad things. It is true, Dr. W. does not belong "to the sentimental natures". In cunning and deviousness in combination with a colossal impudence he still surpasses

No corner the fox, who has enough of the convenient loopholes through which cr<sup>^</sup>sei- can evade his adversaries. To make even the most just testimony of the Lutheran church against Rome a sin, the "spiritual council" and Doctor W. establishes the "wonderful" principle: "An attack is not only unjust if it is lying, malicious, scornful and mocking; it is also unjust if it is unfounded in the eyes of the attacked, no matter how just and well-founded it may appear to the attacker." This principle, however, should bind only Lutheran tongues and feathers; the inventor of the same has, of course, the patent right to turn it completely upside down by his practice, and no Lutheran may ask: What are you doing? When, for example, Pastor Linde of Berndorf had a short history of the church reformation in Regensburg printed as a commemorative volume for the anniversary of the Reformation there in 1843, in which he expresses the hope that no one, no one, even apart from the Lutheran church, will complain about the booklet as if hostility were emanating from it, Dr. W. nevertheless issued such a vehement rebuttal against the booklet that it was consequently confiscated. Three angry and shameless diatribes against Dr. Luther and the Lutheran church followed in the same year. Thus, a history written very cautiously out of consideration for Roman fellow citizens

of the Reformation in R. is an unjust attack on the Pabst Church; Dr. Westermeyer's "lying, malicious, scornful and mocking" diatribes, whose foul lies against "the man of deep Christian piety" cannot be uttered in front of chaste people, we Lutherans, on the other hand, must accept as just and put up with. The former will be confiscated, the latter will be displayed in the windows of booksellers and recommended in political newspapers. Wherever it can be done, as in Regensburg, the cunning of a Dr. W. does not disdain to take the police power into its service, and "when the powerful sister joins her," then she also succeeds in the unbelievable. Then one is also always right, like the vulture in the fable, of whom it is said, "Silence! said the murderer, thou art mine; for I am great and thou art small."

In the "Final Word", Dr. Reinecke's cunning, which has become more refined in the last 25 years, has revealed completely different strings and less obvious loopholes. After he had claimed that Dr. Luther was not a reformer, but a rebellious heretic, he would have had to prove this and show which good, which single piece of salutary doctrine for salvation, Dr. Luther had torn down, which single unbiblical doctrine and ceremony he had brought up. However, he has failed to provide this proof, which is necessary to substantiate his assertions, as it is not provided by

for good reasons, for 350 years, no papist has been able to lead. The cunning Dr. W. makes it easier for himself and demands from D. Leydel quite unsightly the proof to the contrary. If a Lutheran wanted to prove it, he would have to copy a whole faithful history of the Reformation together with a complete purely Lutheran dogmatics: then it would already turn out that Dr. Luther "only built up, only tore down bad things". But we can spare ourselves this circumstantial proof, because Dr. W. has led just this proof with few words himself. One listens and is astonished! He literally writes: "The separated will turn to this church once again, as soon as the providential intention, for the sake of which the division of the church in Western Christianity was permitted, will be fulfilled, like a storm to cleanse the air from harmful fumes. Thus, Dr. Luther, like a heretical rebel, did not want to poison the pure atmosphere of Pabstism with the pestilential breath of heresy; but according to divine providence, as the angel announced in Rev. John 14:6 with the eternal Gospel, he was to purify the air in the occidental church, which was polluted with the harmful fumes of heresies and idolatries dangerous to the soul. More honor than Dr. W. gives the great reformer with this testimony, even the most zealous Lutheran cannot claim for him. If Dr. W. and many millions of others nevertheless prefer to inhale with him the harmful fumes of pabsticalism even further than to share with us the healthy air of pure doctrine, this is neither God's nor Dr. Luther's fault, but their own, and they have only themselves to blame if they must one day experience what is so poignantly described in the Book of Wisdom, Chapter 5.

The history of the Reformation and the Lutheran Confessions provide ample proof of the extent to which the providential purpose of God was achieved by Dr. Luther's "truly astonishing" diligence" in his divine calling as a church reformer. One only has to compare Dr. Luther's preface to the Small Catechism with his later writings. In the latter it says: "Dear God, how many a pity I have seen that the common man knows nothing at all of Christian doctrine, especially in the villages, and unfortunately many pastors are very unskilled and unfit to teach; they know neither the Lord's Prayer, nor the faith, nor the Ten Commandments, and live there like cattle and unreasonable swine. Only two years later, in 1530, he was able to write to his Elector: "The tender youth of boys and girls, well prepared with catechism and scripture, is now growing, so that I am glad in my heart how young boys and girls can now learn, believe and speak more of the Lord's Prayer and the Ten Commandments.

\*) Underlined by Dr. W. himself.

God, by Christ, than before and still all monasteries, convents and schools have been and still can be. Truly, such a people is in Ew. Lande a beautiful paradise, the like of which is not to be found in the world."

The precious treasures of pure doctrine and sacraments, wholesome discipline and edifying order of worship, which we, next to God, have to thank the dear Dr. Luther for, are, of course, not appreciated by the papists, who prefer papal infallibility, holy service, sacrifice of the Mass, purgatory and the entire Roman fair described in Rev. We would like to point out only what, according to Dr. W.'s own confession, even the Pabst Church has to thank the Reformer for. His great work of faith resembles a giant tree, from whose noble fruits even the papists can feed, under whose benevolent shadow they too can refresh themselves somewhat from the earlier severe tyrannies and extortions of the pope. Against its will and with gritted teeth, the antichrist papacy has had to take hold of the heels of the outlawed reformer, to follow him in many ways and to learn from him, which, unfortunately, is to the full advantage only of those papists who live among Protestants. Italy, Spain, Ireland, France, Mexico are proofs that ignorance, moral immorality and even banditry, murder by assassination, etc. are nowhere more prevalent than in arch-Catholic countries. The fact that the inhabitants of these countries can now have entire Bibles in their native language and even read some of them, despite the papal prohibition, is indisputably due indirectly to Dr. Luther.

Only in recent times the University of Paris, in alliance with the majority of the deputies of the French people, raised the loud complaint "that the Catholic clergy lacks not only the ability but also the will to promote true popular education. That nevertheless there, as in other Catholic countries equally influenced by Protestantism, since the Reformation they have taken more care of the education of the young, that catechisms and Bible stories have been adopted, that monks and nuns have been roused from their carnal devotion and indolence, and here and there have been urged to teach the children and to perform works of mercy, The Roman Church, next to God, undoubtedly has Dr. Luther to thank for the fact that the practice of selling indulgences has almost completely ceased, that the name and merit of Christ, along with those of the saints, have once again been more frequently mentioned in the pulpits, and that in some countries even Bibles with marginal glosses have been allowed to be read, and that the children of God,

who still remain in the Babylonian captivity of the Antichrist, no longer receive vain stones instead of the bread of life. Luthern.

That the accusation that Dr. Luther falsified the Bible is an unjust one, Dr. W. knows as well as Lutheran theologians. Is by the way

vr. If Luther's translation is not a slavish translation of the original text into German word for word, the reason is that he did not want the Hebrew and Greek scribes to speak Hebrew and Greek with German words, but German, so that every simple person could understand them. It is easy to understand that the pope, who prefers to fish in the dark, particularly hates such a popular translation. If, however, in the great progress of linguistic research since 350 years, a few insignificant errors in Luther's translation of the Bible have really been discovered, the rule of faith is not affected in the least, and no Lutheran pastor takes the liberty of occasionally correcting them in a public sermon. Basically, however, they only prove that Luther's unsurpassed faithful translation is piecemeal, just like all human knowledge and prophecy, 1 Cor. 13, 9. On the other hand, the situation is completely different with the Latin translation of the Holy Scriptures, which was declared authentic by the Tridentine Council. In this translation, countless errors and ambiguities can be found, some of which damage the rule of faith.

(To be continued.)

(Submitted by Past. Dicke.)

### **Conversation between Peter and Henry about the 3rd commandment and its binding nature at the time of the Old and New Testament.**

(Continued.)

P. But even though I have changed my views on the Old Testament Sabbath commandment to something like this, I want to tell you right away that I still do not have such liberal thoughts about the third commandment as this or that one might have. E

H. Nor do you need to; for a Christian has nothing to do with the world and its cries of freedom, since he takes care that his freedom is Christian and pleasing to God, i.e., one that is well founded in God's Word. But he does not allow himself to be limited in any other way than by love for the sake of his weak neighbor.

P. You don't quite understand me yet. I don't just mean the godless world with its cries of freedom, but also some Christians who claim that for the sake of conscience they no longer celebrate not only the Old Testament Sabbath, but also Sunday.

H. Oh, you want to go out there? Well, I have to tell you that I am also one of those.

P. But I am most surprised at this from you; for I have since taken you for a serious Christian; I have also seen that you celebrate Sunday like other Christians; but that you cherish such thoughts, and that you should have been so blinded by the freedom swindle of this time already.

I would not have trusted you to do that. Then you must have done everything only for appearances since then!

H. Don't get so heated, dear friend. I must also tell you in general that it is not Christian to judge the other person so readily, for one must first hear his reasons.

P. Well certainly; that shall also happen with you from my side willingly. But don't come to me again with such a long argument. I must tell you in general that you have already made many more words in our discourse than I have.

H. I also let you finish calmly. Everyone must defend his cause as well as he can. I will now also be as brief as possible. But now back to the matter at hand. Unfortunately, I have to tell you again that your teaching is not quite right yet either. To put it bluntly, it is a false doctrine when it is claimed that Sunday must be celebrated for the sake of conscience; for whoever claims this must be able to cite a specific divine commandment for it. The Old Testament Sabbath commandment, however, cannot be cited as a reason for this, because it referred to a specific day, the seventh day of the week; our Sunday, however, as we know, is not the seventh but the first day of the week.

P. I still cannot get over the fact that it says, "God rested on the seventh day and sanctified it." I think, therefore, that even if it cannot be proved that the Old Testament Sabbath must be celebrated, yet so much is clear for us Christians that we must also celebrate "one day in the week for the sake of the divine commandment, which with us is Sunday.

H. We have seen before that the words: "God rested on the seventh day and sanctified it." do not contain a divine commandment, but a model and set an example.

If, therefore, the Old Testament Sabbath commandment cannot be derived from it even mii bright and clear reasons, much less can this be the case with respect to our Sunday.

P. But it is expressly written, "Six days shalt thou labor, and do all thy work: but on the seventh day is the sabbath of the Lord thy God, thou shalt do no work. So there should always be a holiday after six days. Whether this is the Sabbath of the Old Testament is not important, because the holy apostles and the first Christians, out of Christian liberty, left it filled and instead decreed and accepted the Sunday to be celebrated.

H. If this were the meaning of the work on six days and the rest on the seventh day, as you interpret these words to mean Sunday, then obviously the divine order of the Old Testament would be abolished, Thus the whole order has been changed. If it belonged to the law of nature that one day out of seven had to be celebrated, then those who still celebrate the Old Testament holiday would certainly be right; for that would then be the right day, since God Himself rested on it and then had it ordained as the Sabbath by Moses. Our Sunday is therefore a proof that the Sabbath was a ceremonial law; for the New Testament has not abolished or changed a single tittle of the natural law. Therefore Sunday with its celebration cannot belong to the natural law. Therefore, if the Sabbath law had been natural law, it would have had to remain with the divine order of the Old Testament. But if that one is not a na-  
If the Sunday observance is a divine commandment, the Sunday observance can be even less so, since it is not commanded.

P. But we already read in the revelation of St. John that the day of the Lord is mentioned. So the first Christians must have already celebrated it, and that by divine command; for that seems to be indicated by the words "the Lord's day," that it is so called because it is appointed by the Lord Himself as a day of rest. Therefore we also sing, "Today is the Lord's day of rest." From other passages it is clear that the holy apostles preached on this day. Apostles preached on this day, and that the first Christians came to the table of the Lord on this day.

from which it is easy to infer that the apostles not only approved of the Sunday celebration, but that they themselves must have ordered it; for it was one of the their office, to see to it that in the

Church honestly and properly, and this hole can only have happened again by divine command.

H. That the first Christians already celebrated Sunday is by no means to be denied. But the expression in the Revelation of St. John, "On the Lord's day," has no probative force here, since it does not express a command; for though it is used

the first Christians already celebrated, and it is therefore called "the Lord's Day", there is not the slightest reason for claiming that they did so on account of a divine command; for the commands of God are everywhere in the holy Scriptures in a definite manner and with brightness.

clear words, which is obviously not the case here in these words. Yes, I confidently ask you to show me a

certain clear word from the Scriptures, where the Sunday celebration is commanded; because also those other passages, which still refer to the Sunday celebration of the first Christians, as Acts 20, 7. 20, 7, where St. Paul preached on the first day after the Sabbath and the Christians broke bread; or 1 Cor. 16, 2, where St. Paul admonished those Christians to collect a contribution for the poor Christians in Judea on the Sabbath, contain no word of a divine command to celebrate on Sunday. On the other hand

It is just as certain that not only the first Christians, but even the holy apostles still celebrated the Sabbath and preached on it. The first Christians and even the holy apostles still celebrated the Sabbath and preached on it. Now, if one wants to prove that the holy apostles preached on Sunday and the first Christians celebrated it, that it must be celebrated for the sake of conscience, then one could prove from the fact that the apostles and the first Christians also celebrated the Sabbath in addition to Sunday, that the Old Testament Sabbath must still be celebrated; or that we Christians must now celebrate two or even three days for the sake of conscience, the Sabbath, Sunday and Friday, since the first Christians also used to celebrate the latter. So there were completely different reasons for

The first Christians celebrated Sunday because of the resurrection of Christ, the confirmation of the sacred office of preaching and the outpouring of the Holy Spirit. This was because of the confirmation of the holy preaching ministry and the outpouring of the Holy Spirit on this day. Spirit on this day. And if you claim that the Sunday celebration came into being by apostolic order, I cannot admit it; for the Scriptures record nothing of it. But even if I admit it, it does not follow that this was done by divine command; for the holy apostles otherwise ordered various things. The holy apostles ordered various other things, which therefore do not contain a divine command. Thus they commanded that the Gentile Christians, in order that the weak Jewish

Christians would not be annoyed, would not want to eat blood. Is this therefore a divine command? The apostle Paul had ordered the churches in Galatia to collect a collection every Sunday; is it therefore a divine command that a basin be placed in front of the church door every Sunday, or that the so-called bell bag be held around? Many similar things could be mentioned. If such orders, of which the Scriptures really tell us that they are apostolic, are not even of the kind that they were ordered by divine command, then this can be even less the case where there is nothing but human conjecture. Scripture alone could decide here. But since the Scriptures contain no divine commandment commanding Sunday observance, it is not valid to substitute human thoughts for divine commandments. Of the greatest importance here is also that which the ancient

Church Fathers report about the Sunday celebration. However, their reports and accounts of it are quite contrary to the assertion that as be-

The Sunday celebration is based on a divine commandment. In addition, the testimonies still come from assistants and disciples of the holy apostles. Apostles. Only in the third century does one come forward (Tertullian) who wanted to make the Sunday celebration a matter of conscience; for it is thus suppressed: One should postpone the daily professional business to another day, so that one does not give room to the devil. The latter, however, was otherwise not pure in doctrine, and then his words could well be taken in a good sense. There are ge-



There are certainly still such teachers and preachers in our day who are convinced in their hearts that the celebration of Sunday is based on freedom of conscience, but who, when they see contempt for the Word of God, or when they see that the greatest sins and disgraces are committed on Sundays, express themselves so sharply that one would think they were on the other side, which is not the case. In a similar way, I also explain it to myself when Veit Dietrich and other otherwise orthodox teachers of our church express themselves in their writings as if Sunday was commanded to us as the Sabbath was commanded to the Jews, which was certainly not their actual opinion; for they were pious, honest and learned people. As learned people they were well acquainted with the church fathers and therefore knew the history and origin of our Sunday. As friends, contemporaries or students of Luther, they were no less familiar with his interpretation in the Large Catechism, and as honest people they certainly confessed to it as to their own words. It always presupposes either ignorance or dishonesty when someone professes the confession of a church before the world, and then deviates from it even in one point.

(Conclusion follows.)

### Mission Report.

Dear reader, receive the following report about the mission among our Chippewa Indians graciously and do not be angry that the reports have become rare, scanty, even meager. They are, after all, a faithful reflection of how things stand today, and how the missionaries work in a barren and thankless field, where hardly here and there a meager plant sprouts or a little flower meets the peering eye.

The joyful enthusiasm with which the reporter reported on our Indian mission 15 years ago and earlier is increasingly giving way to the complaint that the Indians who have already been won over have mostly left their first love and that, on the other hand, the mission among the Indians is becoming more and more difficult because of the political situation, and is even becoming downright impossible for us at this time. Nevertheless, as long as the Lord had not closed all the doors through which we could spiritually enter into the poor people, it was due to us that we always strengthened the tired hands and refreshed the stumbling knees for new work.

Let us then see how God has governed our two stations and their missionaries in the last period of 1-1/2 years.

According to a resolution of the general synod of Missouri, Ohio and other states in the fall of 1866, the two mission stations in Michigan and Minnesota were to continue until God the Lord Himself would set a goal for our effectiveness among the Indians.

Accordingly, to begin with the station at Crowwing, Minnesota, the missionary Clöter prepared in the summer of 1867 to use the permission of the Synod to move his station at Mosswater Lake, about 80 miles northeast of Crowwing, among the Indians gathering around him there. In spite of the greatest difficulties, and in spite of the necessity of being absent from his family for a whole month, and leaving them without a male protector, he prepared a new home there, and erected a log house on the new place, which was to serve for the temporary accommodation of his family. Then the news reached him of the new treaty concluded by the United States with the Indians. This new treaty stipulates the transfer of the Chippewa Indians to two new distant reservations, one facing north at *White Oak Point* and the other facing northwest on a tributary of the Red River of the North. Of his month-long trip to Mosswater Lake, the missionary writes as follows: "I got quite tired of traveling on the old Mississippi this time. But it has not been like this since we have been here. It rained pretty much every day, and on July 18, when I was at Willow Lake, it began to pour down incessantly, so that after 36 hours the waters swelled to a veritable deluge. The oldest Indians say they have never seen such rain. Here in Crowwing there was great distress; some houses were floating, many could only be maintained with the utmost effort; the gardens were destroyed, the grass is spoiled. Our own garden and some others high up suffered no damage. The passage to St. Cloud was entirely inhibited for 14 days. As a result of all the rain, the mosquitoes are so bad that resting has become almost an impossibility. This is now the third time this summer that we have high water (hopefully the last). When I left Willow Lake, I was able to cut most of the bends of the very crooked Willow River, but had the disadvantage of not being able to find a foot of dry land until I entered the Mississippi toward evening. The following day I had to moor at the so-called Grand Avenue because of a thunderstorm and while I was standing on the bank, saving my things from the rain, lightning struck a pine tree hardly 100 paces from me. Without accident I arrived home." "The last few years," the missionary continues, "the Indians have had good times, but now the distress is beginning again; fish are

few on account of the high water, the wild rice is entirely destroyed, the rabbits, which were so exceedingly numerous in the last few years, and gave abundant food in winter, find dead, as also the young ducks. Enough withering grain and potatoes to grow to protect themselves from need, which would be very easy, have the In

dians have not yet learned. Wherever one goes, one meets hungry people and the begging is so great that one cannot help it. The Indian agent says that if the Indians do not leave willingly for their new reservations, they will have enough means to force them to leave in the spring of 1868. Accordingly, it does not seem expedient at present to proceed in establishing a station at Mosswater Lake."

Of the transfer of the Indians from the Crowwing area, the missionary reports the following:

"Crowwing, Dec. 10, 1867.

The removal of the Indians has been accomplished this fall, at least to one reservation above Bakegama. On the other reservation on the Red River Trail, northwest of here, no preparations of any importance have yet been made; but it is to be done next spring. For the removal of the Indians, about 140,000 dollars have been appropriated by Congress; this money alone, of course, is the issue in the whole affair, and the beneficiaries therefore seek to complete their contracts as quickly as possible, before another wind blows that could bring others in their place. For the Indians, the only result is that they are fed with rotten pork and coarse flour for a few months, and then left to fend for themselves, materially poorer and morally even more depressed than they already are. Of the 91,000 dollars earmarked for the so-called White Oak Point Removal (on the first reservation above Bakegama, so named from a point on the Mississippi called White Oak Point), 75,000 dollars have already been spent, namely on old pork and coarse flour, which was brought there in the fall, on the correct assumption that this would be the easiest way to lure the Indians there. Now the fact is reported: the Indians have been transferred without difficulty; and the money is being raised. It is difficult to say what will happen next year; in all probability most, perhaps all, will return to their accustomed places as soon as the rations up there cease; admittedly, they will then no longer have any right here, but the government will probably not use force to drive them away; after all, the purpose has been achieved, i.e. the money is in the pocket. Whether we will now find room for our plan of a settlement at Mooswasser Lake is still open to question."

What is reported here finds its confirmation in a subsequent letter of January 25, 1868, in which it thus reads:

"A special order has just come from Washington saying that the Indians must leave this year. I wonder if force will be used. If only the

Indians could be able to put themselves under the law, then they could make claims like the whites, and nobody could drive them away then! But is that at present possible to demand from them? As long as the Indians only expect their maintenance from the government, things cannot get better with them; they only become more and more indolent, beggarly and immoral. The only way to make them independent is for them to learn to earn their living honestly. This realization seems to be gaining ground among many Indians as well, but they do not know how to attack the matter properly and have no perseverance.

Will God still show us a way to go in the mission? In the meantime, I will use the time I have been given to work ahead in the language."

A letter from Miss. Clöter dated April 8, 1868 from Crowwing melet the following:

"The winter has been very hard here with deep snow. About 14 days ago we had wonderful weather, warm as in summer, so that the snow on the open places melted soon and also the ice on the river started to move; then all at once cold weather occurred and commanded standstill, so that we have already for more than eight days the rare spectacle that the river from here downward is free of ice, but upward just from the mouth of the Crowwing - River still stares in the wintry dress. Since then, the ice has only become firmer and still makes no appearance of leaving. As for the mission, it is becoming more and more difficult and causes me much distress. The colonization I proposed can only be carried out at considerable cost. We would also have to have more forces; I could not carry out the task alone. Furthermore, even if the most important means and forces were used, the success would still be very questionable, since the fickleness of the Indians could very easily make all efforts and sacrifices on our part futile, and even since the latter would probably be the case.

"Through the last treaties, the conditions of the Indians here have become very loose and uncertain, so that there is at least no prospect of their consolidation. Through the repeated processing of the Indians for removal, however, the Indian character, which is already not praiseworthy, becomes more and more miserable and base, so that nothing can fill an honest person with greater disgust than to get to know Indians as they are today. I do not like to express my conviction on this point, which, by the way, is shared by everyone who has lived among the Indians, because it could easily arouse the suspicion that I have lost the will to do my utmost to help these poor people.

help them. Of course, this is not the case; rather, the boundlessly miserable condition in which they find themselves fills me with heartfelt pity and true sadness; but I really do not know what else to do. One can certainly not call the Indians a field of work waiting for the harvest (in the narrower sense), although there may be a few among them who can be won over.

"So far this year, I have not been able to make any trips among the Indians, hope but to set out next time, when the river has cleared of ice. My family is well up in the latter period; in the first part of the winter the children were much ill; especially my eldest daughter suffered for a long time from bilious fever."

So much for the reports of the noble missionary, who would have gladly reported more of his effectiveness, if the Lord Himself had not withdrawn the field of work from him. Truly He is a hidden God in Israel!

Moving on to Missionary Mießler's station in Isabella County, Michigan, we were dealing with the preservation and advancement of a once hopeful Indian community.

If now our sorrow had to become loud with regard to the station in Minnesota, that in the series of years after laborious work there is still little established that would be worth running in front of human eyes, our sorrow is even greater when we speak of the station Isabella in Michigan. The Indians who were transferred there have for the most part long since fallen from the first love and from the stony rocky land on which the little plant of godliness that has already sprouted from the good seed has unfortunately withered, and even those with whom the little plant has not yet withered completely give it so little care that it is in danger of dying at any moment.

The missionary, who had long complained that the Indian community, surrounded by Methodists, had unfortunately given more and more ear to the whispers of the latter, so that the Sunday services ordered by him were attended more and more rarely and sparsely, had, since to found a community school, because of the already existing government schools, seemed to him impractical, taken over one of the existing government schools for the Indians and taught there also the catechism and biblical history. Unfortunately, the longer the school was attended, the worse it was attended, so that the missionary often pursued his profession with a very depressed spirit.

In February 1867 he complained very much about a persistent cold of the brain, which he had contracted on a winter trip to a conference in Saginaw City.

With God's faithful help he recovered from this illness and was able to resume school, but his whole nervous system seemed to be weakened and attacked for a long time.

The Indians were then in place, so that the missionary could count on some church attendance on Sunday; but soon after, the lack of food drove them away to feed their families.

On July 13, 1867, Missionary Mießler wrote that he had unfortunately not been able to travel to the synodal assembly in Adrian because of his own weakness and because of serious illnesses in his family, especially consumption of his oldest son. From his Indians he reported that the great need prevailing among them had induced the government to give them their annual payment now instead of next winter, and that the Indians were now coming home to receive this payment. This news was a very desirable one to the writer of this, as the commission desired by the general synod to inspec-

The commission, which had already been appointed by the General Praeses Walther and the undersigned, was to visit Mießler's station within a short time and to report on it. Now it was certain that this commission, consisting of Professor Selle and Pastor Beyer in Chicago, would meet the Indians at home. The commission was not long in coming, but arrived at Frankenlust on the 18th and 19th of July last, and from there continued their journey to Isabella County. They arrived safely at the mission farm on the evening of July 20, after much travel hardship through the woods of Midland and Isabella County, and since the following day was a Sunday, they attended the afternoon church service which the missionary held for the Indians in the district schoolhouse (6 miles from his home). (On Sunday mornings the Methodists have the privilege of holding church in this schoolhouse). Thirty Indians (wives and children included) and among them many Methodists, might have been assembled; the removal and entrance continued throughout the service. Unfortunately, the brethren found the formerly lively congregational singing completely silenced; since the Methodists gave the Indians the example of leaving the singing to the preachers alone, ours gave up singing again.

The sermon was preached by the missionary in the Indian language, but unfortunately not freely, but read from the Concepte. Since the congregation was too mixed to find a suitable

In order to justify the address to our people, they were summoned to the following day to the apartment of Miss. Mießler. In the meantime the Commission learned the following statistics of the station, that in Isabella County only five families and a few individuals belonged to the congregation. Only two families belong to us completely, the other three are half Methodist after

their number of members. In Bethany, services were held twice every Sunday, in Isabella on no Sunday more than once. The log church built at the beginning (10 miles from the mission house) could later no longer be used as a meeting place, since it was no longer in the center of the homes of the church members. Instead, the missionary received permission to preach in the schoolhouse, which is also four miles closer to his home. The attendance of the church services in the winter of 1866 and 1867 looked so sad that they almost completely disappeared, and even in the spring and early summer of 1867, preaching could only rarely be done. Of the pupils, only four belonged to our congregation; the rest were Methodist children, and the average number of children attending school at all was about fourteen. - Regarding home visits, the missionary went to the faithful several times a year, especially in cases of illness; however, the lack of skill in the language, as well as the caginess of the Indians, stood in his way. They never complained about spiritual distress and showed no need for reconciliation. Thus, even the Holy Communion has never been offered to any of our Indians. No desire for it had been expressed and, unfortunately, it had never been preached in person. The missionary said that external reverence for the Word of God could only be observed in a family of four and in six other persons. Adults have not been baptized by him in Isabella; indeed, only two Indians are known to him who are still pagans. One of these has long enjoyed the preaching in Bethany, but has always despised it, while the other person, a Gentile woman, has only just moved there. All other Indians, except our few, are either Methodists, as far as the missionary knows, i.e. mostly indifferentists, or apostates or outcasts from the Methodists.

The missionary baptized ten children in the last six years, but four of them have already died. Church funerals did not occur despite many deaths, although the Indians of Bethany were accustomed to them. Individuals were quickly buried by Methodists and some died on their forays far from Isabella. In the four marriages performed by the missionary, one part of the prospective spouses was Methodist.

(Conclusion follows.)

## To the ecclesiastical chronicle.

**Antichrist.** Among the signs that reveal that the Pope is the Antichrist, there is also this: according to the prophecies of the Scriptures, the Antichrist will mix with the worldly government, yes, The Antichrist is prophesied in the Revelation of John to make it "impossible for any man to buy or to sell, except he have the mark, or the name of the beast. (Rev. 13:17.) How the pope has always fulfilled this, rebelled against kings and emperors and overthrown all civil orders when they were against his plans, wherever he could, is known to everyone who knows the history of the antichristian papacy only a little. Recently the present Pope Pius IX has shown that the same rebellious spirit, contemptuous of the Majesties, hostile to all civil order independent of him, is in him as in all his ancestors, although the rage of the popes in this respect has become almost impotent and ridiculous, since the Reformation has quite put an end to them in this respect. The matter we want to communicate is recently this. Three and a half years ago the pope, through his accomplices, succeeded in having the Emperor of Austria enter into a treaty with him, called the "Concordat," by virtue of which the Roman Catholic bishops were granted a quite extraordinary power in Austria. This Concordat was finally abrogated by the Emperor this year, since he realized that no peace could be and remain in his realm. What does the pope do now? In a so-called Allocution, which he held in the secret Consistory at Rome on June 22 of this year, he not only calls the new "laws enacted by the Austrian government abominable", and "rejects and condemns" them, as he says, "by virtue of our apostolic authority", but also finally adds: "By virtue of the same authority we declare these laws, together with their consequences, to be absolutely null and void and forever invalid" (*nulliusque roboris fuisse ac fore*)! So reports the Catholic Church Newspaper of the notorious buffoon Maximilian Oertel of July 23rd of this year. There must then hear again the antichristian lion roar, as in the old days, only that now just those are least frightened by it, whom this lion wants to frighten with it from his den of prey. Who wants to see, however, can see it, how the pope would deal with all states and state laws which are not in his favor, if he only could. The spirit of the revolution has made this repugnant sitting in the temple of God, who exalts himself over everything that is called God (2 Thess. 2, 3. 4. Joh. 10, 34.), poss. W. [Walther]

**The Prussian Union** is wrapping its arms of love ever more tightly around the newly acquired Lutheran state children, and it is becoming increasingly clear that the latter will not be able to escape the embraces in the long run; they will have to let themselves be loved! What is important is the fact that the

Lutheran Conference in Hanover, which met there at the beginning of July, had toward the Prussian lover. has made. Hopefully, she has shown her teeth strongly and displayed a sufficient dose of old Lutheran roughness and denominationally bornirte unpleasantness, so that the Union lover has been taken aback and has become somewhat puzzled in his urge. The fellow does not understand a timid negative answer at all; he has already had too much luck in and with the world not to interpret a mild and gentle rejection of his advertisement for mere stupidity, which only challenges to all the greater boldness. Unfortunately, there are such lovers who must be rudely rejected if they are to understand how one actually means it; and the Union is such an impudent lover. - For the Unirt Church in Nassau, a separate Consistory has been established, of course a Unirt one. Subordinate to this unirte Consistorio, however, are also those congregations that are located in individual parts of Hesse-Darmstadt that have recently become Prussian. These were previously Lutheran, and it would have been easiest and most natural to assign these congregations to the Lutheran Church of Hesse, to which they are in any case initially adjacent. But the fiery Prussian love of the Union did not permit this; without asking long for the counter-love of these Lutheran congregations, it immediately seized them and took them into its arms. This is not right, it is obviously an impudently intrusive love. Will there also be a case of putting united congregations under Lutheran rule? Whoever presented such a question to the astonished Ober-Kirchenrath of victorious Prussia would probably receive the well-known Amtmanns answer: yes, Bauer, that is quite different! - The opponents of the Union in Hanover are, as "Immanuel" reports, unfortunately not united. The larger party wants to dispute the Prussian unionist importunities "with mildness and moderation". That would be all right if only the Union also loved with "mildness and moderation"; but since it does not do so, this larger party is already as good as defeated, has already been overcome. On the side of this larger party is the Lutheran Consistory of Hanover, on the other side is Pastor Harms, Grote, Lohmann, Ueltzen and others. These "latter" do not allow any unchurched person to partake of Holy Communion except in death. The others admit a Christian as a guest, provided he professes the Lutheran doctrine of the Lord's Supper, if he desires the Holy Communion from them for one reason or another. Communion from them for one reason or another. It is a peculiar guest-feeling to be able to go to Holy Communion for "one reason or another," either Reformed, or unchurched, or Lutheran, depending on the reason. The fight will probably not be won in this way. The struggle will not become too heartbreaking in this way, for it would be just as wonderful if an unchurched person should not find "one reason or another" when he desires Holy Communion from a Lutheran pastor as it would be if he did not. Holy Communion from a Lutheran pastor than it would be

It is easy to explain that the latter, especially if he should be somewhat anxious because of the peculiar tendency of Union love to chase unpleasant pastors from office, should declare "one reason or another" as sufficient for admission to Holy Communion. The larger party calls the view "the one or the other reason" sufficient for admission to Holy Communion. The larger party calls the view of the smaller one in short the rigorist, harsh one, and it should consider the influence of the latter on the whole struggle to be without influence because of the small number of heads. Influence in the struggle against the impudent, godless Union, this denier of truth under the pretense of love, will undoubtedly only have those who are really determined not to give in, that is, not only to make speeches in a large crowd, but to be individually rigorous and harsh to the point of dismissal and expulsion, but this requires faith, faith, of course, is not everyone's thing. - —

Different ways of celebrating the Reformation in America and Germany. The Volksblatt for the Lutheran congregations of the Immanuel Synod says: "The Lutheran brethren in North America celebrated the 350th anniversary of the Reformation in the fall of last year, but much differently than we Lutherans in Germany. Our celebration of the Reformation has had a quiet, serious and melancholy character throughout; in America they have rejoiced loudly at many external festivities. . . The Lutheran Church in Germany resembles the little house in the vineyard, the hut in the pumpkin patch, the devastated city; its children sit on its ruins, as Jeremiah once sat on the ruins of Jerusalem: we lament and weep, like the Jews in a foreign land. It is difficult for us to rejoice aloud. We do not despair, for we know what is written in Psalm 46: "Nevertheless the city of God shall be glad with her fountains, where the dwellings of the Most High are. But when we see before our eyes the ruins of what our fathers built, and one country and nation after another swallowed up by the curses of union and unbelief, who will blame us if our flesh becomes sad and we prefer to hang our harps on the willows? Thus we celebrate the feast of the Reformation with thanksgiving to the faithful God, who has given a blessed glow of the bright light of His Gospel into our hearts; we celebrate the Reformation with a firm, joyful certainty of victory, that the kingdom of our Lord Jesus Christ will finally triumph over the devil's kingdom, and over all the anti-Christianity of our time, whether it is called pope or union or whatever else it may be: - but we cannot celebrate Reformation with bright, loud jubilation, but in view of the "devastated city" with quiet seriousness and with deep melancholy.

"How very different are our Lutheran brethren in North America! They, too, are in the battle and strife against the devil.

But when they look back at the short history of their church in America, they must burst into loud rejoicing; for obviously for the Lutheran church in North America there is not the time of destruction and shattering, but the time of building up and gathering; the desert begins to green and blossom. How should our brethren not be joyful?

"We do not begrudge them this, indeed we are heartily comrades in their joy, just as we are convinced that they too share heartily in the tribulation under which our and their Church here in Germany is groaning. . . Well, it is the same God and Lord to whose glory our brethren in North America rejoice and sing praises, and for whose glory we here contend with much cross and groaning. There is a time for everything. It was given to King David to "dance with all his might" before the ark of the Lord with "shouting and trumpeting"; it was given to Jeremiah to weep on the ruins of Jerusalem, and both the dancing of King David and the weeping of the prophet Jeremiah were for the glory of one and the same Lord. So we rejoice that "our mother's children" in North America are doing well to "shout and sound the trumpet"; may they not forget us who weep and mourn; may they remember us in prayer and intercession, remember also the poverty of our churches with gifts of love.

### **The German Lutheran Secondary School in St. Louis, Mo,**

has now been in existence for one year. It is true that the old saying "All beginnings are difficult" applies in a special sense to this first year of its existence; but far from the various difficulties, which had to be overcome, having discouraged the supporters of the institution, they are rather joyfully confident that the Lord, who has helped up to this point, will also continue to help. The school is not only to be continued in God's name, but also to be provided with more teachers in the new school year. In the first year, the means did not allow to employ more than one teacher, who would devote himself entirely to the school, in addition to two assistant teachers. In place of the latter one teacher, who was only appointed for one year on a trial basis, two have now been hired for the second year, and we can inform all friends and patrons

of the institution of the joyful news that we have been so fortunate as to appoint as director of the institution Mr. F. A. Brackmann, until now professor. A. Brackmann, hitherto professor at the State University of Maryland, an excellent, thoroughly educated philologist (linguist) and well versed in all subjects of pedagogy, and as a second teacher Mr. Krauß, hitherto teacher at one of the local community schools, an able

technologists. The acquisition of this double teaching force makes it possible to divide the school into two classes in the second year, both of which will receive instruction for the full school term, and therefore, of course, to accomplish much more than in the first year, in which the one class was necessarily composed of boys of very unequal ability. Pastor Schaller will continue to give religious instruction. Therefore, we call upon all Christian parents, who wish to give their sons, who have already been confirmed, a thorough preliminary education for any profession in life, to send them here and to allow them to attend our "higher citizen school". According to reports, Prof. Brackmann will make preparations in his time to be able to take in foreign students for lodging, board and special supervision; until then, parents who want to hand over their sons to the school and do not know of a local family in which they can accommodate them in body and soul, should write to Pastor G. Schaller here, who is willing to take care of the accommodation of foreign boys in suitable families for cheap compensation. The fee for instruction during one year for a boy is \$40.00. Referring to a more specific description of the institution in No. 23, Year 22 of this journal, we repeat only this much, that in our "Citizen's School", first of all, in a two-year course, thorough instruction is to be given in the following subjects: Religion; German and English language (reading, writing, speaking, grammar and stylistics in both languages); general, American and German history and geography; mathematics (in all its branches); natural history and natural theory; accounting; drawing; singing; gymnastics. The requirements for a boy to be admitted are: 1. that he is already confirmed; 2. that he can read German fluently; 3. that he is able to rewrite dictations; 4. that he has some experience in arithmetic of the four species, and 5. that he is willing to submit to the Christian school discipline. The new course will begin, God willing, on September 1 of this year.

Now, you dear parents, who, even if you do not consider it good to let your sons study, nevertheless wish to give them a good education without exposing them to the dangers that are connected with the attendance of religionless or false-believing or even anti-religious schools for the youth, here you have a splendid opportunity for it. Use it, if you are able to procure the means. You will not regret it, God willing.

The board of the German Lutheran higher citizen school in St. Louis, Mo.

C. F. W. Walther, Chairman.



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## Church News.

On the 4th Sunday after Trinity, July 5 of this year, the candidate of the sacred office, Mr. C. W. Baumhöfener, was ordained. W. Baumhöfener, after he had passed the prescribed examination and had received and accepted a regular appointment from the German Lutheran congregation in East St. Louis, Ill., was solemnly ordained and inducted into his office by the undersigned on behalf of the High Presidency of the Western District in the midst of his congregation.

May the Lord Jesus also be sun and shield for this servant and crown his hard work with blessings!  
E.A. Brauer.

Address: Lev. 6. IV. Lanwloekener,

Lasb 8t. Louis, Ill.

Mr. Carl Schmidt, candidate for the sacred office of preacher. Preaching, was ordained and inducted by me on the 5th Sunday after Trinity, July 12 of this year, in accordance with the commission received from the President E. G. W. Keyl, with the assistance of the Rev. T. Körner in the midst of his congregation.

May God grant him many and abundant fruits for eternal life.  
F. W. Föhlinger,

602 Last Isintii 8tr. Asm Vork, N. V.

Address: Rev. 6. 8elnni6t,  
120 84tk Ltr. bstvr. 3ä L 4tk ^.ve.  
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## Synod announcements.

The Synod of Missouri, 2c., Eastern District, is holding its sessions this year, s.G.w., from August 26 to September 2, 1868, at Richmond, Va. Objects of discussion are, first, theses by Prof. C. F. W. Walther, **"The Evangelical Lutheran Church the True Visible Church of God on Earth."** Secondly, a paper by Past. O. Hanser: **"How can we also make use of Dr. M. Luther's exhortations and warnings concerning the future?"**

The parochial reports are not to be forgotten. H. Hanser, Secr.

The brothers and guests who intend to attend the proceedings are requested to notify the Paster loci in good time.

L. Lochner.

Bor 134 Richmond, Va.

This year's meetings of the Middle District of the Lutheran Synod of Missouri, Ohio and other Sts. will, God willing, commence Wednesday, Aug. 12, at the congregation of Rev. Eirich at Zanesville, O. They will end the 18th of that month. M.; on the 19th pastoral conferences will be held and on the 20th they will travel home. Main subjects of discussion are:

1. the theses of Prof. Walther on the Lutheran Church remaining after the trial of the Northern District (Thes. XVIII. L. p. III);

2. an essay about christian family life. Family Life.

Synod members, including guests, are asked to notify their attendance a few weeks in advance to Rev. Eirich a few weeks in advance. Parochial reports are to be submitted to the synod, also by the pastors who are not entitled to vote, and not to be sent to the secretary afterwards.

Th. Wichmann, Secr.

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## Conferenz displays.

The Wisconsin Pastoral Conference will be gathering, Lord willing, Aug. 28-Sept. 1 in Sheboygan.

G. Reinsh, Secr.

This year's general teachers' conference will be held on August 5 and 6 in the seminary building at Addison, Du Page Co., Ill. Brethren who wish to attend this conference are kindly requested to notify the professors or teacher Bartling. Main subject of the discussion: How far does the supervising office of a pastor extend over the parish school? Professor Selle - speaker.

On behalf of

Chr. gap.

The Minnesota Pastoral - Conference will assemble, beloved it God, from the 4th to the 8th incl.) Sept.

in Minneapolis, Minn. at the home of the undersigned. The subject of the proceedings will be the paper on the law in "Doctrine and Order," VII, Nos. 11 and 12. The dear brethren wish to come well prepared and at the proper time. ,  
- I. Herz e'r, d. Z. Secr.

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### **Ads.**

The new school year begins on Sept. 1. The new school year begins at the local school teachers' seminar. Applications for the admission of new students should be made now. No preparations have been made for the admission of unregistered students.

Addison, July 1868.

On behalf of the teaching staff J. C. W. Lindemann.

**Some expeditors of our exchange sheets**, instead of simply addressing "Lutheraner" or "Lehre und Wehre", either prefix or suffix the name of the undersigned to this address. The consequence of this is that postage must be paid for such exchange sheets. The attention of the relevant forwarding agents is therefore humbly drawn to this by

C. F. W. Walther.

So just appeared:

Proceedings of the 14th Annual Meeting of the Westl. District of the German Lutheran Synod of Missouri, Ohio, and Other States.

in 1868.

Price per copy with postage 25 Cts.  
M. C. Barthel.

### **To the message.**

The history of the Reformation is complete and has largely been passed on to the purchasers. I now take the liberty of urgently requesting that you do not delay any longer in sending the amount owed, since I am obliged to put my business in order.

Since I am very ill at the moment, my correspondents will not take it amiss that the letters addressed to me have not yet been answered.

Columbus, O., July 18, 1868.

A. Schlitt.

Available from L. Volkening, St. Louis, Mo:

Is the Pope the Antichrist? Based on the Word of God and according to the Confessions of the Lutheran Church, by Brunn, Lutheran pastor. 25 cents.

Dr. M. Luther's church postilion, epistle sermons, 3 volumes. Geb. H4.50.

### **Instead of 49 thalers - at 19 thalers!**

the 91 volumes published so far (Vol.1-9 and 16-67 German and 1-30lat.) of Luther's.sämmtlichen Werke. (Erlanger Ausgabe), supplied by the bookshop of Johannes Alt in Frankfurt a. M.

(Receipt and thanks.

For poor students^ received through Rev. Vetter from Mr. H. Gerdeng at Warrenton, Mo., \$2.00. From Mr. G. Gerding there 50 CtS.

C. F. W. Walther.

### **Received:**

To the Seminar-HauShaltr From the (Norwegian) congregations of Mr. Past. Koren \$100.25. From Heinr. Siever from Past. Muckel's parish 1 side piece, t shoulder. From CollinSville parish: 300 lbs. of flour. Coll. in Past. Sprmgeler's parish \$8. From Mr. Schneller of Zion's district there \$2. From Mr. Laumann of Carondelet parish \$2. From the gentlemen gardeners there throughout the semester repeated plentiful supply of kitchen vegetables. From the local bakers, Messrs. Koch, Stricker, Renniecke, Ulbrich and Kraft weekly remaining bread. Mr. Freund, the restaurateur, provides the rest of the food.

For poor students: Through Past. Sappervom of the women's association of his congregation \$10. Mrs. H. in Cleveland K5 for Sprengeler. HochzeitS-Coll. bei H. Albers daselbst tür M. und H. Wyneken \$13. By Past. Merz by Wittwe Tormöhlen \$5, Fr. Stahl \$1, by himself \$1. At the mission feast at Thornton Station, Ill, was collected" and given to the undersigned \$120.38, after deducting travel expenses for the feast preachers §<t 0.43 for Brunn's new scholars, namely to defray their travel expenses from New York here. A. Crämer.

For the church building in Egg HarborCity from the congregation of the Rev. Keyl in Philadelphia \$31.05, certifies with gratitude

E. T. Richter.

For the Lutheran Hospital in St. Louis, the following gifts are still to be made: From A. Lorenz i" Paitzdorf, Perry Co., Mo. for the happy delivery of his wife \$2.00. F. W. Schuricht, Kassirer.

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**changed addresses** r ssollann Laul (Grosse, teacher, 8alrevi!!e, kauäolpb Oo., III.

0. yummy, teacher, your ok lev. tube varnish,

. Oskkosk, ms.

### **Modern Roman polemic against the Lutheran Church.**

(Continued.)

Dr. Westermeyer asks further: 6) "If the spirit of error has devastated the church for at least a thousand years and has filled it with all kinds of evil, so that the divine leadership of the church must be doubted, why should one not be allowed to consequently doubt the divine foundation, since one is allowed to judge and condemn the root according to the stem and the beginning according to the course? Here one could come to the suspicion that the Muthwillige Setzer played a trick on the vr. W. a hoax and foisted this question, for mau should not consider even a papist theologian guilty of such corrupt absurdity. To judge the root according to the stem, and accordingly to judge the foundation of the church, according to its later disruption, as ungodly, if only for the purpose of tempting Lutherans: that is an unprecedented, especially Westermeyerian logic. Just "for the sake of curiosity" only a few conclusions *à la* Westermeyer: The trunk of that oak reaches 100 feet straight up, consequently its root must reach 100 feet straight down; the trunk of the fig tree bears sweet fruit,

Therefore, he must have a sweet root. In direct contrast to Dr. W., we conclude irrefutably: As little as one may doubt the truth of the first article of the Apostolic Symbol, although the devil has so horribly corrupted and destroyed the good creatures of God; just as little may one doubt the divine foundation of the church, although the Antichrist has "devastated it for a thousand years at least and filled it with all kinds of evil". Mau sees from this that the learned vr. W. has made an unfortunate move with his 6th question, if it has not been foisted on him.

If, by the way, Rev. Leydel, among other quite correct remarks, also says that the Catholic Church cannot be repaired at all, because the foundation and the main walls of the building are lacking, this is at least very misleading, because the universal Church, according to the promise of Christ, has never lacked the right foundation, which even the tyranny of the Antichrist and the gates of hell have not been able to overcome.

If Dr. W. asks further: "Where did the church of Christ stand during this time?" Dr. Luther answers: "As Paul prophesies in 2 Thess. 2, 4. that the accursed Antichrist will sit in the temple of God (not in the cooling stable). But it is God who, through His wonderful omnipotence, has, among so many abominations and devil-worshipping, nevertheless brought the young children through baptism, and quite a few old people, but very few, who at the end of their lives have again adhered to Christ." Dr. W. further asks: "And so one should not doubt the divine foundation of the church?" Why does he not say his heart's reason rather freely without all dodges: We arch-papists have long since come to terms with the Pilate question, "What is truth?" and profess in our hearts only the one truth, that there is no beatific truth at all; and I for my own part "do not belong to the sentimental natures" that I could not openly confess this and shake off even the most formidable proofs to the contrary from me like a poodle from the rain. We arch-papists have long since ceased to believe in the divine foundation of the Church and have therefore sought to get our sheep out of the woods when the time comes. To us, the church is only a masterfully structured hierarchical state for the best possible care of the belly, which has set itself the task of making the whole world its subject and subject to interest - and the world belongs to the most cunning and powerful. What do we care if a pope "leads countless peoples in heaps with him to the first possession of hell"; what do we care that Peter 1 Pet. 5, 2. 3. admonishes us: "Feed the flock of Christ, as you are commanded" etc.; what do we care that he 2 Pet. 2. so clearly prophesied our doings and our end: We only need Peter's name and

Primacy to impress the people. We cannot make use of his teachings and must only see to it that the laity do not learn them, and where we must allow them to read the Bible against their will, we must see to it by appropriate marginal notes that they understand it according to our meaning. Our motto is: Earthly goods, violence, power and dominion, or ruin. Archbishop Paul Melchers of Cologne, Germany, has not been embarrassed to state openly what the papacy is based on and what it stands and falls by, by proving in detail on Jan. 27, 1868, in the *Gürzenich*, on the occasion of a large assembly, "that the princely power of the popes is an absolute necessity. Of course, nothing is easier to see than that. "The papacy founded by the devil" has reason enough to doubt the divine foundation of the papal church as such. After all, all the promises made to the church refer only to the invisible congregation of the saints, the little sheep who hear their shepherd's voice, while the Holy Scriptures of the Old and New Testaments refer to the Church as a whole. The Holy Scriptures of the Old and New Testaments contain only prophetic reflections, warnings, threats and terrible curses for the antichristian papacy. Forsaken and rejected by God, it is therefore the inevitable fate of the papacy to ensure its own survival and victory in the restless struggle for earthly goods, power, might and dominion, on which it alone can rely. And one must give the papacy the testimony that it is doing everything humanly possible in this gigantic struggle.

According to his 6th question, Dr. W. does not seem to want to admit any devastation and disruption of the Roman Catholic Church and no evil in it, and to consider everything that Dr. Luther fought against as such to be the right state of flourishing of it. For a thinking person can only understand him in this way: If the church could have been devastated for a full thousand years, etc., the divine leadership of it would have been nothing. If one does not want to doubt its divine foundation, then everything that Dr. Luther considered evil in it and fought against must have been quite excellent, and it is a pity that so many things that today would still be quite profitable and good to take along, had to be abandoned for his sake. "If it is so, namely that the church could have been filled with evil for a thousand years, Dr. W. continues, "then Luther is completely in the right with his writing that the papacy was founded by the devil. Admittedly, we would like to advise the doctor, ecclesiastical councilor and city pastor of St. Peter in Munich, not to leave it at this pleasing confession, but to have Luther's aforementioned mighty writing printed for dissemination, not only in his congregation, but in all Catholic Christianity; it would to some extent make up for what he did with

has spoiled his vituperative writings. If now Past. Leydel, as Dr. W. writes, replied to this: "no man has asserted this and no man wants to assert it"; so the latter is perfectly right when he closes this section with the words: "Luther has asserted it, many of his followers after him likewise, and he, who does not want to assert it, comes, without wanting to, to the same result by the terribly compelling power of: Either - Or."

Dr. Westermeyer's 7th question is: "If Christ is the Son of God and the promises made to His Church are not vain wind, is it conceivable that a thousand-year kingdom of error lay between the Church of the first centuries and Luther in the middle?" To the quite correct answer of the Past. L., the clear sense of which is at first completely distorted, as if by the assertion - Christ had given his promise to the church, not to a single particular church, but to all in all confessions who joyfully confess Christ as the God-human Redeemer - also the Zwinglians and Calvinians were quickly allowed to slip into the church, Dr. W. also answers, among other things: "This wondrous invention was not known in former times. In former times, the principle of the Roman Church was: "He who does not belong to me does not belong to the church"; "he who held to the pope was considered to belong to the church, and he who stood outside this community was not; that faith in Christ, the Son of God, sufficed to belong to the church, was not known even in former times - everything brand new!" Well, this is indeed a papist confession without guts, guts, sincerely off the cuff. If Dr. W. considers his opponent's answer "a gracious compliment against the Catholic Church," because there is also room for true believers under the papacy in its concept of the church; we, on the other hand, have every reason to complain about Dr. W.'s rudeness and the ruthlessness with which he excludes all non-Roman Christians without exception from his concept of the church. On the basis of this, of course, neither all those Christians who before Dr. Luther's time belonged to the Waldensians, Hussites, etc., nor all those who after him in Protestant Christianity have held and still hold to Christ as the God-man Redeemer, should belong to the church, but be damned heretics. If, in order to be consistent, one wanted to "judge and condemn the root according to the stem and the beginning according to the course", then there could have been no members of the church and no church

at all for the first 600 years until Boniface III, because from the time of Christ until then there had been no pope. There would then be a 600-year empire of error between Christ and Boniface III, and the whole thing would boil down to the judgment of that Roman priest at the time of Dr. Luther, who at the coincidental

When he looked at St. Paul's letter to the Romans, which was probably completely unknown to him, he threw the New Testament out of his hand quite unwillingly with the words, "Has Paul also become Lutheran?" Then the St. Then the holy apostles, not even Peter excepted, with their doctrine of justification, of the church, etc., were essentially the same as we Lutherans are, because the name does not matter, and the papacy can then be nothing other than a hierarchical tree without a root, brought about by infernal forces and human arrogance. Because there has been a Christian church since the time of Christ and because, according to God's Word, all believers of all times belong to this church in fact and in truth until the last day; because Christ did not found a papacy, but a holy Christian church, this church must be something completely different than the hierarchical splendor of the papacy, and we are grateful to Dr. W. for having confessed this to us so openly and honestly. But he may expect all the less from us that we will allow ourselves to be subjected, for the sake of the Lord Jesus Christ, the only head of the church, and for the sake of the congregation of the saints, to the changelings of both, namely the pope and the Roman Babel, which he has imposed upon us.

If Dr. W. had said that the non-Roman true believers do not belong to the pope, we would have to agree with him; for all believing children of God are too dearly bought with Christ's blood to be his or any man's servants voluntarily, if they had a clear understanding of what the pope is according to God's word, 1 Cor. 7, 23. 7, 23. But when he says that they do not belong to the church, in spite of their faith, and only because they do not hold to the pope, he thereby proves, in strict contrast to St. Thomas, his blatant opposition to the pope. Thomas, he proves at the same time his blatant Roman fanaticism and his intimate relationship with the enthusiasts and even the Mormons and Turks. For these all consider everyone, regardless of whether he believes or not, to be a heathen and a tax collector, or an unholy person or a dog, who does not at least outwardly adhere to their group and join in. Not only is Christ, the only mediator (1 Tim. 2, 5. 6.) overthrown from his throne and the Antichrist put in his place, but also the whole gospel is taken out of the equation and trampled underfoot and the rule of faith based on it (Rom. 12, 7.) is totally denied and broken. Whoever, with the help of papist infallible interpretation of Scripture, can so lightly lie about the literal, grammatical meaning of Marc. 16, 16. Rom. 3, 28. Eph. 2, 8. Gal. 3, 6-11. etc. and claim that the doctrine clearly contained therein is "brand new", cannot be surprised when he writes in his declared hostility against the gospel: "Whether the promises of Christ, in spite of this faith in His divinity, are not vain after all?"

wind, is not difficult to deduce." Once one has so obviously thrown all Christianity overboard, abandoned the foundation of the church and the basis of the prophets and apostles by turning the beatific doctrine into damned lies, then it is henceforth quite indifferent whether the repugnant whom one is supposed to worship in Christ's stead is called Pabst, or Mikado, or Sultan, or Dalai Lama.

(To be continued.)

## Mission Report.

(Conclusion.)

On Monday, July 22, the appointed church meeting was held at the missionary's home. In addition to the faithful young man Philip, who had once taught in Fort Wayne, five of our church members and two Methodists were present. Of the latter, one was probably only present out of curiosity, but the other as a representative of his Lutheran wife. Philip acted as interpreter. First of all, the purpose of today's meeting was communicated to the Indians and it was presented to them how the great love of God in Christ for us and for them had moved the Synod about twenty years ago to give them a preacher of the pure Word and Sacrament and to keep him until now. Next to the mission of His dear Son, it is the greatest act of grace of God that He gives the preaching of His precious Gospel, and it is the most despicable sin if one despises this preaching. Unfortunately, we had such news about our Lutheran Indians of Isabella, which made us fear that they were despisers of the word and grace of God. In response to the request that the Indians also speak out, one of the Indians explained at length that it was not right that they had not been more diligent in attending church services; but the cause of this was mainly that they could not understand the Bible or book reading, as he called Missionary Mießler's sermons. It would be better if he would speak to them through an interpreter, then they would be able to understand him and the church attendance would be much better. Upon further inquiry, the dignified old man Wabigomshkom explained that he did not understand all of the missionary's words, but that he could follow his sermon quite well, so that he knew what he wanted to say. The others also testified to the same. When asked whether they would understand him if Missionary Mießler spoke a little louder and more clearly, they all answered, "Yes. So the missionary was asked by the commission to memorize his sermons in the future, even if it would require a lot of effort. A sermon half as long, delivered in a lively manner, would certainly have more effect than one delivered in the previous manner, no matter how long it was.

The Commission could not avoid

The same Wabigomshkom replied with the agreement of our other Indians that he loved the church in which he had been baptized; God's word was preached there; if one took away their Mekadekonich (black skirt), then it would be over with the German (he meant Lutheran) church there. All of them also said that they had often been very sorry that they had left Bethany and had not heeded Missionary Mießler's advice and warning. What the latter had predicted about the evil influence of the Methodists in Isabella had become all too true. As they thought, so did their wives, who sent their greetings to the Commission and said that they were very glad that the Synod still remembered them with love. The Commission promised that the missionary would remain with them for six months. The further disposition of the synod would then probably be conditioned by how they would pass the next probationary period. Of their own free will, they declared that it would be better for them to separate themselves from the Methodists, and they remained so.

At the same time, the first speaker offered his own house for holding the Sunday services, where the children would also be taught God's word by the missionary, an offer that was accepted with thanks by the other Indians. All of them also assured that if the synod fulfilled their wish to erect a small log church in a suitable place, they would be glad to help with the construction of the same to the best of their ability.

When the commission departed, the members of the congregation asked each other to go away for about a month during the beautiful season of mourning to collect them, during which time they would not be able to attend public services; but after that they would diligently adhere to God's word. The last impression that the poor people made on the commission was a reconciliatory one, which gave room to the hope that not all admonition from God's word to them was lost.

Missionary Mießler's family was soon afflicted by an eye disease, from which the missionary himself did not escape, and consequently suffered greatly for a long time.

During one of the missionary's trips to the conference in Detroit, old Salome, the widow of old Chief Pemassike, died in Isabella, and old Pemagojin on the Pine River. Unfortunately, beive had cared little for

God's word since the last few years; indeed, the latter had fallen away from the church altogether. Besides them, an infant, a child of one of our most sincere church members, namely Peter Pemassike, had died. In the latter's house

After the one month of berry hunting had become a full two months, the services were held as arranged; on the very first Sunday the missionary had the joy of baptizing two children, both grandsons of old Wabigomshkom. Although the number of listeners was only small, as many can never be counted on, the missionary always had most of our Lutherans around him for a while, and they listened to the words that were preached to them. Unfortunately, however, this beautiful time was soon to give way to the previous drought, since the autumn hunt already lured the Indians into the woods at the end of October, where the missionary could not follow them.

The eye disease had caused the missionary to give up the government school. All the more it would have been the wish of the Mission Commission that the missionary had established a Christian school. However, there were too many difficulties to overcome, since the families of the missionaries live scattered among the Methodists, making it difficult to bring together their children, who are few anyway, especially since the Methodists stand in our way in every way.

It was not until February that the Indians returned home from their winter hunt. Unfortunately, the missionary cannot say that they have in the least kept the promises they made in July of last year. Rather, according to his testimony, it is undoubted that they are very indifferent to their salvation and, consequently, turn up rarely and irregularly to hear the divine word. The number of hearers in the services never exceeded fifteen, among whom were still some Methodist members. Two of old Wabigomshkom's children, a son and a daughter, whose infants were baptized by the missionary, as reported above, unfortunately contracted their marriages in the time-honored manner, without desiring the blessing of the church on their new state. Although all Beive Methodists have chosen them as spouses, the missionary has always counted them among the better members of his congregation, and this disregard of the church's blessing pains him greatly.

At the end of February, he had no sooner regulated the Sunday services and got them going again, when in the middle of March the Indians once again left their homes and went to their sugar bushes. Thus, one Sunday, when the missionary rode in his usual manner to the house of the above Peter Pemassike, he found it locked and the family gone out. After inquiring about the whereabouts of the Indians, he tied his horse and followed the indicated direction without path or footbridge until he found the lonely bark hut and the owners in full activity with decoction of the sugar juice. They had stock



of juice to overflow and only a few kettles to boil down. The sugar had been ordered to pay for food even before it was ready. Like this Indian family, the rest had moved deeper into Vit's forest where the sugar maple trees were still undamaged. When the time of sugar making was over, the services were to begin again, but the men again left the home farm and were hired by so-called lumber men to bring the saw logs down the Pine River. The women, most of whom were Methodist, stayed home in the meantime.

Such was the state of affairs at the end of April of this year. The latest news brings us the tidings of a renewed illness of the missionary. A severe fever confined him to bed and kept him from attending the last synodal meeting in Milwaukee. On the occasion of this synodal meeting, the general president Walther held a final consultation with the members of the mission commission as well as with the missionary Clöter, who was present, about the Indian mission of our synod, the result of which, with many sighs about the poor, debauched, deceived, degenerated people of the Indians through contact with the crudest class of American whites, became the following, that both mission stations, that of Missionary Clöter in Crow-wing, as well as that of Missionary Mießler in Isabella County, were to be regarded as abolished before hand, since the effectiveness of both was completely inhibited for now by the measures of the government on the one hand, and by the insensitivity, inconstancy and ingratitude of the Indians on the other. All two missionaries were advised to respond to another divine call, for example to German Lutheran congregations, while at the same time keeping an eye on the Indians who had been commanded to them, so that especially the faithful souls among them could continue to have loving advisors and pastors in them. It would be desirable that their new professional places would not be too far away from the area of Minnesota and Michigan and that the missionaries from time to time would find time for visiting trips for the strengthening of those faithful souls among the Indians also in their new offices, which were waiting for them.

O faithful God, who also worked Thy mercy on the perishing red race of the Chippewa Indians, so that many souls among them might be saved from death to life in Christ, we thank Thee for all the work and effort that we have been able to devote to this poor people of the heathen in the last 25 years. O

Let nothing be lost of the little labor of love to which faith has driven us in the mission! Forgive us for all that we have failed to do for them, and do not withdraw Your hand of grace from those who have known You and Your dear Son Jesus Christ so little or not at all. O nurture the weak, almost dying little light of faith in those who among them long for Thy grace, lest it be completely extinguished! Increase also our, the Lutheran Christians', love for the poor people of the Indians, so that, when a door opens to them again, we may joyfully go out to them with crowds of evangelists to bring them the message of Christ! Give us praying hearts, capable missionaries, diligent hands and a self-sacrificing spirit to increase Your kingdom also in the wide Gentile world. Amen.

Frankenlust, July 7, 1868.

F. Sievers.

### **To the ecclesiastical chronicle.**

**Conference between the presidents of our and the Ohio Synod.** Such a conference was held last spring in Columbus, Ohio, for the purpose of establishing a harmonious, fraternal relationship between the two synods. O., and the following nine points were agreed upon: "1) The General Synod of Ohio and other States and the Synod of Missouri, Ohio and other States mutually recognize each other as legal believing bodies. 2) Let us consider as synodical congregations all such as enjoy the right of representation in synod. 3) When the pastor of one synod is called by a congregation belonging to the other, we find it quite proper that he should then join the same synod, or, if he is not inclined to do so, decline the call. 4) On both sides, when pastors, congregations and members of synodal congregations are accepted, a good report should be required, and in general the discipline exercised should be respected. If, however, difficulties arise in one or the other case, an attempt should be made to settle the matter through the respective presidents without disturbing the peace. 5) Where congregations of both synods are already in opposition to each other, both synods undertake to do all that is Christian to establish a brotherly relationship and coexistence of such congregations and their preachers. 6) If, when organizing new congregations in the vicinity of already existing parishes, the pastors and congregations involved cannot agree on the parochial boundaries to be established, they are required to seek the mediation of a committee from both synods.

The synod shall seek the assistance of a committee elected by the two synods for the settlement of the matter. Of course, whoever organizes a new congregation within the parochial boundaries recognized by both synods will not be blamed by either synod as if he were reaching into another's office or erecting a counter-altar. 7) Should something erroneous be established in the organ of one or the other synod, then that part which observes this undertakes, where possible, to first privately reproach the person concerned in a fraternal manner and to do everything possible to ensure that the fraternal relationship is not disturbed by a disagreement in doctrine or practice. We will apply the same rule in all similar cases. 8) Both synods declare that if individual members hold a doctrine which is erroneous according to God's Word and the confession of our church, the mutual recognition of the synods does not imply the recognition of such an error, but rather that it is done on the condition that each of the synods does what it is able to do by God's grace to establish among itself complete unity in doctrine. 9) Both synods consider it self-evident that their fraternal relationship to each other is to be faithfully maintained by diligent attendance of the pastoral conferences and synodal assemblies of the other part". - It had not been the intention of the Conferireuten to publish this document before it had been submitted to the two Synods for discussion and decision. But our dear Prof. Walther, who privately communicated it to our friend Brunn, who takes such an intimate interest in all the experiences of the Lutheran Church here, had unfortunately overlooked to note this explicitly. Thus it first appeared in Brunn's "Missionsblatt" and found its way from there through Brobst's "Lutherische Zeitschrift" into several of the local ecclesiastical papers, among others also into the "Lutheran and Missionary," which expressed itself very unkindly about it. The latter prompted the "Lutheran Standard" in its

The *Lutheran and Missionary*, although it has made those points itself, does not take them seriously, as the *Lutheran and Missionary*, in its first number of August 1, makes the following pertinent remarks: "While the *Lutheran Review* rejoices in this step and recommends it to other synods for their imitation, the *Lutheran and Missionary*, although it has made those points itself, does not take them seriously.

The author, who cannot be blamed, spoke out about the matter with a sharpness that was quite unexpected for us. There is an irritable spirit in the article, and we are sorry for it. He seems not only to have been mistaken about the Ohio Synod, but to have become bitter about it. He sneers morosely. The scribe says: ,The General Church Council offered Ohio more than it received from Missouri. The Synods of the Church Council did not merely hold out the olive branch and propose the cessation of hostilities, but urgently desired to enter into a serious and firm union. They believed it was possible with their Luther-

thum as seriously and honestly as Ohio, but Ohio turned away from them and sought some sort of recognition from Missouri. We wish them luck in discovering that both parties are orthodox. Perhaps after a while they will discover that the General Church Council is also orthodox. If they sincerely desired the peace and salvation of Zion, they could sincerely recognize the Church Council.

and cooperate with him, for the sternest Missourian and Ohioan must confess that his fundamental principles of faith and church rege-

The synods of the Church Council honestly strive to uphold the truth and to bring their practice into conformity with it. However, they will probably say that it is quite impossible for any synod or congregation or

to recognize a pastor as orthodox until they are strict altar society deniers, exclude all non-Lutherans from their pulpits, and declare themselves against secret societies and chiliasm. Because Ohio stands right on these points, that is why it is orthodox. Perhaps after a while other Capital points will be discovered; but since Ohio is continually well instructed at conferences and synods, it will look at the new points just as it looks at the others, and

then everything will be right.' - Obviously, it is impossible to refute a scofflaw, and we therefore have little to say in response. But we would note to the writer that our convention was held in pursuance of a resolution passed at Synod 1866, that is, at the same Synod which resolved to send delegates to the convention at Reading. The Ohio Synod acted as openly against the Church Council as it did against Missouri. The latter was willing to discuss matters first before making a union, the former was not; that makes the difference. We urged a conference with the Church Council despite the negative response we received at Fort Wayne, and still urge it despite the unfriendly grumbling about seeking some sort of recognition.' We desire to recognize and be recognized by all true Lutherans, if possible, and are therefore willing to do what is right and necessary to bring this about. The Pennsylvauians may beat us if they will but hear us. But they should not expect, as Missouri does not expect, that we will submit to their pronouncement in absolute servility, whether they persuade us or not. So we submit only to God. If the Church Council is willing to confer with us under the same conditions that were decisive for us in the conference with Missouri, we can say, at least for our part, that we are ready to do so at any time; for we do not deceive ourselves by believing that we earnestly desire the peace and salvation of Zion. Would the '*Lutheran*' take the same path as the '*Magazine*'?

we might rather hope that this wish would be realized on a wide scale before many years pass. One should hardly expect, even from Christian decency, that anything should be so bitterly attracted as the paragraph of free conference, and yet the weakness of the people and the pain it causes must not destroy our hope that, in spite of all this, something will be done in this way.

could be organized. The writer in The *Lutheran* says: "Brother Brobst places great trust in a free conference, since he does not seem to realize that this means as much as a free school, since one is the teacher and all the others are to be pupils. If they are willing to learn, then it is good, but if they intend to learn, then it is good.

to teach, the school will soon dissolve into pandemonium. The only truly free

Is the conference offered by the church council? If a free conference is a thing as it is presented here, then of course only servile souls can advocate it and we want nothing to do with it. And is the church council a free conference of the kind described?

We do not want to have anything to do with him either. But we are hardly mistaken in supposing that personal feeling was involved in the making of this definition, which is so careless as to excite laughter, and so strange as not to be expected to be understood by Brother Brobst. As far as we know, and no doubt Brother Brobst knows, at a free conference, as at any deliberative body, anyone who gets the floor has the opportunity to become a teacher, if he has anything to teach. If the crowd wants to start a 'tumult' over it, call the police or - have them hammered in. We sincerely deplore the

Publication of such ill-tempered articles as the one touched upon, which sneers and snarls and brings no reasons. If the Ohio Synod has done wrong, let it be proved to us. But men of good sense should not expect us to be dissuaded from our convictions by ridicule or to be brought into the church council by quarreling.

C.

**Sunday Procession.** We have just received from the New York Sabbath Committee a protest published by the same against a procession which the "German Roman Catholic Central Union" organized in New York on a vain Sunday on May 31 of this year. Formed of several thousand persons, escorted by several military companies and accompanied by many bands of music, the procession not

only disturbed the Sunday peace of the city in general in a most annoying manner, but also in many cases prevented by its noise the holding of services in the churches past which the procession passed. If the processionists were not Romans, one would say that it is a disgrace when church people do the same to the unbelievers, who in this country often purposely drum and whistle their noisy processions on Sunday.

But since we are dealing here with the Romans, unfortunately! the matter is in complete order. For the Papal Church has the principle that the end justifies the means, and since it rejects God's word, it has almost no other means of spreading itself than all kinds of outward pomp, praying to the ignorant people; so such a Sabbath-desecrating Sunday spectacle, as the protest condemns it, belongs to the means of which "the church of gifts," as Luther calls it, cannot do without. Not only does it set up lotteries, but also balls and comedies, in order to build and decorate its temples from the profits made from them. W.

[Walther]

**Adam Schlitt**, the editor of Junius' Reformation History, well known to many of our readers, died recently at Columbus, O., whither he had removed. Rev. I. A. Schulze, of Columbus, has been appointed administrator of the estate of the deceased.

**"How Grabau teaches and swears."** "A pamphlet of 34 pages, written by G. Henning, to expose Grabau's machinations. Interesting to read for everyone, especially useful and important for the communities that have been or are still in closer contact with Grabau." Price 15 Cts. per copy. - Available from G. Henning, No. 40 South Division St., and Pastor C. Groß, No. 10 Milnor St., Buffalo, N. Y.

### **Church dedications.**

My Trinity congregation in Howick Township, Ontario, which has been in existence since the New Year of this year, had the joy of dedicating its newly built little church to the service of the Triune God on the seventh Sunday after Trinity. Mr. Rev. Arendt of Middleton preached the consecration sermon on Ps. 84:1-5. In the afternoon the undersigned preached on the Sunday Gospel.

May the faithful Arch Shepherd JESUS Christ continue to build and promote his Lutheran Zion in that region which still promises to become almost entirely German.

F. Dubpernell.

For the Lutheran St. John's congregation at Town Erie, Macomb Co., Mich., June 28, as the third Sunday after Trinity, was a high day of celebration and joy. This congregation has only existed since 1864, when several families residing there, belonging to a Buffalo congregation, were shamefully disowned by their pastor, Maschhop, for the sake of it, because they would not allow a church which they intended to build to be ascribed to the Buffalo synod. They then united with some families who belonged to my St. Peter's congregation in Noseville, appointed me as their regular pastor, and constituted themselves as St. John's congregation; they also immediately built a frame church corresponding to their circumstances and a new school teacher's dwelling. A teacher was appointed, and in the building they thought they would have enough room for worship and schooling for a decade.

Under God's blessing, however, the congregation grew beyond expectation, especially since the so richly blessed Buffalo Colloquium. The Buffalo parishioners here were mostly on peaceful terms with our "church children" and heartily detested their pastor's lies and blasphemies against us and our synod, and with heartfelt longing for true church peace between the two synods they looked forward to the outcome of the colloquium. From their pastor they learn not vwl, and only contradictory; although then senior of the Buffalo Synod, he showed so little interest in the Colloquium that he not only arrived too late for it and left it again before it was finished, but that he was by far not even present in the sessions most of the time; likewise he also avoided taking any witnesses from his congregation, although he had received plenty of travel money for it.

It is therefore hardly surprising that when the undersigned, having returned from the Colloquium, wanted to report to his congregation, he found a large, densely packed congregation, including these people who had been waiting so sincerely and eagerly for a happy outcome of the Colloquium, and yet had learned nothing definite. Since the senior had at least said so much that they would have to recognize us as a Christian church, but soon thereafter disgracefully blasphemed and hereticalized us again, also reestablished himself in his Grabauian errors, and indulged in vile scolding and threats, many of his congregation members broke away from him and joined our congregation with a cheerful heart.

The congregation, now a hundred families strong, found no more room in the little church, and often it had to be surrounded with benches and the word heard from outside. Therefore, a new frame church was built, and with God's help it is now happily completed. It stands ornate, built in the Gothic style; its nave, including the altar niche and tower hall, is 87 feet long, 42 feet wide and 23 feet high, has spacious galleries on three sides and contains a tasteful altar, pulpit and baptismal font as well as an organ with ten stops. The church tower is 107 feet high and is adorned with a cross.

The happy consecration of the church was announced early at 5 o'clock by the melody: "How beautifully the morning star shines" in a bright trombone sound from the tower. At half past nine we gathered once again in the old church and after I had spoken a few parting words about Genesis 10:32, we entered the festively decorated church under the usual ceremonies. Pastor Böling preached the sermon on the consecration of the church. In the afternoon, Pastor Moll of Detroit preached on Ps. 26:6-8. Many guests from Detroit, Roseville and Waldenburg rejoiced with us, and the Waldenburg Singing and Trombone Choir made a special contribution to the festivities.

May God, to whom alone all honor is due, continue to be our sun and shield. Amen.

### Church News.

(Delayed.)

On the Sunday after New Year's Day, we Lutherans of Fort Dodge had the joy of celebrating a beautiful double feast with our neighbors over forty miles away in Boonesboro.

To help. On behalf of the honorable Mr. President of the Western District, I introduced Pastor F. Döscher to his new congregation. At the same time, we both inaugurated the small church of the congregation, which had been awaiting this celebration for a long time, with a festive service, sermon and choir singing. Numerous visitors were present, as indicated, from my communities Fort Dodge and West Dayton. And how much we all had reason to rejoice with the joyful ones! How many trials had not the Lord already imposed on the poor congregation of Boonesboro before He, in His wisdom and love, led everything out so gloriously!

For the text of the sermon I chose 2 Cor. 5, 20. Following the guidance of this word of God, I presented, as best I could by the grace of the Lord, nnn the shortness of time allowed, the duties of the preacher as well as the congregation before the soul.

The introduction filled the morning. In the afternoon we proceeded to the consecration of the church, where unfortunately Rev. Döscher himself had to preach the sermon on the Gospel of the Consecration of the Church, Luc. 19, 1-10, since Pastor Wünsch, who had been invited, was not present. The choir songs, which were sung by a choir from Boonesboro and another choir made up of farmers from the surrounding area, under Pastor Löscher's direction, contributed in no small measure to the exaltation of the celebration". The consecrated little church is a frame church, 36 feet long, 24 feet wide, and of appropriate height. It is painted white on the outside and inside, and its beautiful proportions, simple and tasteful furnishings make a better impression than some large, richly furnished churches.

So may the Lord endow the dear brother minister with a great deal of earnestness and determination, but also with just as much love, long-suffering and patience, and may He keep the congregation firmly with His church through all storms, so that we Lutherans of Fort Dodge will not once again have to stand so lonely and far away from all visible help, in the midst of all enemies, on our western outpost, as we did the last time! Yes, may the two places of Fort Dodge and Boonesboro be destined by God, from here, as oases in the desert, to refresh the many languishing pilgrims of German tongue, who fill the vast plains of our West more and more, with the pure water of life and to gather them under the holy banners of Zion! May God be with you! Amen.

Fort Dodge, July 25, 1868.  
E. Asbrand.  
Address: Usv. Doesoller,

Uooouesboro, Iovu.

After the candidate for the holy preaching ministry, Mr. M. I. Schmidt, had passed the prescribed examination and received a regular appointment from the Lutheran congregation in Weston, Mo. Mr. M. I. Schmidt, passed the prescribed examination and received and accepted a regular appointment from the Lutheran congregation at Weston, Mo., he was ordained by the undersigned in the midst of his congregation on the ninth Sunday after Trinity, August 9 of this year, by order of the High Presidency of the Westl. District, and inducted into his office.

May the faithful Archpastor of His Church, our Lord Jesus Christ, also make this servant of His a blessing for many.

Leavenworth, Kans. 11 Aug. 1868.

Nt N? ever address: Uev. U. ck. Lellmiäb,

IVeston, clatte Oo., No.

After Mr. Wilhelm Friedrich, a student at Brunn's Seminary, had completed his studies at our seminary in St. Louis and, after passing his exams, was found sufficiently prepared to assume the sacred office of preacher. After passing his examinations, he was found sufficiently prepared to take up the holy preaching ministry, and had also received a regular appointment from the St. John Hannis congregation in Ste'ele County, Minn. which had become vacant due to the removal of its former pastor, so he was appointed by the visitor of Minnesota, Pastor C. Roads, on Sunday Misericordias Domini of this year in Minneapolis, where he had served for some months in place of the sick pastor. He was ordained by the undersigned on behalf of the Honorable Vice-President of the Northern District on the sixth Sunday after Trinity in the midst of his congregation.

May the Lord and Archpastor Jesus Christ also bestow upon this His underpastor divine wisdom for the direction of this so difficult and responsible office, solely for His glory and for the salvation of immortal souls.

C. G. T. Krause.

Address: Usv. IV. ^rio<li-iell,

Olarewoirb, DoÜA6 Oo., Nina.

After the candidate of the holy preaching office, Chr. G. Hiller, hitherto a pupil of the practical seminary in St. Louis, received and accepted a regular appointment from the Lutheran congregation in Pomeroy, Ohio, after passing his exams, he was solemnly ordained and inducted in the midst of his congregation on the fifth Sunday after Trinity by order of the honorable President H. C. Schwan. May the Lord also make this servant a blessing for many. F. W. Oestermeyer.

Address: Rsv. Ollr. (1. Hiller,

Lomero^, AleiZs' 60th, Ollio.

After Pastor Conrad Vetter, who was expelled from his former congregation because of the pure doctrine, had received and accepted a proper calling from the German Lutheran congregation in Calhoun County, Ill, the same was solemnly inducted into his new office by order of the Reverend President Büniger by the undersigned in the midst of his congregation.

May Jesus Christ also bless this church of his and give it unity and peace.

E.'D. C. Evil.

ss: Uev. Oonr. Cousin, , OaUwun ^0., Ill.

On the eighth Sunday, after Trin, Aug. 2, 1868, Rev. Oestermeyer? after he had accepted a call from a church in Martin's Ferry, Ohio, with the consent of his former congregation in Pomeroy, Ohio, was installed in his office by me, by order of the honorable Mr. President of the middle district, with commitment to all confessional writings. May the Lord be his sun and shield!

Zanesville, 5 Mg. 1868.

P7 Eirich, Pastdr.

Mr. Candidate Carl^ohMann of Berg- feld, Mecklenburg-Schwemm, who' received his education at the Second Sertzinar in St. Louis and passed his examination well, has received unv accepted a regular call from the "First Lutheran Congregation" in Logan Township, Perth Co., Ontario, and died on the fifth Sunday of

After Tritt, on behalf of the Honorable President of the Eastern District, was ordained by me, in the midst of his congregation, and inducted into his office.

May the Lord Jesus Christ be his sun and shield and bless his work.

F. Dubpernell.

Address: Rev. O. Lohrmann,  
Nibley, O., Illinois, Ontario.

Rev. I. Bernreuther having received a call from my former congregations at Olean and Alleghany, Cattaraugus Co., N. Y., and having been dismissed in peace from his former congregation at Eden, N. Y., the same was installed in his congregations by the undersigned on the seventh Sunday after Trin. by order of the Honorable Presidency Eastern District.

May the Lord also make him a blessing for many!  
Wellsville, N. Y., July 28, 1868.

C. Engelder.

After Mr. C. W. Ernst, eamä. tüeo!., had received and accepted an ordinary profession from the congregation in Geneseo, he was ordained by order of the Reverend President of the Westl. District on Sunday after Trinitatis in the midst of his congregation under obligation to all the confessional writings of the Lutheran Church under the assistance of the Rev. Th. Grüber was ordained and inducted by me.

May the Lord bless this servant of His and fulfill what is written in Ps. 84:7, 8: "The teachers are adorned with many blessings; they receive one victory after another, so that it must be seen that the right God is in Zion. C. A. Mennick e.

Address: Rev. 6th ^V. Lust,  
Oentzsoo, Ill.

### **Synod announcements.**

The Missouri 2c. synod, eastern district, holds its sessions this year, s.G. w., August 26 to September 2, 1868, at Richmond, Va. Objects of discussion are, first, theses by Prof. C. F. W. Walther, "The Evangelical Lutheran Church the True Visible Church of God on Earth." Secondly, a paper by Past. O. Hanser: "How can we make use of the admonitions and warnings of Dr. M. Luther concerning the future?"

The parochial reports are not to be forgotten. H. Hanser, Secr.

The brothers and guests who intend to attend the proceedings are asked to notify the pastor loei in time.

L. Lochner.

Bor 134 Richmond, Va.

### **Conference - Displays.**

The Wisconsin - Pastoral Conference will gather, God willing, Aug. 28-Sept. 1 inol. in Sheboygan.

G. Reinsch, Secr.

The one-day St. Louis Local-Conference will hold its next meeting on the second Wednesday in September of this year, instead of the first, E. D. C. Böse, Secr.

The St. Louis District Pastoral Conference meets the first Friday in October of this year at Bethlehem Church, St. Louis, Mo. Subject of hearing: theses on "unresolved issues."

"E. D. C. Böse, Secr.

### **Announcement.**

Since Director Saxer is overburdened with work, partly through the handling of discipline, partly through the multiple correspondence with the parents of the students, partly through the supervision of the house rules, etc. - his teaching hours added to this - the parents and caretakers of our students and especially of the new ones are kindly requested to send the money for food, wood and light directly to our housekeeper, Mr. W. Reinke, Concordia College, Fort Wayne, Ind. Likewise, I ask the dear brothers in office to send the support money for poor college students to me.

Fort Wayne, August 4, 1868.

W. Sihler, President of the Institute.

Subscription display.

**Dr. M. Luther's Kirchenpostille** in a new, beautiful and careful edition.

Is it not a strange thing that Luther's name has remained in the mouths and hearts of the Christian

people and yet, apart from the Small Catechism, his writings have been mostly unknown to the same people? Should it not be time, however, to let one of Luther's most excellent books - he himself calls it his very best, which he ever made! - and present it to the Christian people, whether they would recognize in it not only the man through whom God judged the Roman tyranny before, but rather also rediscover the faith through which the fathers overcame the world and death and comforted their own hearts and made them certain of eternal life? Luther's church postilion - sermons written on the gospels and epistles of the church year - are. He began this work at Wartburg Castle. Elector Frederick the Wise desired it from him, in order to enable him, after so many controversial writings, to write edifying texts. And his own concern for the Christian people drove him, since he saw many preachers so inept. The work was not completed until 1528. And it has been abundantly printed through two centuries. Also Ph. J. Spener took care of an edition of this wonderful work with the most faithful diligence. But where has it remained? Sparse printings have appeared in the last century. It was indeed necessary to make this most beloved book of Luther's worthy and to let it go out anew, to actually serve the Christian people, as it was the intention of the great man of God himself. That is why our

The volume will also be published in booklets of 6 sheets and 7-1/2 groschen each, and about 18 booklets will be necessary to cover both the Gospels and the Epistles. However, each volume will remain available for purchase separately. The edition will be done by the proven editor of Lutheran writings, Dr. Friedrich Franke, on the basis of an exact comparison of the oldest editions, with the exception of Creuziger's revision. - And should not also the preachers, who came into the harvest at this time, find a treasure in Luther's church postilion, as perhaps some did not suspect? Wonderful immersion in the Scriptural word, surprising insight into the context of Christian beliefs, most faithful linking of Christian faith and life, lovely, untiring presentation of the sweet gospel of grace is here. And whether the fight against Roman heresies and abuses is underway, even that "shall not be considered useless," "that we may the better realize how blessed a time we are now living, and how innumerable a burden we are overburdened with." Or shall our German brothers in

America, who sincerely desire Luther's Church Postil, or do they need it before others, and do we not also, to gain and maintain a certain foundation of Christian doctrine, and to clearly recognize and resolutely ward off what openly or covertly falsifies the Gospel of God?

May it please God, into Whose hands we place our enterprise, to promote it with blessing! And because God accepts human service for the edification of His church, we may finally also humbly ask that Lutheran Christians, to whom this leaf comes before their eyes, want to take on the promotion themselves. God be commanded!

Dresden, July 1, 1868.

Justus Naumann's Bookstore.

(Heinrich Naumann.)

The undersigned has received the specimen sheet for the edition of Luther's Church Postilla announced herewith and testifies with joy not only that this specimen sheet promises a splendid edition, but also that Mr. Heinrich Naumann, the editor, himself a Lutheran at heart, will fulfill his promise with God's help and deliver an edition of the immortal work of our Luther that is excellent in every respect. Mr. M. C. Barthel will gladly accept and arrange for incoming subscriptions. C. F. W. Walther.

**Instead of 49 Thaler - at 19 Thaler!** the 91 volumes published so far (vols. 1-9 and 16-67 German and 1- 30 Latin) will be

Von Luthers sämmtlichen Werke (Erlanger Ausgabe), delivered by the bookshop of I ohannes Alt in Frankfurt a. M.



## Display.

So just appeared:

Proceedings of the 14th Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio and other States in 1868.

Price per copy with postage 20 Cts. M. C. Barthel.

### The Lutheran calendar for 1869.

I am now working on the Lutheran Calendar for 1869 and hereby ask all Lutheran preachers and other friends for help so that this publication, which has the widest distribution and the most readers among all German church publications in America, may be quite good this time. Please send me the following pieces as soon as possible: 1. the proceedings of all Lutheran synod meetings in America, which have been held since the first of August 1867. 2. corrections of the list of preachers and the statistical data of synods, teaching institutions, etc. in this year's calendar. 3. news about all changes of addresses or synodal connections of preachers that have occurred since September 1867 or will occur soon, as well as the addresses of newly arrived and newly ordained preachers. 4. short, instructive, true anecdotes; good examples; practical remarks and so on. I thank you in advance for the prompt fulfillment of my request.

Allentown, Pa, Aug. 1, 1868.

S. K. Brobst, editor.

### (Receipt and thanks.

For poor students received from the Worthy Women's Association at Lowell, St. Louis Co, Mo, 10 sheets, 19 towels, 2 pillow tops. Past. ASbrand a kintauf collection, collected from Mr. Sulzbach, in the amount of \$8 00. C. F. W. Walther.

Sincerely thanking you, I certify to have received \$218.10 for my community through Mr. Bonnet at Fort Wayne.

S. Keyl, Pastor.

Received for suffering teacher Ch. Weigle from teacher Ph. Mueller in Grand Prairie, Wash To., Ill, \$3.00. From teacher L- Glaser in Adrian, Mich, \$15.00. From a parishioner in St. Louis \$5.00. Collected at teacher conference during synod in St. Louis \$29.40.

God's rich blessing on this, Chicago, July 29, 1888, Th. E. Büniger.

#### **Einfänge in the Raffe of the northern district:**

For Past. Brunn's Anstalt: From a member in Past. Daib's Gem. in Grand Rapids \$5. I. Schantz in Caledonia \$1. Trinitatis-Coll. in Frankenlust \$13 50.

To the Tollegehan Shalt in Fort Wayne: Past. Hudtloff's Gem. in Town Berlin \$10. M. Schwab from Frankenlust \$1.

On the seminary stop in Addison: From Past. Rohrlack's Gem. at Osborn \$5. Kindtanf-Coll. at Lindemann 18 Cts, F. Lex 35 Cts. Past. Speckhardt's comm. at Pentecost coll. \$4.10. I. Kleemann at Monroe \$1.

To the orphan house in St. Louis: By M. Zanke in Grafton \$1. C. Schössow in Freistatt \$5. Collected by E. E- in Milwaukee \$3.

To the Widows' and Orphans' Fund: Bonden Pastors Ch. Markworth and Biedermann each \$1.50. Don Past. I. L. Habn's Gem. in Coldwater \$3 55.

To the Hospital in St. Louis: From Mrs. N. N in Saginaw \$1. By Past. Sveckhardt Kindtauf-Coll. the I. Menton 70 cts, d. A. Geister 90 cts. Mrs. Junte

from Past. Winters Gem. \$2.05. By Past. Farmer from N. N. in Wyandotte \$5.

For Mrs. Past. Röbbelen: From the Women's Association in Frankenmuth: A. B. Hubinger \$5, A. M. List, Witwe Rodamer u. N. N. each \$2, Wittwe Maurer, A. M. Rauh, M. B. Beierlein, B. Grubner, M. M. Nusselt each \$1.

For inner mission: Dreieinigkeitsgem. in Milwaukee, in Mission-stunden gesamt. \$7.53. Coll. In Past. Klinkenbergs Gem. \$12 05. Past. Trautmann's congregation, out of missionary box \$16. Kindtauf coll. at P. Schreier \$2.75. G. Jinzel in Monroe, thank-offering for health attained \$7.

Zilsynodal Debt Redemption Fund: By Past. Krumsieg by I. Lühmann \$1, C. Janzow \$1, I. Möller 50 Cts. Past. Bernthal's Gem. in Nichville \$6.13. Past. Werfelmann's congreg. in Grafton \$8, in Saukville \$7.55, in Cevarburg \$6.02. Gem. in Franken- trost \$3. WeddingS coll. at G. Reinbold daselbst \$13. Mrs. Past. Keller \$2. N. N. in Monroe 50 Cts.

On colt construction at Fort Wayne From Past. Allwardts Gem. \$12.60. Past. Winter \$1. Past. Für- bringers Gem. in Frankenmuth \$54. two-thirds of profit from sale of anniversary - medals \$1210.88. Gem. in Portage City, Pentecost Coll. \$4.06. Past. Hoff- mann, from dcass. Savings Bank \$2.19. Gem. in Amelith \$16. Past. Hörnecke \$5. W. Emmert in Hillsdale \$1, F. Wink the. \$1. Past. Sievers' Gem. in Frankenlust, 4th broadcast \$76.25, n. zw. of: G. A. Bauer \$2.50, A. Denke \$3, L. Eschenbacher \$1.50, A. Götz \$5, L. Hachtel \$1.50, F. Keith \$15, A. Koch \$3, G. Lang \$2, E. Müller \$5, I. Neumeyer \$2, I. Ch. Neumeyer \$3, P. Pfund \$4.50, I. Schmidt \$2, Joh. Conr. Schmidt \$3, Mich. Schwab \$2, B. Staudacher \$4, G. Staudacher \$4, Chr. Voß 25 Cts, P. Weggel \$5, M. Ziegler \$2, L. ZM \$3, Fr. Zill \$3. By W" Emmert and F. Werner in Hillsdale \$1 each.

To the synodical treasury: Dreieinigkeitsgem. in Milwaukee, Pentecostal Coll. \$28.67. congreg. in Granville, desgl. \$5.13. genie nde in Frankenmuth, Pentecostal Coll. \$32.70, extraordinary Coll. \$9.65. teacher Nüchterlein \$1, teacher Riede! 50 cts. Past. Bernthal \$1. Past. Krumsieg \$1. teacher Denuingr \$1.50. Past. Biedermann's parish in St. Clair \$15.58. Mrs. Biedermann in Nuremberg \$1. Tb. Eißfeldt in Grafton \$1.24. Past. Werfelmann \$1.50. Gem. Town Echester, Coll. on Confirmation Stage \$5 65. Pastors: F. W. Schmidt \$1, K. L- Moll \$5, Win- ter \$1, Allwardt \$1. Past. K. L. Molls Gem., Quarterly - Coll. \$11.37. TrinitatisGem. in Detroit \$21.50. Past. Wambsganß's lower parish \$7.72, upper \$9 87. Gem. in Town Benton, Caroer Co, Minn, \$18. Past. Daib \$1.50. Past. Trautmann \$2, whose congregation in Adrian \$18, of women's club \$5. Easter coll. in Town Mosel \$2. Gem. in Sheboygan, Trinity coll. \$4.25, coll. on 1st Stg. n. Tr. \$2, Past. Stecher \$1, Schneidewind \$1, Past. Ottmann \$1, whose comm. in Plymouth, Psingst - Coll. \$6 08, in Sheboygan Falls \$5.12. Rev. Fuerbringer \$1. Rev.

Speckhardt §1. Coll. in whose Gem. on Sunday Eraudi \$4.98, of N. N. there \$1. Past. HorstS Gem in Waconia, Minn, East Cr coll. §3, Pentecostal Coll. §7.56. Past. Dicke §5. comm. Belle Plain §3.79. comm. in Pella §4.70. Gcm. in Hartland §7.56. Dic Pastors Link, Strafen, Biedermann each §1. Past. Schumann's Gem. in Freistadt Coll. §8.80. Of some members in Bay City §6.25. The pastors: Estel §3, F. Lochner §1.50, Hattstädt, Böling each §1, Biedermann, E. M. Beyer each §2. Past. Links Gem. §18.60. Past. Hattstädtö Gem. §15. Past. Bölings Gem. §23. Past. Beyer's comm. in New London §1.95, in Bloomfield §7.16, in Caledonia §3.04, in Winchester §1.85. Past. Frederick's Gem. in Case Creek, Easter Coll. §15. Past. Bauer's congregation on Tandy Creek, Pentecostal Coll. §5.92. past. Rolf §1. past. Keller §2. whose comm. at Ahnapee, Easter Coll. §1.53, Pentecost Coll. §1.78. Past. Steinbach in Milwaukee §2. whose parish, Easter Coll. §30, Past. Multanowsky §1.75. whose Gcm. in Woodland, Pflugst- Coll. §3.25. Gcm. in Frankcnlust, Pentecost Coll. §21.10, G. Lang §5, F. Keith §10, L. Hachtel §2. Past. Schumann's Gem. in Freistadt §9.55.

On Synod travel expenses of poor pastors: Past. Stamms Gcm. §5. past. Werfelmann's Gem. in Cedarburg §4, in Grafton §4. Past. Stechers Gem. §4.30. Past. Krumsiegs Gem. §6.50. pastor Neinsch's Gem. §8.50. past. Schumann's parish §5. Past. Streifen's parish §5.

For teacher salaries: Past. Krumsiegs Parish in Winona Co. §16. Past. Klinkenberg's comm. §11.50. I Comm. in Amelith §4. Past. Daib's comm. in Grand Rapids §15, dess. Branch in Caledonia §3.65, in Lowell & Boone §1.38. W. Bachm in Grand Haven §5. Past. Bauer's Gem. in Sandy Creek, Coll. at Ascension §3.25. Past. Steinbach's Gem., Plowing St. - Coll. §29.25. Collecte at Ascension Festival in Frankenlust §11.10.

For heathen mission: From the Trinity District in Milwaukee, MissionS-Collecte §7.53. Past. Tribe congregation, Coll. on Confirmation Stage §8.05. Pastor Rohrlack's congregation §5. From the branch of Past. N. N. §2.75. synodal coll. by Past. Steinbach §19. F. Keith in Frankenlust §1.

For poor pupils and students: For seminarian Witte by Past. Hudtloffs Gem. in Berlin §7. For student Kiegele in St. Louis from N. N. through Past. Speckhardt §1; from Past. Bauer's branch at Swan Creek §1.50. For D. Walther in Fort Wayne from Joh. Martin in Caledonia §1. For G. Häffner in Fort Wayne weddingS-Coll. at Fr. Bruch §2.63, from N. N. in Granville 50 Cts. For Wilhelm and Johann Hattstädt Kindtauf-Coll. at J. Kreßbach §2.60; from Mrs. Ph. Sämi- der 25 Cts.; Mrs. Kipf §1; from the Young Men's Association in Monroe §10; from the Women's Association in Past. Bauers Gemeinde §10.25; teacher Simon §4; Kindtauf - Collecte at Haag §1.25; Mrs. Schäffer, Mrs. L. Eichbauer each §1, Mrs. Spuhler §2, I. Däubler §2; Past. Rauschert §10; of the Women's Association in Monroe §19.19. C. Eißfeldt.

#### **Entered in the race Western Districts:**

To the synod treasury: From Past. Schwensen's congreg. in New Bielefeld, Mo., Pentecost Coll. §22.30, in Columbia Bottom, Mo., deSgl. §3.50. Past. LoeberS Gem. in Thornton Station, Ill, desgl. §12.50. Past. DörmannS St. Petrigem. in Randolph Co, Ill, deSgl. §11. Past. Gräbner's Gem. in St. Charles, Mo., §22.25. of the Gcm. of Prof. Selle, Tonner Junction, Ill., §4.20. of the Gem. of Prof. Selle, Wheaton, Ill., §4.49. of Teacher Kunz in St. Louis, Mo., §2.00. Collecte of the Gem. deS Past. Stephan, Echester, Ill, §12.00. Pentecostal Collec. of the Gem. of the Past. Th. Mießler, Cole Camp, Benton Co, Mo. §7.00. by Past. Lange, Humboldt, Kansas, §2.00. Pentecost coll. of the comm. of the Rev. Gotsch, Ekron, O., §14.00. Easter coll. of the Gem. of the Past. Polack, Crete, Will Co, Ill, §12.14. Pentecost coll. of the comm. of the Past. Polack, Crete, Will Co, Ill, §19.45. Pentecostal coll. of two comm. of Past. Wese- mann, Cooper Co, Mo. §16.35. F., Nadcmacher, Peters- bürg, Ill, 25 Cts. Gem. in Dissen by C. Bangert in Cape Girardeau, Mo., §15.20. Past. Dorns Gcm, Elk Grove, Ill, Coll. §10.02. Trinity District in St. Louis §23.15. Past. Holls' Gem., Centreville, Ill. coll. §11. Past. TraubS Gem. in Crete, Will Co, Ill, Pentecost Coll. §15.45. Past. BicwondS Gem. in Belleville, Ill, §10.60. Teacher Gotsch in St. Louis §2. Past. Meyer's commun. in Leavenworth, Kans. §6.55. Past. F. Lehmann's commun. in Pilot, Kankakee Co, Ill, §8. Past. Franke's Gem. in Addison, Ill, §43. Past. Biltz's comm. in Lafayette Co, Mo, §23.85. Past. Buszin's Gem. in Lhampaign City, Ill, §4.20. Past. Wunders Gem. in Chicago §4.60. Past. Habns Gem. in Benton Co, Mo, §26.10. Past. Brohms Gem. in St. Louis §9.30. Past. Ficks Gem. in Collinsville §26.25. Past. Heinemann's Gem. in Neu Gehlenbeck, Ill, §18.60. . Past. Wagner's Gem. in Chicago §1.

To collect e - U n t e r h a l t s s e: Past. Übers Parish in Tkonrton Station, Ill for the month of May §10.25. Trinity--District in St. Louis §11. Jm- mauuels-District §22. ,Past. Ficks Parish in Collins- ville §20.07.

To the Synodal Missionary Fund: Of the school kinvern of Teacher Jung in Collinsville §6. Heim. Meier in Dalton, Cook Co, Ill, §5. Trinity - District in St. Louis §3.40.

For internal mission: From Past. Seuel's congreg. in Lyons, Iowa, §7.64. Past. Fick's congregation in Collinsville §7.65. Thanksgiving offering from N. N. by Past. Biltz §20.

To college board in Fort Wayne: Rev. Holls' Gem, in Centreville, Ill, §5. Past. Hahn's Gem. in Benton Co, Mo, §5. Gem. in Cape Girardeau, Mo, §10. Past. Stephen's Gem. in Echester, JU., §47.

For poor students: By Past. Seuel, Lyons, Iowa, Kindtauf-Collecte §2.54.

To the Seminarhausbalt in Addison: By the same, Kindtauf-Coll. in Olive §4.55.

E. Roschke.

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## Supplement to No. 24 of the Lutheran.

# Preliminary message and call with regard to a German Lutheran High School in St. Louis, Mo.

No church is such a great friend and promoter of all good sciences and arts and true education, and therefore of good schools, as the German Lutheran Church. This is also evident here in America. Wherever a German Lutheran congregation is established here, it is primarily concerned with establishing the sacred preaching ministry among itself, but with it always comes a congregational school. As much as there is still to be done to establish such elementary schools in all of our communities and to raise those that have already been established, the establishment of higher civic schools has in many cases turned out to be an extremely urgent need among us. Since God has blessed many of our German immigrants with temporal goods in this new fatherland of ours, they recognize it as a sacred duty not only to have their children educated so that they grow up as Christians, but also to have them educated to become useful and useful members of civil society. It is true that we ourselves already have flourishing institutions of higher learning, but only those whose purpose is to train godly boys and young men to become preachers and school teachers. However, we still lack such institutions, which have the purpose of teaching the students a higher education and the scientific knowledge necessary for the practice of any trade or art or for the assumption of a state or municipal office. But if we German Lutherans in America do not want to play the role of hewers of wood and water carriers forever, as the Gibeonites once did in Canaan (Jos. 9, 21.), and if we also want to contribute our share to the promotion of the general welfare of our new fatherland according to the special gift given to us by God, then it must not remain so, we must also establish higher institutions of instruction and education than our parochial schools can be, no matter how much they are raised. It is true that there are enough American schools, which have a higher education as their purpose, to which we could hand over our youth. But in this way our children would not only lose the incomparable treasure of their German language and their German nature (in the best sense), which cannot be replaced by anything else, but would also be plunged into the urgent danger of losing their Lutheran faith; apart from many other great defects from which the American method of instruction and education suffers, of which there is no time to speak here; hence even many Americans hand over their children to the imported Jesuits, by which, of course, as one is wont to say, they only come out of the frying pan into the fire. So there is no doubt that we German Lutherans need such German institutions, in which, on the basis of the pure Word of God, our boys and young men are instructed with German thoroughness in everything that gives them the necessary preparation to become capable businessmen and tradesmen, to devote themselves to the acquisition of any art, to go on to the study of any secular science, to serve in all kinds of municipal and civic offices with skill and benefit, and in general to stand as men of solid education in any profession and status later on. In short, we need a German Lutheran polytechnic school, a trade school, a commercial school, a "German Lutheran secondary school", of which there are many, not only larger, but also smaller towns in our richly blessed, dear old German fatherland.

This has also been vividly recognized by the German Lutheran congregation here, and they have come to the decision to take steps in the name of the Lord to establish such an institution. First of all, thorough instruction is to be given in this institution in a two-year course, especially in the following subjects: Religion; German and English language (reading, writing, speaking, grammar and stylistics in both languages); general, American and German history and geography; mathematics (in all its branches); natural history and natural theory; accounting; drawing; singing; gymnastics. The intention is to expand the goal later, if God gives prosperity, and to provide a complete polytechnic education for all professions in a four-year course. For the time being

a man capable in all the subjects mentioned, especially in the English language, be appointed with a salary of \$1200.00, who is to devote himself solely to the institution, and at least three or four assistant teachers are to be placed at his side. The faster the number of students increases, the sooner it will be considered to increase the staff of teachers working exclusively at the institution. The religious education will be taken over by Pastor Schaller, in whose pastoral district the school will be placed for the time being. The control over the whole institution will be carried out by a board of directors elected by the community from all its districts. The opening date for this year is set for October 1. The fee for the lessons is \$40.00 per year in half-yearly advance payment. For the time being, the institution cannot provide for common boarding and lodging of the out-of-town students until a larger number of such students is available. Parents who wish to send their sons to the institution are therefore instructed to arrange for their own accommodation in one of the local families. Applications are to be made at the following address: Rev. G. Schaller, Barry St. betw. 7th and 8th St., St. Louis, Mo. Schaller, in conjunction with other local preachers and church members, will, upon request, gladly make the effort to assist the dear parents in obtaining good lodging with a Christian family under favorable conditions for their registered sons. The sooner numerous applications are made, the more certain it is that the institution can be opened on the specified day. The requirements for a boy to be admitted are that he 1. already be confirmed, 2. be able to read German fluently, 3. be able to copy dictation, 4. have some practice in arithmetic of the four species, and 5. be willing to submit to Christian school discipline. If, by the way, parents would like to send their sons, who are not yet able to fulfill these conditions of admission, out of the house without delay, they still have the option of having them

first attend one of our parish elementary schools and prepare them for the higher civil school.

Since it would certainly be desirable for many parents, especially here in the West, not to have to send their sons, whom they intend to dedicate to theological studies, immediately to distant Fort Wayne, a Latin class is to be connected with our "higher citizen school" at the same time, in which the boys are to be promoted in a two-year course to such an extent that they can enter the Quarta immediately from here. This institution should also have the advantage that, if parents were inclined to let a son study, they could first test here whether the boy had the necessary talent and perseverance. If the opposite were to be the case, the boy would have gained more for a different career in life than if he had immediately entered the Gymnasium, where, of course, theological studies must be worked towards as the next goal right from the start.

Now, dear Lutheran fathers of families, who have been blessed by God with temporal goods and would like to leave something to your sons that they can enjoy even after your death, do not consider the sacrifice of money that you have to make if you want to give them a good education as too high. Consider that even if you leave them many thousands, they will still be poorer after your death than if you now provide them with a few hundred thalers of good knowledge. These are a greater interest-bearing capital than all gold and silver farms, houses, stores, etc. How many fathers among us now wish in vain to have gained more knowledge in their youth! How differently, they feel, they could then be useful to the world and take care of their own affairs independently of other eyes and ears! Let it not happen that your children, too, will one day lament over your graves: "Oh, if my father had let me learn something proper, that would be more useful to me now than all my inheritance!"

Let the cause, then, which alone has God's glory and the welfare of the world for its purpose, be commanded to him from whom alone comes all blessing!

St. Louis, Mo, July 26, 1866.

**C. F. W. Walther,**

in the name of a support society for the higher citizen school here.

Due to obstacles that have arisen, the opening of this institution could not take place on the aforementioned date. However, since a director has now been appointed and has already arrived here, nothing more stands in the way and the institution will be opened on September 2 of this year.

All information is provided by the undersigned Secretary of the Society.

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